

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD,

*A MONTHLY JOURNAL OF MISSIONARY  
INFORMATION.*

---

VOL. I. NEW SERIES.

---

"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD WROUGHT AMONG THE  
GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts* xxi. 19, 20.

---



LONDON:  
CHURCH MISSIONARY HOUSE, SALISBURY SQUARE;  
SEELEY, JACKSON, AND HALLIDAY, FLEET STREET;  
HATCHARD AND CO., PICCADILLY;  
AND J. NISBET AND CO., BERNERS STREET.

---

1876.

LONDON:  
GILBERT AND RIVINGTON, PRINTERS,  
ST. JOHN'S SQUARE.



# CONTENTS.

## CHURCH MISSIONARY INTELLIGENCER.

### LEADING ARTICLES.

	PAGE
On Missions to the Mohammedans . . . . .	6
In Memoriam—Henry Carre Tucker, C.B. By Lieut.-Gen. Lake, C.S.I. . . . .	15, 68
"Bemmo." Review of a Japanese Treatise against Christianity . . . . .	21
Sir W. Martin on New Zealand Missions . . . . .	31
Non-Christian Native Society in Calcutta. From the Report of the Calcutta Church Missionary Association . . . . .	26, 75
The Relation of Missionary Societies to Native Churches . . . . .	129
Sir W. Muir on the Santhal Mission . . . . .	135
On Religious Neutrality . . . . .	193
The Legend of Cakyamuni (Buddha) . . . . .	257
Should Rome be our Model? . . . . .	341
Opium: A Review of Articles in the "Friend of China," and Pamphlets by General Alexander and others . . . . .	385, 513, 724
On Education in Indian Missions: A Review of "Missions in India: The System of Education in Government and Mission Schools contrasted, by Lieut.-Gen. C. W. Tremenhare, C.B." . . . . .	581
The Holy Hill of Tirupetty . . . . .	604
On the Ceylon Mission and the Recent Action of the Bishop of Colombo . . . . .	646, 709
The Ceylon Tamil Cooiy Mission . . . . .	736

### REPORTS, JOURNALS, AND CONTRIBUTIONS OF MISSIONARIES.

<i>Yoruba</i> :—	
To the North-West of Lagos. By the Rev. V. Faulkner . . . . .	151
<i>Niger</i> :—	
Bishop Crowther on the Niger Mission . . . . .	472, 533
<i>East Africa</i> :—	
Journal of Rev. W. S. Price . . . . .	204, 598, 664
<i>Mediterranean</i> :—	
A Week in Egypt. By the Rev. T. P. Hughes . . . . .	215
<i>Western India</i> :—	
Conversion of Govind Anunt Shastri Lele Trimbuckur. By the Rev. C. F. Schwarz . . . . .	468
<i>North India</i> :—	
Baptisms at Goruckpore—Letter from the Rev. J. A. L. Stern . . . . .	86
The Prince of Wales in the Punjab. By the Rev. T. P. Hughes . . . . .	267
Multan: The City and the People. By the Rev. G. Yeates . . . . .	281
Itineration in the Jhelum District of the Punjab. By the Rev. G. M. Gordon . . . . .	403
<i>South India</i> :—	
The Prince of Wales and the Native Church of Tinnevely. By the Rev. Dr. Sargent. . . . .	65
The Noble High School. By the Rev. J. Sharp . . . . .	140

	PAGE
<i>China</i> :—	
Bishop Russell on China . . . . .	331
<i>Japan</i> :—	
A Pedestrian Tour in Japan. By the Rev. C. F. Warren . . . . .	272, 348
Review of the Missions in Japan. By the Rev. W. Denning . . . . .	670
<i>North-West America</i> :—	
The Bishop of Saskatchewan on the Stanley Mission. . . . .	401
Legends of the Tukulhs. By the Rev. R. McDonald . . . . .	411, 461
<i>North Pacific</i> :—	
Story of Metlakahtla. By Mr. W. Duncan . . . . .	522

### MISCELLANEOUS.

Light in Darkness. An Address delivered at the Special Communion Service at St. Dunstan's in the West, on the Day of Intercession, November 30, 1875. By the Rev. Canon Conway . . . . .	1
Dismissal of Missionaries. Instructions delivered to Revs. J. Allcock, H. K. Binns, D. T. Barry, G. B. Durrant, A. H. Lash, and J. S. Stone; also to Mr. J. W. Handford and Miss Buée . . . . .	90
The Seventy-seventh Anniversary of the Church Missionary Society . . . . .	321
Valedictory Dismissal of Missionaries. Instructions delivered to Ven. Archdeacon Cowley, Revs. J. Bambridge, J. Bilderbeck, V. Faulkner, T. S. Grace, J. R. L. Hall, J. S. Hill, H. Johnson, W. Keene, J. A. Lloyd, L. Lloyd, J. Sheldon, R. W. Stewart, J. D. Thomas, H. U. Weitbrecht, J. Williams, and Mr. H. Schutt . . . . .	449
Letter from the Church Missionary Society to King Mtesa of Uganda . . . . .	543

## RECORDS OF THE MISSIONS.

	PAGE		PAGE
Introductory Note . . . . .	33	<b>II. Bengal.</b>	
<b>NORTH INDIA MISSION.</b>		Introductory . . . . .	104
Introductory . . . . .	34	<b>KRISHNAGAR</b> —	
<b>I. Calcutta.</b>		General . . . . .	104
1824 and 1874 (From Local Report) . . . . .	35	Reports of Rev. A. P. Neele . . . . .	104
The Society's Churches :—		<b>BURDWAN</b> —	
Old Church . . . . .	36	General . . . . .	164
Trinity Church, Mirzapore . . . . .	37	Letter from Rev. E. K. Blumhardt . . . . .	164
Christ Church: Report of Rev. C. Bomwetsch . . . . .	37	<b>BHAGALPUR</b> —	
Evangelistic Work :—		General . . . . .	165
Report of Calcutta C. M. Association . . . . .	37	<b>SANTAL MISSION</b> —	
Narrative of a Native Evangelist's Preaching Tour . . . . .	40	General . . . . .	166
Report of Rev. J. A. L. Stern . . . . .	41	<i>Taljhari</i> .—Report of Rev. J. Brown . . . . .	167
Schools: Letter from Mrs. Stern . . . . .	43	Report of Rev. F. T. Cole . . . . .	167
The Cathedral Mission College :—		<i>Hirampur</i> .—Report of Rev. H. Davis . . . . .	168
Report of Rev. S. Dyson . . . . .	97	<i>Godda</i> . . . . .	168
Ditto of Rev. S. T. Leupolt . . . . .	98	<b>III. North-West Provinces, &amp;c.</b>	
<i>Agarpara</i> .—Report of Rev. F. J. De Rozario . . . . .	99	Introductory . . . . .	225
Report of Miss Neele . . . . .	100	<b>BENARES</b> —	
<i>Kidderpur and Thakurpukur</i> .—Report of Rev. M. S. Seal . . . . .	101	General . . . . .	226
<i>Kistapur and Terulia</i> .—Report of Calcutta Church Missionary Association . . . . .	103	Report of Rev. S. T. Leupolt . . . . .	226
Report of Rev. Rajkristo Bose . . . . .	103	Ditto of Rev. J. Fuchs . . . . .	227
		<b>GORAKHPUR</b> —	
		General . . . . .	228

	PAGE		PAGE
<b>JAUNPUR AND AZIMGARH—</b>		<b>THE DEERAJAT—</b>	
General . . . . .	229	General . . . . .	425
<b>ALLAHABAD—</b>		<i>Dera Ismael Khan :—</i>	
General . . . . .	229	Report of Rev. W. Thwaites . . . . .	426
Journal of Rev. B. Davis . . . . .	231	<i>Banu, or Edwardesabad :—</i>	
		Letters of Rev. T. J. Lee Mayer . . . . .	427
<b>JABALPUR—</b>		<b>PESHAWAR—</b>	
Reports of Rev. E. Champion . . . . .	231	General . . . . .	481
<b>LUCKNOW—</b>		The Peshawar Local Report . . . . .	482
General . . . . .	289	Report of Rev. W. Jukes . . . . .	484
Extract from Lucknow C.M. Gleaner. . . . .	289	Ditto of Rev. Imam Shah . . . . .	485
Report of Rev. J. P. Ellwood . . . . .	290	<b>KASHMIR—</b>	
<b>PAIZABAD—</b>		General . . . . .	486
General . . . . .	291	Conclusion . . . . .	486
Report of Mr. W. Baumann . . . . .	291		
<b>AGRA—</b>		<b>WESTERN INDIA MISSION.</b>	
General . . . . .	291	Introductory . . . . .	487
Letters of Rev. C. E. Vines . . . . .	292	<b>I. Bombay.</b>	
<i>Secundra :</i>		Introductory . . . . .	488
Letter of Rev. J. Erhardt . . . . .	293	Report of Rev. J. G. Deimler . . . . .	488
<b>ALIGARH—</b>		Ditto of Rev. Appaji Bapuji . . . . .	489
Letters of Rev. J. Stuart . . . . .	295	Ditto of Rev. T. Caras . . . . .	489
<b>MIRAT—</b>		<b>II. Deccan.</b>	
General . . . . .	353	Introductory . . . . .	491
Report of Rev. H. Hoernle . . . . .	353	<b>NABIK AND SHARANPUR—</b>	
Ditto of Rev. C. T. Hoernle . . . . .	355	General . . . . .	491
		Report of Rev. C. F. Schwartz . . . . .	492
<b>IV. The Panjab.</b>		<b>JUNIR—</b>	
Introductory . . . . .	356	Letter of Rev. Appaji Bapuji . . . . .	492
<b>KOTGHAR—</b>		<b>MALLIGAM—</b>	
General . . . . .	356	Report of Rev. W. A. Roberts . . . . .	545
<b>KANGRA—</b>		<b>ACRUNGABAD—</b>	
General . . . . .	357	General . . . . .	545
<b>AMBITGAR—</b>		Report of Rev. Ruttonji Nowroji . . . . .	546
General . . . . .	357	<b>III. Sindh.</b>	
Report of Rev. R. Clark . . . . .	358	Introductory . . . . .	547
Schools: Letter of Rev. F. H. Baring . . . . .	360	<b>KARACHI—</b>	
Report of Mrs. Elmslie . . . . .	361	Report of Rev. G. Shirt . . . . .	547
Itinerant Mission :—		<b>HYDERABAD—</b>	
Report of Rev. R. Bateman . . . . .	361	Report of Rev. A. Yarnold . . . . .	548
<b>LAHORE—</b>			
General . . . . .	417	<b>SOUTH INDIA MISSION.</b>	
Report of Rev. J. Kadashu . . . . .	417	Introductory . . . . .	621
Lahore Divinity School :—		<b>I. Madras.</b>	
Report of Rev. W. Hooper . . . . .	418	General . . . . .	621
Ditto of Rev. T. R. Wade . . . . .	421	The Native Church . . . . .	622
<b>FIND DADAN KHAN—</b>		Report of Rev. V. Simeon . . . . .	622
General . . . . .	422	Ditto of Rev. W. T. Sattiana dhan . . . . .	623
Journal of Rev. G. M. Gordon . . . . .	422	Letter of ditto . . . . .	624
<b>MULTAN—</b>			
General . . . . .	425		



	PAGE
Last Entries in Henry Budd's Journal	298
Archdeacon Cowley's Visit to Devon	300
<b>IV. Western Division—Saskatchewan.</b>	
Introductory	364
<i>Nepovewin</i> .—Notice of Rev. Luke Caldwell	364
Letter of Bishop of Saskatchewan	365
<i>White Fish Lake</i> .—Letters of Mr. John Hines	365
Letter of the Bishop of Saskatchewan	367
<i>English River</i> .—Letter of Rev. H. Cochrane	368
Report of Rev. J. A. Mackay	368
Conclusion	368

	PAGE
<b>NORTH PACIFIC MISSION.</b>	
Introductory	429
Letters from Mr. W. Duncan and Mr. W. H. Collison	429
<b>METLAKAHTLA—</b>	
General	431
Report of Mr. W. Duncan	431
Report and Journal of Mr. W. H. Collison	432
<b>KINCOLITH—</b>	
General	493
Report of Rev. R. Tomlinson	493
Ditto, Work among the Kitiksheans	494
Letter from Rev. R. Tomlinson	494
Conclusion	497

## THE MONTH.

### WEST AFRICA.

	PAGE
Openings among the Moslem Tribes of West Africa	248
Fourah Bay College:—New Plans—Affiliation to Durham University	438
The New Work among the Mohammedans of West Africa	758

### YORUBA.

Breadfruit Church, Lagos	53
The Native Church at Ibadan	119
Yoruba:—Bishop Cheetham's Visit—Mr. Townsend's Return	373
The New Appointments in the Yoruba Mission	500
Death of Rev. E. Roper	696
Lagos: The Native Pastorate—Breadfruit Church—The Ex-King Docemu	755

### NIGER.

Revived Persecution at Bonny:—Marttyrdom of a Convert	183
Bishop Crowther's Annual Report	243
Continued Persecution at Bonny	636
News from the Niger	699

### NYANZA.

Proposed Mission to the Victoria Nyanza	49
"The Victoria Nyanza a Field for Missionary Enterprise"	113
The Expedition to Central Africa	179
The "Highland Lassie"	241
News of the "Highland Lassie"	311
The Nyanza Expedition	370
Latest from East Africa	499
The Nyanza Mission:—Exploration of the Wami.	567
Nyanza Mission:—The Start from the Coast	633

	PAGE
Nyanza Mission:—The late Mr. J. Robertson—The Start	700
The Nyanza Expedition: Arrival at Mpwapa	754

### EAST AFRICA.

The Freed Slaves—Medical Work—The Giriama Converts—A Reinforcement	50
The Freed Slaves at Mombasa—Letter from the Captain of the "Thetis"	51
The British Flag at Frere Town—An addition to the Colony—Medical Work—Appointment of Rev. J. A. Lamb	181
The Government and the East African Slave Trade	301
The Sultan's Proclamation—State of the Mission	436
Latest from East Africa	499
Return of Rev. W. S. Price	642
The late Rev. John Rebmann	696

### MEDITERRANEAN.

The Mission at Salt	247
Extension of the C.M.S. Mission in Palestine	435

### PERSIA.

The New Mission to Persia	114
Mr. Bruce's Return to Persia—Opposition to his Work	242
Reopening of Mr. Bruce's School at Julfa	372
Persia—Renewed Opposition to Mr. Bruce's Work	703

### NORTH INDIA.

The Kashmir Medical Mission	55
Mr. Stuart's Retirement	115



THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

---

LIGHT IN DARKNESS.

*An Address delivered at the Special Communion Service at St. Dunstan's in the West, on the Day of Intercession, Nov. 30th, 1875,*

BY THE REV. W. CONWAY, M.A.,

*Canon of Westminster, and Rector of St. Margaret's.*

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 COR. iv. 6.



UNCEASING conflict between light and darkness is going on in this fallen but redeemed world. Corinth was, in the apostle's days, a conspicuous scene of this warfare. Amongst the cities of ancient times it was a chief stronghold of Satan, notorious for moral corruption and philosophic pride. The first victories of the Gospel were won in the oldest citadels of heathendom; as a proof that, however formidable may be Satan's strength, Christ is the stronger; and as a pledge of His complete and final triumph over the powers of darkness.

The title given to the evil one in the context expresses in somewhat startling language the prevalence of his dominion. He is the "god of this world"! he is honoured, obeyed, and served, instead of the true God. This is specially true of heathen nations, who have been for ages the victims of his enslaving and debasing oppression. It is true also of unconverted men in all lands, who yield to his temptations, and further his purposes, and transfer to him the homage which is Jehovah's right and claim. The ruler of the darkness of this world maintains his usurpation by the appliances of darkness; by deceit, pollution, violence. But his antagonism is stirred by nothing so much as by the Gospel of Christ. He knows full well its aggressive character; that every soul recovered by it is not only rescued from his dominion, but instantly becomes an assailant of it. Hence he uses all his devices to "blind the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." He does not resist the progress of art; for in modern, as in ancient times, moral corruption has festered where art has been assiduously cultivated. He does not oppose learning, or commerce, or material wealth, or polite accomplishments; for he has skilfully turned all these to his own account. But the Gospel of Christ—involving as this does the Person and work of the Lord Jesus—he labours in every way to counteract; resisting it by force where he is able, adulterating it by falsehood where he cannot overcome it by violence; or dividing Christians into hostile camps, so that they turn their arms against each other instead of conspiring together against himself.

It is probably in this connexion that St. Paul introduces the state-

ment before the text: "for we preach not ourselves, but *Christ Jesus the Lord.*" The god of this world would be content that any subject should be proclaimed rather than this. Preachers may captivate men by their oratory or their learning; they may gratify multitudes by pomp and ceremony; they may become lords over their faith, and gain the most docile submission to their pretensions. But let them preach Christ Jesus as "*the Lord,*" the One Head of the Church and the world in atoning merit, in delivering grace, in rightful sovereignty, in universal government; and Satan will employ his subtlety and power to throw a veil over men's minds that this truth shall not exert its due influence upon them.

St. Paul proceeds to give the reason why he so prominently proclaimed the mediatorial dignity of Christ. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give" (i. e. that we may give to others) "the light of the knowledge of the glory of God in the face of Jesus Christ," which God has given to us. In bestowing this Divine illustration upon any individual or community, it is God's design, not that it should be retained for the advantage and comfort of the receivers, but that it should be diffused by them so that spiritual darkness may be removed from those who are still benighted by it.

Beloved brethren, our gathering to-day is a recognition of this essentially Missionary feature of the Christian life. It is no matter of choice or taste, whether they who know the Lord shall exert themselves to make Him known. It is an axiom at the outset of vital religion that we are gifted with this light on purpose that we may be the means of giving it to such as have it not. Our Society acknowledges (with St. Paul) that saving knowledge—the knowledge to which Satan is most adverse, because it is the most ruinous to his cause—is embodied in the Person of Jesus Christ: and we acknowledge also that to make this knowledge savingly efficacious needs the special work of the Holy Spirit upon the heart. We encourage ourselves therefore to-day in the Lord our God, by contemplating His own provision of redeeming wisdom, love and power, which our Missionaries are sent forth to preach, and by interceding for the outpouring of His Holy Spirit to remove the scales of sin and prejudice from men's hearts, and to penetrate them with this transforming light.

Let me ask you to consider for a few minutes our twofold privilege, of receiving and of communicating this light. In the first place, then, I. WE HAVE RECEIVED IT FROM GOD.

By an incidental stroke of his pen (so to speak) the apostle establishes the authority of the first chapter of Genesis by a literal quotation of its words. "It is God, who said, Out of darkness light shall shine (or, Let light shine), who hath shined in our hearts." The apostle selects the noblest of God's creative acts as the parallel to this spiritual work; to shew that the same Omnipotence which is displayed in the grandest physical operations is requisite to enlighten the souls of men.

Ignorance of what men are most concerned to know has ever characterized unaided human reason: ignorance of God, of the evil of sin, of



the way of peace, of man's future portion. The heathen world presents this aspect of mankind in its deepest shades. "Darkness covers the earth, and gross darkness the people." Nothing short of Divine interference could turn this darkness into light, and there are two means by which this superhuman achievement has been effected in us. The first is by

(1.) *God's Revelation of Himself in His inspired Word.*

This has been accomplished in a two-fold manner, by the Law and by the Gospel. In the Law of Moses God discovered to His ancient people a view of His perfections, His dealings, and His requirements. But in the Gospel of Christ God has vouchsafed a surpassingly fuller and clearer display of Himself. "Even the law, which was made so glorious at its promulgation, had no glory in this respect, by reason of the glory which excelleth." The contrast is drawn out in several details in the previous chapter of this epistle. The law was but the ministration of "the letter." It demanded obedience, but provided no grace to enable us to obey it. But the Gospel is the ministration of "the Spirit"; for one of its provisions is the mission of the Holy Ghost to write the law upon our *minds* that we may *know* it, and upon our *hearts* that we may *love* it. The dispensation of Moses was the ministration of "condemnation"; for it brought men in guilty of numberless offences against God and man, yet its loud notes of judgment were not accompanied by even a whisper of mercy. But the Gospel is the ministration of "righteousness"; for the atoning sacrifice of Christ has vindicated the interests of righteousness to the uttermost, while believers are justified from all things laid to their charge. The law became further the ministration of "death"; it shut up all men under this sentence, and left them without hope of escape. But the Gospel is the ministration of "life"; for faith in Christ makes us partakers of Him, not only in the merit of His atoning death, but also in the power of His resurrection life.

It may be doubtful whether "the face of Jesus Christ" mentioned in the text means particularly His person or His countenance. But the previous reference to the glory in the "face of Moses" when he descended from the Mount seems to fix the allusion to the latter. Little can we imagine how "the glory of God" was manifested in that indescribable countenance. What Divine splendour was beheld in it when He was transfigured on the Holy Mount! What intense pity for human miseries, when a flood of tears suffused it at the grave of Lazarus and on the descent of Olivet! What abhorrence of confirmed hypocrisy was expressed in the indignant glance He turned upon the Pharisees! What keen regret and tender commiseration met in the look which wrought such deep conviction in Peter's heart! Where shall we read the evil of sin so plainly as in the unutterable anguish appearing in that "face which was marred more than any man," when He suffered for our sins? What terror did the lightning-flash of that same face produce in the Roman guard at the sepulchre, when they became as dead men! That human face is now the beauty and the glory of the heavenly mansions; and when every eye shall see Him in the majestic robes of His mediatorial royalty, the

view of that countenance will force His adversaries to cry unto the rocks to cover them, while His people lift up their heads in admiration and delight, shouting, "This is our God; we have waited for Him, and He will save us."

We are so familiar with the Bible revelation, that it requires no small effort to conceive what the world would be if its illumination were withdrawn, or what the world would have been had it never shone upon us. The darkness of Chaos is the only fit emblem of the entire break up of men's moral nature through sin, and of the deadly gloom with which sin has enveloped our race. Blessed be God for the revelation of Himself in the inspired Word! Here is a light adapted to every nation and individual of mankind—to correct their errors, to direct their steps, and to rejoice their hearts.

But this means is not in itself sufficient. It must be accompanied by  
(2.) *God's Revelation of Himself to our souls by His Spirit.*

St Paul relates his own experience of this twofold revelation in chap. i. of his Epistle to the Galatians. When affirming the manner in which he had become acquainted with the facts and doctrines of the Gospel, he says, "I neither received it of man, neither was I taught it, but by *the revelation of Jesus Christ.*" This knowledge was communicated to his mind by immediate inspiration. But when describing his personal experience of its power and reality, he says, "It pleased God, who separated me from my mother's womb, and called me by His grace, to *reveal His Son in me*, that I might preach Him among the heathen." This knowledge was communicated to his soul by the inward teaching of the Holy Ghost. This twofold revelation brings us into God's marvellous light. Not that the Holy Spirit discovers to the soul which He illuminates any new truths which are not to be found in the written Word; but that His inner working opens our understanding to receive what is already inscribed in the Bible, and enables us to apprehend Christ as He is manifested there. There is no evidence of the truth of Holy Scripture to be compared with the exact resemblance between the testimony of God in the Word, and the testimony of the Spirit to the heart that seeks Him. Does the *Word* pronounce the guiltiness and sinfulness of sin? These are the first convictions of the *Spirit* within the soul. Does the *Word* declare the suitableness of Christ to the sinner's want? The soul which is taught by the *Spirit* clings to this object of its desire. Does the *Word* inculcate holiness as the end for which we are brought back to God? This is the cherished aim and pursuit of all men who are influenced by the *Spirit of God*.

Thus the Holy Ghost, by His direct dealings with our souls, supplements His own work in the inspired volume. "He takes of the things of Christ, and shews them unto us." And in proportion to "the supply of the Spirit of Jesus Christ," which we attain, the light of the knowledge of the glory of God instructs, and gladdens, and sanctifies us; changing us into the same image from glory to glory: till the "sight of Him as He is" shall make us altogether like unto Him. Who but God who said, "Out of darkness let light shine," could have effected in us such a transcendent and eternally blessed change?

Such is the light we have received from God. This is our first and highest privilege.

But we have another of almost equal magnitude. We have received "the light of the knowledge of the glory of God in the face of Jesus Christ," in order that

II.—WE MAY COMMUNICATE IT TO OTHERS.

God has never repeated the creative act by which at first He bade the light to shine out of darkness. Ever since there have been alternations of day and night; but the same outburst of light irradiates the face of nature to this day. And the analogy is equally significant in the plan of salvation. The Word of God, which was stamped with the seal of completeness in apostolic days, continues to be the only instrument of moral and spiritual illumination to mankind: and the Holy Spirit given on the day of Pentecost abides in the Church of God. The very form of the tense used by St. Paul in the text indicates the historical fact that when "God shone into the hearts" of the first believers, He kindled a flame (like that on the Jewish altar) which should never be put out.

St. Paul reminds the Philippians that they were to "shine as lights"—or rather as light-bearers—"in the world," and he selects, as the special function of the Lord's "light-bearers," that we are to be "*holding forth the Word of life.*"

It is an unspeakable satisfaction to you, brethren, who are engaged in the most exalted and the most arduous employment of enlightening the dark places of the earth with the knowledge of the glory of God, that the instrumentality and the power by which this effort is to be successfully prosecuted is so distinctly supplied by Himself. In the teachings of His Word and the agency of His Holy Spirit we recognize the means by which in the beginning He shone into the hearts of believers; gathering up (as it were) in those firstfruits of the Gospel the sample and the earnest of all who shall be similarly illuminated while this dispensation lasts. We have not to seek for any new methods or materials. We know that throughout the human family there is not one who has not a consciousness of want—a sense of need which nature does not satisfy—a desire for deliverance from felt misery, and for the attainment of unfeigned happiness which every man craves and no man finds in the things of earth. And we know that in the Person of Jesus Christ, in the union of God and man in Him, and in the offices He discharges for us, there is the supply which meets this universal demand; and if only the Spirit of God accompany the Word, there is no limit to the extent to which this knowledge shall prevail. God has permitted us to see souls of the most different climes and classes receive this light: and every such soul has become a new lamp on the Church's candlestick to show this light to others.

The friends of Christian Missions have abundant cause for joy and thanksgiving in the singular concurrence of the providence and the grace of God in modern missionary enterprise. If one hundred years ago the grace of God had kindled in the Church a zeal for mission work, the providence of God had then hardly opened a single door for the entrance of its labourers. Africa had no settlement in which its Native

population could be reached. British India was forbidden ground to the preachers of Christianity. China was barred within its impenetrable wall. The islands of the Pacific were scarcely known. But the present century has witnessed a spirit of desire and prayer and effort for the salvation of the heathen, which probably has had no counterpart since the first century of our era. And contemporaneously with this visitation of grace, the providence of God has broken down all the barriers which hindered missionary aggression, and there is not a region of the earth that now excludes the Gospel.

We see the same encouraging and directing Providence in many collateral circumstances. Previous to the first preaching of Christ, the civilized world had been brought under subjection to a military nation, whose proclivities and interests led them to make permanent highways throughout their wide empire, by which the heralds of the Gospel were enabled to travel to its very extremities. And in our day of revived missionary zeal, scientific inventions and commercial pursuits have brought our favoured country into close communication with every part of the globe, and rendered access easy to its remotest shores. And now at the very time when India's varied races had become unsettled in their ancient beliefs by the influence of Western ideas, and the notion was beginning to prevail in the public mind that Christianity must sooner or later occupy the ground which idolatry had so long covered : and when the hopeless decrepitude and gradual dismemberment of the Turkish empire seem likely to inflict the severest blow which Mohammedan power and prestige have ever received ; the visit of the Prince of Wales to the East (accompanied as it is by fervent prayer for a blessing on himself and the people he visits) cannot fail to give a great impulse to Christian effort, and to produce a deep impression on the Native races. And more remarkable still are the reports we receive, that the efforts to solve the old geographical problem of the Nile's sources have suddenly prepared a home for the Gospel in the centre of that continent, and that our Society is to be the honoured instrument of sending the glad tidings of Christ to its teeming population. Surely the Lord's light-bearers have cause to be cheered by these tokens of His favour, and to be confident that the "knowledge of the glory of God in the face of Jesus Christ" shall go on shining in numberless hearts ; till the "day" of His second coming "dawns," and all the "shadows" which obscure the glory of that light "shall flee away."

---

## ON MISSIONS TO THE MOHAMMEDANS.



**T** would be quite out of our province to discuss prophetic questions, however important they may be, and to seek to reconcile conflicting interpretations in our pages. Work rather than speculation is the duty of a Missionary Society. The impulse to that work comes from without, as the minds of believers are stirred by the conclusions which they come to

from the teaching of the Word of God. While, therefore, we relegate these discussions to their own appropriate organs, we cannot refrain from a passing notice of the wonderful manner in which the whole question of Mohammedanism is now absorbing public attention. Politicians, financiers, literary men—all are occupied with perplexities arising out of the attitude and condition of the Mohammedans, especially in their central seats of power. Whether, however, there may be yet a brief pause, or whether the long anticipated end is already come, there are manifest indications that the end of Turkey as an European Power is at hand. Mohammedanism will probably continue for a season as an Asiatic or an African religion; but it will cease to be European, except possibly among some limited communities lingering on the scenes of their departed greatness.

It would have been strange indeed if, at such a crisis as this, the attention of Christians interested in the promotion of the kingdom of our Lord and Saviour Jesus Christ had not been especially directed to the condition of the Mohammedans. Long before the recent crisis in political and financial affairs this had been the case, and an important Conference of the Church Missionary Society was summoned for the review of the whole question of Missions attempted among them. Without placing all the details which were elicited before our readers, we will submit items of interesting information supplied by experienced Missionaries, which throw much light upon the present relations of Christianity to Islam.

The first point which arrested attention is the very desultory and feeble efforts at any time made by Christianity of any kind towards the conversion of Mohammedans. Furious attempts were made at intervals by the Popes of Rome to exterminate Mohammedanism, and to recover the ground which had been lost by Christendom; if it had not been for the schism between the Eastern and the Western Churches, and also for the constant manner in which the blind efforts of the bigoted hordes evoked by Rome were diverted for the overthrow of the more immediate enemies of the Papacy, probably these efforts would have been more persistent. But all these attempts were merely to repel force by force, and to repay wrong by wrong. The sword of Charlemagne, the mace of Cœur de Lion, the fires of the Inquisition, were the agencies employed to subdue those who listened unmoved to spiritual thunders. Nor was there life or energy left in the Greek Churches tolerated with contemptuous indifference by the conquering Turk. The parade of vulgar idolatry, and the frantic quarrelling exhibited by these rival superstitions, so far from conciliating respect for, have seriously prejudiced a religion exhibiting itself in mummery, little superior to the idolatry which Mohammed overthrew at Mecca on the first establishment of his creed. This abstinence from all attempt at propagating Christianity in the regions where Islam is predominant marks these Churches to the present day. It was noticed at the Conference that "Latins and Greeks never attempt to bring the Gospel before the Mohammedans." By this means they enjoy comparative immunity from religious persecution; but there is no witness for the Lord Christ;

the abject puerilities of what professes to be worship, and degrading squabbles about what are called the Holy places, a scandal to Christendom, can only be a witness against Him. So far as external rites, apart from creed, are concerned, the worship of Islam is not only rational, but, comparatively speaking, honouring to God.

When, however, we pass beyond these superstitions, little better presents itself. In Palestine Bishop Gobat could say but little about Mohammedanism, so completely had his time and attention been taken up with his other work in Palestine, Mesopotamia, and Syria. Dr. Koelle, from Constantinople, noticed the abandonment of Mohammedan work by the Americans, and by our S.P.G. Mr. Wolters, from Smyrna, bore witness to the same withdrawal in Asia Minor. The testimony of the West African Missionaries was to the same effect, that no special effort had been made to deal with Mohammedanism, and that beyond what had been done incidentally, which was of an encouraging character, if the work were to be undertaken specifically for the conversion of Mohammedans, it would be a new work. We are not aware of any special effort of this kind made by any other Society. In Persia, among the Shiah, Mr. Bruce mentions that the American Missionaries are now changing their tactics, and are working more decidedly for Mohammedans; but this change is quite recent. The work of Mr. Bruce himself seems to be of a mixed character. His profession is that of a Missionary to the Mohammedans; but he feels bound to do good to those who are of "the household of faith." He says, "It is quite impossible to leave the Eastern Churches as they are; we cannot help working for them." From South India Mr. Sell reports, "The higher Mohammedans are touched by no Mission." For ten years the C. M. Society has had one Missionary to the Mohammedans in South India, and his time has been much absorbed with other work. The Free Church Mission has also a school specifically for Mohammedans. "Few *direct* efforts have been made to reach the Mohammedans. There seemed to be a tacit understanding, before the Mutiny, that the prejudices of the Mohammedans must be respected, and that it was unwise to interfere with them." How far this abstinence disarmed hostility that fearful event declared. From Western India some efforts were reported, but not of a very important character, though interesting to those who do not despise the day of small things. In North India Mr. Long says, "Very little has been done among the Mohammedans in Bengal." In the North-West of India alone there seemed symptoms of encouraging direct work among the Mohammedans, and there was, upon the whole, a cheerful tone evinced by the speakers. Here alone distinct efforts can be traced; but even these are comparatively of very recent date, and have not hitherto been on any very extensive scale.

Although the exertions of other Christian bodies have not been fully taken into account in the foregoing rapid survey, yet there is no ground for supposing that much more has been effected by other societies than by the C.M.S. If we reckon the Mohammedan population of the world at 150,000,000, it may, hardly with exaggeration, be said

that it has hitherto been untouched by any energetic or systematic Christian effort. The two rival systems of religion have confronted each other for centuries; they have inflicted much wrong upon each other; torrents of blood have been spilt; in the long struggle the Christian has gained the political ascendancy; he has driven back and largely subjugated the Mohammedan, who now scowls in sullen defiance at his conqueror, and rebels against the yoke when he is subjected to it. We do not say that blame attaches to Protestant Churches, at any rate; but to all intents and purposes the proclamation of the Gospel to the hearts and consciences of the Mohammedan is a thing yet of the future—a work not yet entered upon, after the lapse of a thousand years. This was the first fact clearly elicited by the recent Conference.

Then arises the interesting inquiry, What are the special hindrances to the propagation of Christianity among the followers of Islam? In the forefront must be placed

the arrogance, inherent to Islamism, of a vast superiority over every other form of religion—an arrogance imparted to every Mussulman in his childhood, and fostered throughout his life, together with the fact, universally appreciated by the Mohammedans, that all their political power and conquests are, in a measure, due to their religion, and that religion and State are so closely entwined, or rather so fully identified, that every attempt at conversion from Islam is felt as an attack upon the right and authority of the Government. Proselytizing efforts, therefore, offend both the religious and political susceptibilities of the Mohammedans; a Turkish Mussulman regards them as an insult to his faith, and a Mussulman Turk as an act of hostility against his Government and country. From a Mussulman standpoint, this view is perfectly correct. Mohammed acquired his political power by means of his religion, and he employed his worldly means for the propagation of his religion. The Sultan of Turkey is looked upon as Mohammed's Khalif, who has to rule in the spirit of the Arabian prophet. The Mohammedan empire is built and rests upon Islamism as the sole recognized religion, and upon the supremacy of the Mussulmans as the only full and real members of the State; whilst the non-Mussulmans are mere *Rayas*, i. e. a *flock* of sheep (to be protected and utilized). Religious liberty in the sense of religious equality is, therefore, incompatible with the Mohammedan State. Any Government in Turkey which would carry out the principle of religious liberty faithfully, openly, and fully, would be accused by every conscientious Mussulman of infidelity to their religion and treachery to their State. How is it possible for the Porte to make religious liberty a reality, so long as the Turkish army is on principle recruited solely from the Mussulmans, so that every Turkish youth embracing Christianity weakens the military power of the country?

Wherever Mohammedanism is the dominant power we believe this to be a true description. Islam was propagated by the sword originally; wherever practicable, it is upheld by the sword still. The exercise of private judgment, and the desertion of the creed of Mohammed for any other religion, is a *treasonable* act, to be punished as such. To a very large extent, Mohammedanism still realizes what the Church of Rome once claimed—despotic authority over the consciences of mankind. It is, despite Hatti Humayouns, at the peril of his life—certainly at the “spoiling of his goods”—that a man forsakes Islam. He is held to be a traitor as well as an apostate, and the laws are put in force against him. Notwithstanding all concessions recently wrung out from dire necessity, religious liberty is a dead letter in Mohammedan States. There is toleration for infidels and idolaters, but none for the Mussulman himself. A Christian in the reign of Ferdinand and

Isabella might as well have professed himself a Jew in Spain as a Turk could now venture to become a Christian, were it not for terror of the European Powers. Even, therefore, though texts could be adduced from the Koran, or sounding sentences from individual doctors, there is practically little alternative for the Mussulman between conversion and death. English sentimentalists, who in the midst of the freedom of Christianity are writing up Mohammedanism, may assert the contrary if they please, but the fact is so.

The existence of this armed hostility goes largely to extenuate what might otherwise seem to be neglect or indifference on the part of Christian philanthropy. Hitherto our Lord's words might fairly be applicable to Mohammedan nations—"But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city."—Luke x. 10—12. Whether there will really be an open door to Mohammedan nations while the Turk remains in Constantinople may be held to be a very doubtful point. It was the opinion of one speaker at the Conference, that "should the Great Powers compel the Sultan to cross the Bosphorus, it would then be seen that there was a deep work going on in the Mohammedan mind that would surprise the world." It will therefore be no marvel that the testimony of more than one should be that the chief hindrance to Christian effort among the Mohammedans is "the hostility of the Turkish Government"; or that another should say, "I never thought that we should do much in Turkey under Mohammedan rule." It is, we believe, a correct statement that was made, "There is toleration among Turks as a whole, but there is no religious liberty. We cannot work amongst these Mohammedans as we would like. No public preaching, and no circulation of our books is possible, and it is just now doubtful whether the circulation of the Scriptures will be allowed or not. If the Turks get the Post Office into their hands, it will be a difficult matter for us to get Christian books at all."

It was the opinion of another, that "what England has done to uphold the Turkish empire has indirectly helped to strengthen Mohammedanism, because in Islamism the religion and the State cannot be separated." This is a fact which ought to be noted by thoughtful Christian minds. Possibly that help may no longer be extended, and the door which is now shut may suddenly be flung wide and open. Islam without the sword, Islam reft of temporal dominion, would be in a worse plight than Romanism, because it is possible to violently divorce the temporal from the spiritual in the case of Rome, and yet some vitality may seem to survive. But the Turk, falling back upon the steppes of Asia, cowed and discomfited, to meet the Russian, might be sorely tempted to doubt whether the voice of his prophet had not, after all, been a fraudulent one. What might be the surviving vitality in a country like India would be very questionable. The following is



the remarkable testimony of one speaker well acquainted with India and with Turkey:—

They embarked in the mutiny and failed; but had it not been for the interposition of Providence in defeating the conspiracies at Patna and elsewhere, we might have been swept out of the country. They were in hopes of destroying Christian influence over the length and breadth of India, but they failed. Since that period they have been trying to regain their influence and political power; but they not only see the English influence against them, and destroying the temporal power, but they feel now that their most sacred places are occupied in Russia. There is nothing effecting a stronger influence on the Mohammedans throughout the length and breadth of India than the Russian advance. They find that thereby Bokhara—which in their minds is scarcely second in sanctity to Mecca—is now in the hands of the Russians. Day by day news is brought to them of the advance of Christian Powers, and they are gradually losing heart in India. I spent two months lately in the Slavonic countries of Turkey, hearing the groans of the sick man, who at present may be said to be in a galloping consumption; while the general feeling of all parties was that the Mohammedans throughout Turkey were losing heart in their cause; the temporal power is going, and they see the Christian power taking its place.

Another great hindrance to Christianity among the followers of Islam is what we have already adverted to—the corruption of the fallen Churches of Greece and Rome. In the judgment of one present, “Mohammedanism could not exist, except for the superstitions and traditions of the Eastern Churches.” Another, intimately conversant with the Levant, maintained that “there can be no possible hope of getting hold of Mohammedans so long as it is face to face with the idolatry of the corrupt Eastern and Romish Churches.”

In addition to these hindrances from without, hindrances from within were much and properly dwelt upon, especially by our Indian Missionaries. These may be briefly summed up in our own want of faith, of deeper personal holiness, and of more earnest zeal; in addition to which may be named our weak staff of suitable agents, both European and Native. It must not, of course, be lost sight of that there is and ever must be in the Mohammedan mind the ever-abiding difficulty of “the doctrines of the Trinity and of the Sonship of Christ.” It would be a grievous mistake to underrate this hindrance, or to lose sight of it, for it is most unquestionably a hindrance to the reception of Christianity; but it was very remarkable how comparatively speaking, throughout this interesting Conference, although it was by no means ignored, it was not dwelt upon in comparison with the political and mundane causes of hostility so intimately bound up with the whole system of Islam. There must, no doubt, in Mohammedan countries be conscientious believers in the creed of Islam, who upon conviction resist the claims of the Lord Jesus Christ upon them, and whose scruples deserve the most profound consideration and careful handling. It may also be felt that it would be no easy matter to remove them; but, plainly, these difficulties, formidable as they might be, are not held to be in the forefront, nor insuperable, if free access could be got for the entrance of the Word of God.

We may select, as the next point for consideration, the most effective mode of dealing with Mohammedanism. Upon this there was a good

deal of diversity of opinion, arising mainly from the differing conditions under which Mohammedanism presented itself to the speakers in their different Missions. Some, who deeply felt the impracticability of gaining a fair hearing for Christianity through the interference of political hostility, were strongly disposed to "teaching in schools and preaching the Gospel to members of the Eastern Churches, so as to form a nucleus sufficient to commend themselves to the Mohammedans, in preference to what they see in the Greek, Armenian, and Roman Catholic Churches." This, too, was the opinion of another, that "our only hope of getting hold of the Mohammedans" is "raising the tone of the Native Churches." Again, it was stated that "we ought not to try to work through the Eastern Churches, but work with them." In the opinion of the speaker, the having "a congregation composed of members of the Armenian or Greek Church would give a position in a Mohammedan country which would often be a help." The general opinion of the Missionaries labouring in countries under Mohammedan rule would seem to be that, in the main, the example left by St. Paul should be copied, who "first preached to the Jews, and then the heathen were added." This sentiment will probably give serious offence to those who place a higher estimate upon the Churches of Greece and Rome in their relation to Christianity than we do. Our own difficulty would be of an opposite character. We are deeply conscious that there is nothing impossible to the power and Spirit of God, and that He could infuse such might into the spirit of a Levantine Greek as to make him an instrument for doing His work; but it is much like going into a valley of dry bones to find a living man. Opinions were still more divided as to whether the chief effort should be made through Indian Mohammedans or in the Levant. In the judgment of one,—

The stronghold of Islamism lies in the countries of the Mediterranean. It is not enough to attack Mohammedanism on the outskirts in India and Africa; it must also be attacked in its centre; and here no other country seems to furnish a more suitable basis for missionary operations than Palestine, for we have a *right* to the land of our Lord and Saviour; also because Arabic is the language of Palestine, and because our converts, being brought constantly in contact with Moslems, may become the fittest instruments in bringing the Gospel before Mohammedans.

Others look hopefully to the fact that "the English rule in India has given us access to forty millions of Mohammedans, and given us not merely the name but the reality of civil and religious liberty. There we are fully free to work, and there much more good is promised than in the work in the Mediterranean." The argument of another was that things are now coming to a crisis in the East, and that the work there should be strengthened, not withdrawn from. There was again another question of chief importance discussed, whether the object to be aimed at should be the establishment of Christian Churches, gathered out from Mohammedanism, consisting of baptized converts, or whether chief effort should for the present be made in the direction of leavening the minds of the population indiscriminately with Gospel truth, leaving the good seed of the Word of God to germinate in the hearts of men as He

might see fit to give the increase. Much interesting conversation also took place regarding the baptism of converts under circumstances of so much difficulty as arise in countries where freedom of conscience does not exist. There were also many subordinate questions argued as to the agencies to be employed. The relative merits of schools, of bazaar preaching, of conversation in private, of lectures, of the circulation of tracts and books—all these were freely discussed, but our space will not permit us to do more than to advert to them. Friends interested in Missions, even without the details, could form some idea of what would probably be the tenor of the remarks made.

One further point yet deserves some notice, and that is what would seem to be the prospects of success in missionary effort among Mohammedans, and how far any indications of favourable results are perceptible. For the reasons already detailed, these at present confessedly were small. If the day, even the day of the Lord, is near for the Mohammedan, it is as yet a cloudy day. The congregations hitherto gathered in could only be looked upon as nuclei, not as congregations in the proper sense of the word; still there were symptoms that even the labour which had been bestowed, inadequate as it might be for so vast an undertaking, had not been altogether in vain. Some have come to the Missionaries as Nicodemus came to the Saviour—"meeting at night" to read the Word of God, and delighted to hear it. Some have been deeply interested, but fear being killed. Thousands have heard the Gospel preached. In Syria the Mohammedans do not object to read the Bible. Mohammedans send their children to Mission schools, sometimes, however, objecting to the reading of Holy Scripture. The Bible and Christian books are inquired for and bought. Many before whom the Gospel message has been brought as sinners needing repentance have expressed their interest in it, and confessed that they had no faith at all in Mohammedanism. Many others evince curiosity, but when that curiosity is satisfied relapse into indifference and apathy. In Persia there is now, compared with twenty years ago, an immense difference in the way of religious liberty. In the Punjab, Mohammedans are giving considerable attention to the Gospel from various reasons—chiefly from the circulation of the Word of God, and from the efforts of the more energetic among the Native Christians. Cravings for peace and rest and higher life and holiness have been found prevailing among many Mohammedan minds; the Word of God has been found to meet their wants—St. John's Epistle, for instance. In some far-out-of-the-way places some have been found to whose consciences that epistle has given great peace and comfort. There was testimony that God by His good Spirit had put thoughts and longing into the hearts of Mohammedan doctors, of whom here and there one comes over to the Gospel. At Peshawur the Native Church is presided over by the Rev. Imam Shah, a convert from Mohammedanism. About eighty Mohammedans have been baptized as members of that church, to whom converts from other Missions have joined themselves. The following account of visitations in mosques may prove of deep interest:—

All the mosques of consequence are theological schools; indeed, they are the only

schools which an orthodox Mohammedan state is supposed to have, for Islamism does not believe in the utility of secular education when separated from the religious. When I enter, I see perhaps a venerable Moulvie seated on a mat on the ground, with a class of students round him. He will be instructing them either in the Koran, or the Traditions (Hadis), or Dogmatics (Fikah), or Inflection (Sarf), or Syntax (Nahw), or Logic (Mantiq); or he may be busily engaged in expounding the intricacies of the laws of exegesis, or darkening counsel with words by endeavouring to clear up the obscure passages of some ponderous commentary (Tafsir). I am, of course, counted an intolerable nuisance, and I see the plain fact indescribably expressed in the countenance of the learned man. I am soon asked what my business is. This of course is a most difficult question to answer. If I were to say that I wanted to make him a Christian, he would of course reply that he was far too busy to discuss the point. The only possible way of getting an interview is to take some theological questions of their own, such as you will find alluded to in my "Notes," and to *humbly* ask for information. For example I may take the question as to what period in Islamism do the Sunnis believe that there were *Mujtahidin* or enlightened doctors who were capable of giving an *Ijma* or authoritative decision as to doctrine. The old gentleman's interest is excited. This is the great question which has been an occasion of theological strife amongst Sunni, Shia, and Wahabi Muslims for years, and it is put, not by one of themselves, but by a *Christian* Moulvie! I am soon invited to take a seat on the floor of the mosque, and one question leads to another, and it is the Missionary's fault if the venerable Moulvie and his band of disciples do not get a Christian sermon. It is easy, for example, to take the Mohammedan Feast of Sacrifice, and to make it lead to the grand Christian dogma of the Atonement on the Cross.

A review of these statements will, we think, make it manifest that nothing but the strong hand of force relentlessly employed keeps the Mohammedan inaccessible to the Gospel. When political tyranny comes to an end, he will be as open to the reception of the truth as his fellow-men. The strong man armed is keeping him in the prison-house by violence. It would, of course, have been easy to strengthen these positions by reference to other documents, but it seemed judicious to state nothing beyond what was elicited by the Conference. One branch of the subject has been designedly all but omitted, and that is the consideration of Mohammedanism in Africa. It will form the subject of a future article, in connexion with other matters requiring notice. Without further comment, then, from ourselves, we place the gist of this most interesting meeting before our readers, and would fain enlist from them their sympathy and their most earnest prayers in this most difficult and anxious branch of missionary work. Even as we are writing, events in the chief seats of Mohammedan power are multiplying with so much rapidity, and the beginning of the end is so clearly manifesting itself, that the attention of all men is concentrating itself upon an empire moribund. It would be impossible for Christian men to look on unmoved upon a spectacle fraught with consequences so momentous for a large portion of the human race. Certainly it is in no spirit of indifference that the Church Missionary Society approaches it. May the wisdom which descends from above be freely and fully imparted to all concerned, that this crisis may be dealt with in a way that shall promote the glory of God and the extension of the kingdom of His dear Son over the hitherto stubborn hearts and consciences which have so long rejected Jesus as their Lord and their God!

## In Memoriam—Henry Carre Tucker.

---

By the death, on the 9th of November, 1875, of Henry Carre Tucker, the Committee of the Church Missionary Society has lost a valued member, a large circle of mourners an honoured and well-loved friend, and the Church militant an active and zealous worker. At the same time India has been deprived of one who unceasingly for forty-five years has laboured in an unselfish spirit for the highest interests of her people.

This devotion to India has been shared by other members of his family, a memorable proof of which has recently been given by his sister, whose writings under her literary name "A. L. O. E." are prized wherever the English tongue is spoken. At the very time that her brother was laid aside by what has since proved to be his last illness, Miss Tucker set sail for India to devote herself to the service of her heathen sisters who, to the number of so many millions, are perishing for lack of knowledge; and it was no small trial to her brother that he could not be with her on the occasion when many worshippers met together at the Mildmay Conference Hall to commend her and her fellow-labourers in prayer to God.

This special sympathy for India's sons and daughters is explained by the circumstance that Henry Carre Tucker's father, Mr. Henry St. George Tucker, was honourably connected with India for more than sixty years. In 1786, when still a youth not more than fifteen years old, he went to Calcutta as a midshipman on board an Indiaman, and in 1792 he became a member of the Bengal Civil Service, having in the interval held some minor appointments, in one of which he served under the distinguished Orientalist, Sir William Jones. He rapidly rose to positions of trust, and received the warm thanks of the Marquis of Wellesley, then Governor-General of India, for his successful administration of the finances while holding the office of Accountant-General. In 1811 Mr. Henry St. George Tucker married Miss Jane Boswell, of North Caverse in Scotland, and in 1815 he resigned the service. Some years afterwards, in 1826, his election as a Director of the East India Company revived his active connexion with India. He twice held the office of Chairman of the Court of Directors, first in 1834 and again in 1847. In his service at home, as in his service abroad, he showed capacity of no mean order, and intrepid fearlessness in the discharge of duty. This was shown in India by the manner in which, regardless of the obloquy he incurred and the virulence displayed towards him by some influential persons, he put a stop to abuses in the management of the finances; and both as Chairman and as Deputy Chairman of the Court of Directors, he declined to sign obnoxious despatches drafted by the President of the Board of Control, until in one case he was forced to do so by a writ of *mandamus* from the Court of Queen's Bench, and on another occasion he and five of his colleagues went so far as to declare that even under

the pressure of a *mandamus* they would not consent to affix their signatures to an order which they regarded as unjustifiable, and which, after this expression of opinion, was not pressed. In the action thus taken by him he was influenced solely by a high sense of duty, without regard to personal considerations, which made it painful for him to act in opposition to his old friend, Lord Glenelg, and other members of the Cabinet. Some years later he risked the estrangement of those whose friendship he valued by voting in 1844 for the recall of Lord Ellenborough, then Governor-General of India.

Such was the father of Henry Carre Tucker; and those who knew the son knew that, with other good qualities, he inherited his father's intrepid fearlessness in the discharge of duty. He was born at Garden Reach, a suburb of Calcutta, on the 21st of August, 1812, and was brought home by his parents in 1815. Some years of his childhood were spent in Edinburgh, but after his father and mother had come to reside in Barnet, near London, he was sent to Dr. Glennie's school at Dulwich, and then to Dr. Carmalt's at Putney, where among his schoolfellows were Sir Donald McLeod and Lord Canning. With the former then commenced a friendship which ripened with years, and with the latter, as we shall see afterwards, intimate relations sprung up during the dark hours of the Indian Mutiny. In 1826 he was sent to the East India Company's Military College at Addiscombe; for although his father intended that he should eventually enter the Civil Service, he judged rightly that a military training might prove useful to him in after years. At Addiscombe he gave proof of his ability by the high place which he took in his term, which would have entitled him to a commission in the Engineers, but he left just before the term ended because he did not wish to stand in the way of the cadet just below him, who thus received some of the prizes which Henry Carre Tucker would otherwise have carried off. In 1828 he entered the East India Company's College at Haileybury, and after completing his course there with credit he sailed for India in 1831. One of his oldest friends who was with him at Haileybury, and was afterwards his fellow-passenger to India, writes, "Tucker came to Haileybury from Addiscombe with a knowledge of mathematics which gave him a high place among us, and he was always a hard worker. The impression left on my mind is, that few have passed through that critical period of life so 'unspotted from the world,' and that the energetic Christian life which we have seen in its maturity was there evinced by a marked decision in standing aloof from what was evil, and by not being ashamed to be among the few who attended at the Lord's Table."

He was first posted as an assistant to Goruckpore, which gives its name to a large district in the North-West Provinces, containing a population of more than two millions, inclusive of the town of Goruckpore, with its 51,000 inhabitants. Although, in the course of a year or so, he was transferred to Azimgurh, he returned to Goruckpore in 1844 as magistrate of the district, and in anticipation of the narrative it may be mentioned here that his tenure of this office, which

he held till 1849, was signalized by a work of considerable magnitude and importance, which still stands as a lasting memorial of his engineering skill and his indomitable perseverance in the face of difficulties. This work was the "Tuckerbund," or "Tucker Viaduct," built across the River Aumee, a tributary of the Raptée, although both civil officers and engineers declared its construction was impracticable. Travellers and others coming to Goruckpore from the south were thus saved a very considerable *détour*. The Rev. C. B. Leupolt, the veteran Missionary of Benares, who had occasion to go to Goruckpore before the construction of the viaduct, describes the road being then as bad as any road could possibly be, and that for some miles he had to wade through water. When he came again some years later he found that the viaduct had remedied the worst part of the line, and that the road throughout was in excellent order. Mr. Leupolt further mentions a fine caravanserai built by Mr. Tucker at Goruckpore for the accommodation of travellers, and a large bungalow constructed for a Missionary and his family, and which is still used as a school-house.

In 1832 Henry Carre Tucker found himself at Azimgurh, and here he had the happiness of being associated with the late Mr. James Thomason, afterwards the well-known Lieut.-Governor of the North-West Provinces, and with Sir Robert Montgomery. The latter has very kindly complied with a request made to him, and noted down some of his recollections of that period, which, to Henry Carre Tucker, was marked by a strengthening of his religious character, and a deepening of Christian aspirations and aims. All things work together for good to those who love God, and God not only gave him friends whose companionship exercised a hallowed influence upon his life, but also a true helpmeet, a fellow-heir of the grace of life. Sir Robert Montgomery's notes contain so much of interest that, with his permission, we give them in full :—

You ask me to give you some reminiscences of the earlier years of dear Henry Carre Tucker's Indian career. It is a long period to look back to—some forty-three years—but I will endeavour to call to mind the impression I formed of him, and any events bearing on his character.

He was appointed an assistant to Azimgurh in A.D. 1832. It was at that time a detached station, belonging to Jaunpore, and was officially called "Chuklah Azimgurh." The officials consisted of three civil officers—a deputy magistrate, a deputy collector, and myself as an assistant. His arrival made the fourth officer. There was also an assistant surgeon.

There were no private dwelling-houses. There were three public buildings—two of them court-houses, and a third small house, in which the sessions judge, when on circuit, held trials.

The English officials lived in corner rooms in the court-houses, and the medical man in the circuit-house.

These buildings had the appearance of having been dropped in the middle of a jungle. There were no roads. The station was isolated—separated from all civilization. The nearest place where there were civil residents was Jaunpore, distant forty miles. The whole presented a most desolate appearance.

It was to this place Tucker was appointed second assistant in 1832; and as

we had both been at the Military College of Addiscombe, though not at the same time, it was at once a bond of union between us, which strengthened with years.

My remembrance of him, on his first arrival, is that of a bright-eyed enthusiastic youth, fragile in appearance and energetic in manner. He was full of anxiety to be useful—always devising schemes for improvement, for which there was abundant scope. Perhaps they were not always very practical. He was of a most affectionate disposition, eager to aid every one.

In regard to spiritual things, there was an utter deadness at Azimghurh. There was no church, no Sunday services, no outward signs of Christianity. Occasionally a Missionary itinerating stayed the Sunday and held a service. I remember that excellent Missionary, the Rev. Mr. Wilkinson, of Goruckpore, stating that one great difficulty he found in discussions with the Natives was their exclaiming, "You call on us to renounce our religion. What is yours? Your people have no places for prayer—no padres (clergymen). Why should we give up ours?" Azimghurh exemplified this at that time.

In 1832—33 the Government determined to form this offshoot district into a large and regular one, and Mr. Thomason, a civilian of eminence, was selected and appointed to the charge. He was a son of the missionary chaplain of that name, and had been educated and brought up at Cambridge by the Rev. Charles Simeon. His arrival with his family cast a gleam of sunshine over the whole place. He was an eminent and matured Christian, possessed of excellent and calm judgment, and had the power of winning the hearts of all who worked under him.

His plan was to give his assistants great power and to hold them responsible. This interested them much in their work. Tucker threw his whole heart into his work, and, under efficient guidance and direction, he had quickly learnt his duties. Mr. Thomason arranged for Sunday services, and, in conducting them, enlisted others. Tucker always aided him. A blessing truly rested on the small band\* of worshippers thus assembled without the usual ministerial help, the effect of which eternity will alone unfold.

I remember an incident occurring about this time in which Tucker nearly lost his life. He was building a house across a small river opposite the station. To reach it by a bridge was a circuit of nearly two miles, and as a short cut he used to swim his horse across the stream. One day, when crossing, it was in flood; his horse turned over, and he narrowly escaped with his life. It made a deep impression on him, and he often afterwards alluded to it and God's great mercy in sparing him.

He had in Mr. Thomason the wisest and most judicious counsellor and friend. A natural friendship sprung up and resulted in the warmest affection, which lasted through life. Many of his extreme views on public matters were toned down and sobered, and his value as an officer was greatly enhanced.

In 1834 he formed a happy home by his union with Miss Roxburgh, to whom he had been engaged previous to his leaving England. I have never witnessed a more happy domestic circle. His cup of joy was full; but he never slackened in his public duties. If possible, he increased his work; his spring of action was different. In all he did then he had a single eye to God's glory; he grew rapidly in his Christian course, and great success attended all he did.

---

\* By the new formation of the district some additional staff was added, and a small detachment of troops, commanded by Ensign Phayre, afterwards Chief Commissioner of Burmah, now Sir Arthur Phayre, Governor of the Mauritius.



When he had any leisure he busied himself in making abstracts of Indian laws, of which there were at that time none; and I think he published one which for some time was a recognized text-book throughout the Province.

He had great aptitude and power for condensing books which he thought might be useful for schools and Missions. One of his first books was the *Azimgurh Reader*, which was for long, and may still be, one of the books used in the Government schools.

His energy was extraordinary. It was mainly through his exertions that the district was pierced with roads, bridges built, and school-houses erected. In those early days he evinced a great love for Missions, which he supported and aided with his advice. Mr. Thomason left the district in 1836—I left in 1837. Tucker was then placed in sole charge, and held it, I think, for several years. Before he left he erected a church, built school-houses, and supported the teachers. He lived very frugally, and spent the greater part of his income in doing good; and some years later on, when his health required him to visit England, he had not the means of paying his expenses home.

From Azimgurh he went successively to Goruckpore and Allahabad as magistrate. Subsequently he was appointed Commissioner of the Benares division—a tract of country comprising six districts, of which his old district Azimgurh was one. He used often to write and tell me about it, and contrast its position with 1832, when he joined.

The training and experience he had at Azimgurh eminently fitted him for the high and responsible post of Commissioner of Benares; and when the Mutiny broke out, he was a mainstay there. It is on record how fearlessly he behaved, and what confidence he inspired—but on this I will not touch.

Henry Carre Tucker left a great impress on the people amongst whom he laboured; his name is a household word amongst them. He was a valuable public servant—a bright example—a Christian man and a true Missionary. It is to men of his stamp India owes so much.

The affection which Mr. Henry Carre Tucker had inspired, and the personal influence which he had acquired over all classes of the Azimgurh district, was shown in the cordial reception accorded some years later to his brother, Mr. St. George Tucker, when in 1852 he was appointed chief magistrate of the district. He found everywhere that his brother's name was a household word with Natives of all classes, official and non-official, landowners and tenants, high and low, rich and poor. A great number of the Native officials appointed by his brother were doing good service, and showing by their conduct that they had been judiciously selected by one who had a good knowledge of Native character.

The record of Mr. H. C. Tucker's service at Azimgurh would be incomplete if reference were not made to his suppression of a riot at the town of Moobarikpoor, for which he received the thanks of Government. At this place there had been always an ill-feeling on the part of the needy Mohammedan weavers towards their richer Hindu fellow-townsmen, which broke out into acts of open lawlessness, which Mr. Tucker repressed with firmness and vigour, and in the same calm, fearless spirit he afterwards displayed during the Indian Mutiny.

In 1841 the strain of continuous hard work had told severely upon

his health, and Mr. Henry Carre Tucker was obliged to return to England for a time on sick leave. Although he had held for some years a highly-paid appointment, he was a poor man, as he continued to be throughout life, because he held very strongly the idea that as he derived his income chiefly from the revenues of India, he was bound to expend, for the benefit of the country and her people, all that he could spare from his own immediate necessities. His open-handed liberality was of the same type as that of Sir Donald McLeod and Sir Henry Lawrence. Like them, he received a very considerable income during his period of Indian service, extending over twenty-seven years, but like them he was content to remain poor in order that he might relieve the necessities of others. Special notice will be afterwards made of his efforts to relieve the moral, spiritual, and educational destitution of those among whom his lot was cast; but here it may be mentioned that he was a zealous and liberal supporter of Sir Henry Lawrence's benevolent scheme for establishing in the Hills schools for the children of European soldiers, and he also paid large sums of money for translating into the vernacular tongues of India works of all kinds which would be useful to the Natives, giving as much as one thousand rupees for a single translation, as was mentioned in the *C.M. Intelligencer* for December last. On one occasion a near relation of his remonstrated with him for not laying something by for his family of nine children, and shortly afterwards he wrote to say that by way of commencement he had saved one thousand rupees, or a hundred pounds. Shortly afterwards, however, he wrote again to say that he had given the thousand rupees to the Famine Relief Fund. The sums devised by his will consisted of the patrimony left to him by his father, and of legacies which had been bequeathed to him.

In 1850 Mr. Tucker revisited England for a few months, when he received his father's dying blessing. He took occasion to visit some of the principal prisons in England in order to get hints for the better management of the prisoners who were under his charge in India as magistrate of a district. He had a good deal of influence over some of the worst characters in jail, getting them to work zealously and well at carpet-making, in road-making, and other public works. He was a strong advocate for employing prisoners in work in which they could take interest, contending that such work exercised a more reformatory influence than the treadmill.

It has already been mentioned how, after his first return from leave to England, Mr. Tucker was appointed magistrate of Goruckpore. After his second visit to England a similar appointment was conferred upon him at Allahabad. Here, as at Goruckpore, he signalized his tenure of office by an engineering work, in the prosecution of which he displayed his customary energy and fertility of resource. Those who are well acquainted with the shifting character of Indian streams know that it is no uncommon thing for a river to shift its course three or four miles; and occasionally an engineer, who has devoted much time and labour to a bridge, has had the disappointment, a few seasons after, of finding it high and dry, and the river some miles distant. The Ganges had in this

way shifted its course and left its old bed, and the consequence was that, instead of joining the Jumna just below the fort at Allahabad, the point of junction was several miles lower down, to the great inconvenience of the people of the city and others. Difficult and impracticable as the project appeared, Mr. Tucker undertook to divert the Ganges to its former point of junction, and succeeded completely in doing so, to the great delight of the people.

It was said by a friend that while others were *talking* about doing something, Henry Carre Tucker *did* it. An incident occurred at Allahabad which illustrates this. He was anxious to make a new road; but the most eligible line passed through the grounds of his friend Mr. Lang, then holding at Allahabad a superior office to his own. Mr. Lang was naturally somewhat reluctant to have a public road passing through his grounds; but he finally yielded to Mr. Tucker's persistence. At a very early hour the following morning he was awakened by unusual noises, and on looking out of his window he saw a gang of convicts and labourers hard at work at the road, so that, if he had been disposed to change his mind, there was scarcely time left for him to do so.

(To be concluded in our next.)

### BEMMO.\*

**T**HERE have been far more important events in the recent history of the world than the sudden emergence of Japan from the seclusion in which that singular country had so long shrouded itself from observation, but few have excited more interest and curiosity. The astonishing readiness with which the Japanese appropriated all the most recent conquests of science and civilization, and at a bound placed themselves on a level with nations which had long and laboriously toiled to acquire them, savoured of the marvellous. Nor was this appropriation accompanied with the *gaucherie* which usually is manifested by foreigners when they are first adopting customs and expressing opinions foreign to their early training. The Hindu or the Chinaman—nay, even the polite Persian—all of them quite as civilized in many essential points as the Japanese, fall into strange blunders and present manifest oddities when attempting to express themselves in European language, or when conforming to European usages. As for the more important benefits accruing from Western civilization, they are either ignored altogether by Orientals, or are reluctantly submitted to when it is impossible to avoid them. But, to the Japanese, nothing which Europe or America could present has seemed to come amiss; and if the novelty clashed with their old institutions, when it could not be readily assimilated, it

\* "Bemmo; or, an Exposition of Error" (being a Treatise directed against Christianity). By Yasui Chinhei (a Yedo Scholar), with a Preface by Shimadzu Sabura. Translated by John Harington Gubbins. Yokohama, 1875.

has been preferred in many important instances. Even the ancient form of Government has been modified, and Court etiquette, rigidly maintained for centuries, has been made to yield to the exigencies of a new and foreign order of things. While, however, there has been this general forwardness to gather from all nations whatever could conduce to the exaltation of Japan and the promotion of its interests, it would have been the greatest of all marvels if there had not been found an influential body of persons indisposed to the reception of all these strange innovations, and upon various grounds hostile to them. There must have been numerous persons whose ancestral privileges have been invaded and whose prejudices have been offended. There must have been many superstitions rudely shocked, and many familiar and cherished customs to be abandoned. Doubtless there are many who, like Demetrius, the craftsman at Ephesus, could not but keenly feel that if these novelties gained the ascendant the hope of their gains would be gone. The aristocracy and the priesthood would most naturally look with jealous eyes upon the introduction of fresh codes of law and forms of faith inimical to their own creeds and privileges. Much allowance ought, then, to be made for these feelings of conservatism, and much patience should be exercised towards those who are reluctant to admit that the new is better than the old. Nor should it be matter of surprise that some time may yet elapse, and some serious conflicts may yet have to be waged, before the abuses and superstitions which have been consecrated by time-honoured associations yield to a purer morality and a holier faith. Meanwhile, not only to the philanthropist, but still more to the Christian, the spectacle of a highly-gifted and most intelligent nation in the throes of a moral and religious revolution is one of surpassing interest. Light has sprung up in what has been the gloom of ages, but the darkness recedes unwillingly: it had settled down with unusual density; it is not to be anticipated that, whatever else may yield readily, it will be easily dispelled.

Still much, considering the time, has been accomplished, not only in material progress and the introduction of scientific inventions, but also in the dissemination of knowledge, political and religious. Among the other novelties in Japan has been the establishment of a free press, which even in its infancy has made its power felt, and has diffused a spirit of intelligent inquiry among the people. In Japan, as elsewhere, it has been by no means an unmixed boon: if the knowledge of good has been communicated, there is reason to apprehend that it has also been the medium of evil. There has been some licentiousness, which has disquieted the authorities, and has made them apprehensive of the outspoken comments of writers not yet tutored to understand aright the limits of justifiable liberty. Originally there was an earnest desire on the part of the Government, which was aware of the enormous educational value of the press in Europe, to see it at work in Japan with the least possible amount of restriction. The restraints imposed were at first of a very trifling character. But now the authorities seem to be apprehensive that serious mischief may result from a liberty which has rapidly degenerated into licence; they are fearful that their institutions

cannot brook the unbridled criticism which is directed against them. They probably would not be unwilling to concede much liberty, and are naturally anxious to stand well with the Western world, but they may imagine that the safety of the empire is endangered. They have therefore recently framed press laws, which are in some degree a step backward, restricting the amount of previous liberty. This change has, of course, excited considerable commotion and discontent. Our own impression is, that when a country is in a transitory state, like that of Japan, it is not impossible that some regulation of the press may be necessary, and that it is not so much the enactment of these press laws as the mode in which they may be enforced that will be found to be objectionable. Rigorous and harsh repression of public sentiment would be as fatal to the Government as it would be injurious to the progress of the people. While, however, upon the question of a free press there is in Japan itself a difference of opinion even among those who are affected by it, all concur in condemning the censorate of the book press which has been superadded, and which is represented as wholly uncalled for.

It is so obvious how these restrictions may affect the propagation of Christianity that we make no apology for calling attention to them. Christians, either in England or America, would be the last persons to wish to cause embarrassment to the Japanese Government by unbecoming censures of even what they deemed objectionable, or to bring the authorities of the land into contempt. This is plainly not the teaching of the Word of God. It is, we feel assured, the anxious desire of these well-wishers of Japan to go hand-in-hand with the authorities in promoting salutary reforms; they would be the first to deprecate railing accusations calculated to stir up rebellion, and to precipitate conflicts leading to anarchy. Meanwhile the crisis is an anxious one, and, unless wisdom pervades the councils of the Japanese authorities, serious evil may result. They have gone too far to revert, even if they wished it, to the former order of things.

We do not, however, believe that they do wish thus to retrograde. There seems sound sense and much truth in the statements made in a Japanese newspaper, the *Hochi Shimbun*, that while "the true foundation of national strength lies in the people, and it is therefore the duty of any governing body to reflect in its action the tendency of the popular will, guiding it in its natural course, not obstructing its inclination, Japan differs from other nations in this, that it is the Government which leads the van of progress, while the people, elsewhere the mainspring of movement, are content to follow wherever it points the way. Though, therefore, the drag seems to have been applied, we hope it is only a temporary measure, intended to arrest progress so rapid and reckless as to menace destruction."

Of course, while all matters of public interest have been thus brought under discussion in Japan, it is not to be wondered at that the claims of Christianity upon the Japanese should have been canvassed and exposed to hostile criticism. We hail it as a most favourable indication of the interest excited by Christianity, that this should have been

attempted in the remarkable book under our review, not in a scurrilous nor grossly offensive manner, but with some pretension to thought and learning. We agree with the translator, Mr. Gubbins, of the British Legation at Yedo, to whom much credit is due, not only for the pains he has taken in translating, but also for the interest he has displayed in this important subject, that the book *Bemmo* is valuable, "not from originality or force displayed in the arguments brought forward in it—nor from the justness of the conclusions arrived at—but simply as showing the objections which an educated Japanese raises to the doctrines inculcated by the Christian religion." Mr. Gubbins adds that "the high position which the author occupies amongst Japanese *literati*, added to the fact that the preface is written by Miriama to Hisamitsu (better known to foreigners as Shimadzu Sabura), the brother of the late Daimio of Satsuma, and the father of the present ex-Daimio, has given the work a wide circulation amongst thinking Japanese." It is written in the *Kambun* or Chinese style.

In the preface the writer admits that some of his countrymen have carried their admiration of the marvellous acts and skill of western nations "so far as believing in the religion of Jesus, and some there are who are for extending this religion throughout the country." In the estimation of the writer this "is a great evil." To our readers it will be "as good news from a far country." He goes on to say that, without refutation, "the followers of this religion will increase in strength and influence more and more, until they will lead the whole nation with them, and cause them to submit to their doctrine, and then there will be no putting a stop to its power." This too will be welcome intelligence, proceeding as it does from a thoughtful Japanese of high rank and station. According to his notion, the basis of the religion of Jesus is the worship of Heaven, and if servant and child worship Heaven, treating master and parent as though they did not exist, they will get a reward for their conduct. From this he anticipates disorder!

The work itself is divided into five parts. In the first the author criticises the Old Testament; in the second and third he deals with the New; in the fourth he draws a comparison between Christianity and other religions; he concludes in the fifth with a discourse on the system of nature, with what the translator describes as some meaningless argument on divination. He writes because what he considers the evil is "gradually extending itself until it threatens to reach us," and that to withhold explanation any longer would be wrong. Plainly Christianity cannot be passed by with contempt and indifference.

As a specimen of his reasoning we give an account of his mode of dealing with the Old Testament. He first gives a sketch of creation from the book of Genesis. He then takes exception to God being like a man; he had always held that gods are "supernatural beings, and have no visible form." Again, if materials were created for the creation of man, he wants to know what the earth, sun, and moon were made of. He holds that it would have been better not to have created the serpent, and "why did He (God) cause it to deceive Eve?" He thinks Eve was justly punished, but why should all future generations

of women have been punished? After recounting the history of the Deluge, he opines that all people could not have been depraved; there must have been some good; he asserts that the Deluge was sent suddenly, without "teaching the people what was right, and making no distinction between offences great and small," and that it was therefore "a fearful act of violence on the part of Jehovah." He does not know where "the Great Deep" is. He identifies the Deluge with a great flood which occurred in China in the reign of Gioki, of the To dynasty, about 2300 years ago. As the Chinese could not then have escaped if the whole earth had become an ocean, he therefore concludes that the words "under the whole heaven" refer only to the small area of country comprised in Egypt, the Red Sea, and Judæa. His conclusion is that "it is possible that at the time of the flood, the people of these countries being yet uncivilized, fell into the water and were drowned, and that one man, Noah, being a wealthy man, built a large ship, and put all his effects into it," and so escaped the general ruin. He ascribes the difference of languages to the "seas and mountain ranges," which separate nations from one another. When relating the story of Joseph he asks, Why did God, who foreknew the famine, not come to the rescue and turn the famine into plenty? A curious statement is added in connexion with this story of Joseph, that the seventh year was a year of rest, in which no work was to be done. He goes on to say that Moses was the son of Joseph. With reference to the hardening of Pharaoh's heart, he asks, Why did God not make him submit to His will, and bring about friendly relations between Pharaoh and the Israelites? Moses, according to the author, was "a clever man, but craftily wicked." While admitting the value of some of the ten commandments, he is indignant at the prohibition of loving other gods or worshipping graven images. Such is a *resumé* of the chief objections made by the author against the Old Testament.

When dealing with the New Testament, the author, after laying down the position that man receives no greater kindnesses than from his parents who gave him birth, and his master who maintains him, and referring to the doctrines of Confucius, the "Chiu" and "Ki," which establish the duty of repaying these kindnesses, inveighs at length against the religion of Jesus as tending to derogation of them. He remarks also that, if there is to be no eating and drinking and marrying in heaven, there is no advantage in living; he wants no crown and fears no hell. This last opinion is propounded almost in the exact words of the notorious Mr. Bradlaugh.

All the supernatural element in the story of our Lord he deliberately rejects, and treats as the invention of His followers; he denies the resurrection and ascension. A contrast is drawn between Buddhism and Christianity, in which the preference is given to the former because it inculcates masses for the dead. Should Christianity "be adopted, the shrines of Jimnu Jenno and of the various emperors and nobles, and those dedicated to patriotic and illustrious men, will have to be destroyed, and the whole nation, down to the ordinary samurai and lower classes will have to give up offering masses for the souls of their parents and

ancestors!" Yasui Chinhei seems to have a clearer understanding of the Bible than all Romanists and than many of our Ritualists.

We have thought that it would not be without interest to our readers to have some conception furnished them of the thoughts which are agitating the minds of intelligent Japanese at the introduction of Christianity. In the *Nisshin Shinjishu*, a Japanese newspaper, there has been a rejoinder to *Bemmo* published, dilating upon the beneficial effects of Christianity, and enumerating a number of distinguished men, such as Sir Isaac Newton, Copernicus, Leibnitz, Linnæus, Cuvier, Liebig, Guizot, Napoleon at St. Helena, and others who have been believers in Christianity. The writer of the article quotes Hegel's statement, "The Christian religion is the religion of absolute freedom. This great thought that freedom is the universal destiny of man was first introduced into the world by the Christian religion, and may be realized only by a universal sway of Christian morality." He winds up by enumerating reasons why the Japanese should adopt Christianity, Protestant Christianity, as their religion, asserting that "it is the best religion for Japan," and adding a hope that, as Paul was once the greatest and most dangerous opponent of Christianity, and yet afterwards its chief apostle, so it may not be impossible it may yet be the case with the author of *Bemmo*.

Again He said, "Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened" (Luke xiii. 20, 21).

### NON-CHRISTIAN NATIVE SOCIETY IN CALCUTTA.\*



WE propose to direct our readers' attention to the present condition of non-Christian Native society in the Indian metropolis, and to offer some reflections which may enable those who have no opportunity to observe for themselves, to get a clear and intelligent view of the materials Missionaries have to work upon.

The first thing which presents itself to our view is the great extent of the field. Calcutta has a population of 800,000 souls, and if we count those in the immediate neighbourhood, the number of the people far exceeds a million. We must next consider the marvellous diversity of the people as to character and habits. Every nation and language seems to have its representatives here. We find in it every conceivable variety of social, intellectual, and moral condition—from the greatest refinement, though not of the Western type, to the rudest barbarism; from intellectual culture of a high order to the most profound ignorance; from a metaphysical acuteness, which strives to pierce the secrets of the universe, to a sottish listlessness, which scarcely rises above the level of the beast. The Hindus, with their endlessly diversified castes, includ-

\* Extracted from the Report of the Calcutta Church Missionary Association.



ing the new sect of the Brahmos, form the greatest majority. Then come the thousands who follow Mohammed as their apostle, and, last of all, the little but growing flock of Native-Christians.

These circumstances constitute Calcutta a very interesting, but at the same time a very arduous, field of missionary labour. The difficulties are obvious to the most cursory observer, and are painfully felt by all engaged in the work. But there are others of a more formidable character which are not sufficiently realized till we look more closely on the state of things around us.

Every now and then it has looked as if Hinduism were tottering to its fall, and as if a movement were beginning which would bring thousands within the pale of the Church; but the old system has re-appeared with its wonted stability, and the movement has passed away with as little result as a ripple on the surface of a lake. Notwithstanding all that has been effected by the preaching of the Gospel and by English education, Hinduism is still a most terrible reality. Entirely apart from its inert and conservative power, there have been forces at work in this land which have rather helped to strengthen than to weaken its position. Take for instance the interference of Government with some of the religious practices which were formerly found in India. The suppression of such inhuman customs as *Sati*, or the burning of widows on the funeral pyres of their deceased husbands, infanticide, thuggism, the swinging from hooks on the *Churruck* festival, the immolation of human victims before the wheels of Juggernath's car, has had, in our opinion, the effect of making Hinduism look more respectable by forcing it practically to be more in accordance with the laws of natural religion. Many of the rising generation of Hindus have almost forgotten that these observances were once parts of their religion, and they are learning to speak of them with a horror scarcely less than that which Christians feel for such cruelties. Nevertheless it cannot be denied that the majority of the people, especially the leaders of Hindu society, are anything but grateful for these kindly services of the British Government in their behalf.

As a proof that the *animus* of Hinduism is still the same as what it was a hundred years ago, we would draw our readers' attention to the barbarous custom of *antarjali*, or ghat murders, which, because unchecked by Government, is still practised as a religious ordinance all over the country. Let those who charge the Missionaries with taking too gloomy a view of the strength of Hinduism as a religious system ponder well over the following fact which we have taken from one of the daily newspapers published in Calcutta, the *Indian Statesman* :—

On Thursday before last, at about five o'clock in the afternoon, a procession was observed passing through a station not far from Calcutta, accompanied by the usual din and noise *yclept* Hindu music. At the head of the procession was a man about six feet high, carried on a litter four feet long, in much the same way as the bed of Procrustes in the olden time was made to accommodate its victim of any stature. At first the occupant of the stretcher was taken for a corpse, but on closer examination it was discovered to be a human being in the last stage of physical prostration. The head was dangling over one end of the stretcher, and the face exposed to the full glare of the sun, which the dying man attempted to keep off by shading it with his right hand. This was observed by his son in the crowd,

who opened an umbrella and held it over him. The procession stopped at the ghat opposite the station public library, and the stretcher with its ghastly burden was laid on the ground. The sick man expressed a wish for something to drink, and a cup of milk was held to his lips; he then had a smoke and conversed freely in the meanwhile with his friends who had followed him. A miserable-looking and shabbily-attired Native, who was addressed as the *Kobiraj Mohashoy*, held the pulse of the sick man with a gravity of circumstance worthy of a disciple of Galen. To cut the matter short, the sick man was kept at the ghat till the Saturday following, and as he still persisted in disappointing his friends and relatives in their expectation of seeing him depart this life, he was removed to another ghat a little higher up the river, where he was kept for a time immersed in water, with the head and a portion of the chest above it, till he expired in this position. The deceased was a man of the weaver caste and of some prospects. Another ghat murder took place about two or three weeks ago. In this case the victim was a woman, the wife of a respectable shop-keeper.

We leave this extract to tell its own tale. Suffice it to say that not the slightest notice was taken of it by the educated portion of Native society. "O Lord, have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty."

Another proof of the present vitality of Hinduism is the social terrorism it exercises by means of its institution of caste, and against which no power on earth has yet been able to devise a remedy. It was hoped some time ago that public schools, railway travelling, and the facilities that now exist for visiting Europe, would soon put an end to caste, and for awhile it did seem as if these human devices would prevail against the tyranny of Hindu society; but all these hopes were doomed to bitter disappointment, and caste is again re-asserting its former superiority. A few spirited Hindus did try to fight against it, but they found the fight too hard, and had to undergo the most humiliating penances in order to re-enter caste. Accordingly, those Native gentlemen who were asked by the Government to go to England at public expense, to give evidence before the Indian Finance Committee of the House of Commons, declined to do so, assigning as a reason their inability to obtain the sanction of their caste-fellows. Against this moral pest of Hindu society we know one remedy, and one remedy only, and that is the religion of Love that we preach. But, knowing this, Hinduism hates Christianity with the most perfect hatred. Indeed, the opposition of the Hindu community to relatives being baptized "amounts to a kind of insanity." Every means will be had recourse to in order to prevent the convert from entering the Church of Christ. He may believe anything, say anything, do anything, even eat and drink anything, however irreconcilable the act may be with the ordinances of Hinduism, and all will be forgiven; but when faith issues in action, and the convert is *baptized*, he is at once cast off as one utterly vile. Many a Hindu, who is in a sense educated, and who has discarded the follies of his ancestral faith, will nevertheless oppose, as vehemently as idolaters do, every attempt on the part of one of their relatives to act according to his religious convictions, when this would bring discredit on the family. The dictates of conscience are treated with absolute scorn as soon as they begin to clash with the law of caste. We have heard of a Hindu parent saying to his son, "I would rather see you a

drunkard than a Christian." In the face of such facts, even Protestant Christians are at times tempted, no doubt, to desire the aid which human authority can give, but both their principles and their position have happily deterred them from resorting to such means. Stubborn human nature, bent on its evil ways, needs something more potent to compel it in the right direction, and that power is "the fire which our Lord came to send upon the earth." Let us pray that this fire may be enkindled in the souls of the Hindus! Let us pray against the *causes*, moral and intellectual, which still impede its enkindling in the bosom of Hindu society!

With regard to the *educated* section of the higher and middle classes of Hindus, the state of things in Calcutta is very far from satisfactory. We deeply sympathize with them, since through their partial acquaintance with Christianity, and their contact with Western intelligence and life, they have to a certain extent been awakened from the darkness and superstition of Hinduism. For some of their number, as regards knowledge and urbanity of manners, we cannot but entertain the greatest respect, and our heart's desire and prayer to God for them is, that they may be saved through Christ Jesus our Lord.

The Hindus who know the English language, but hold aloof from Christianity, may be divided generally into three classes. The first class comprises those who try to unite Western knowledge with the belief and the practices of their fathers. The second is formed of those who disavow the errors of Brahminism, and who either make a religion for themselves, or profess to be drawn towards Brahmoism, a sect which they know they may safely join without being ostracised from the Hindu community. The third class represents those who look on all religions as false, and not a few of whom, it is feared, have already settled down into rank Atheism.

But this classification does not embrace all. Alas! there is a considerable number of educated Hindus whose minds, as to religion, is *tabula rasa*. Of the Bible they are for the most part utterly ignorant; or, if they know anything of its contents, they know them only to treat its awful announcements with indifference, if not contempt. They languidly join in the traditional ceremonies as observed in the family; and beyond this they dismiss, as far as possible, the subject of religion from their thoughts. This indifference at times makes one almost ready to despair. We feel its icy breath in the periodicals conducted by Natives, in their literature, in casual conversations, in earnest argument. We are saddened, but not surprised, when we see that those who have received an English education are generally marked by indifference to all religion. The Government pledge of "perfect religious neutrality" has its good sides, but it has its ominous sides also.\*

---

\* This principle of "perfect religious neutrality" is sometimes carried out with a vengeance by the Government educationists. We have now before us a little work, entitled "The World's History," and published under the auspices of a gentleman who is at present the Principal of the Government College at Krishnagar. The author of the book is not mentioned, but we are given to understand that he too is a Government Professor. Being a world's history it could not but notice the introduction of Christianity; but the whole subject is dismissed with the following few lines:—"It was in the early time of the Roman empire at

But many other causes have contributed to this issue. For one thing the tone of religious belief in Europe powerfully influences that of educated Hindus. We all know that, for some years past, lax views in regard to Revelation and the Supernatural generally have been obtaining currency in Europe. All this tells powerfully on our work in Calcutta. There seems to be a pretty general belief among educated Hindus that Missionaries proclaim an antiquated form of Christianity which enlightened men in Europe are forsaking. Hence books and periodicals which raise objections to Christianity are welcomed with eagerness and pleasure, but there is no relish for those which set forth the authority, the nature, and the workings of Christian faith, however able these writings may be. The difficulties in the way of belief are being pondered, while the difficulties in the way of unbelief are disregarded.

In the next place, we must note the influence of that subtle snare—intellectual pride. There is now no credit to one's intellect in being a believer. On the contrary, it seems a grand thing to be a doubter. It shows that we are wiser than our fellows—clever enough to see the weakness of arguments which others think conclusive. To doubt is to march with the age and rise superior to the antiquated superstitions of the past. And Bengalis will not be behind their age. They will not be relegated to the class of the hopelessly prejudiced and benighted. For to use the inflated language of the *Indian Mirror*,\* whatever the Bengali may be with respect to physical strength, as regards “the possession of those intellectual faculties which are calculated to raise one nation over another, he yields the palm to no other race on the face of the globe. Is he therefore likely to adopt the Christian faith—a conviction shared with the dullest and the most ignorant of mankind?”

It is very interesting to ask, What occupies most the thoughts of an educated Babu? What is his favourite subject of conversation? Something may be learned from this also, as to the slow visible progress of Christianity among the educated Hindus. The answer is, Politics, Politics, Politics! This has been the one absorbing passion of their souls. Subjects such as high education, the opening of the higher offices of Government to Native talent, legislation, jurisprudence, disestablishment of the Church, improvements in domestic policy, the desirability of having an Indian Parliament, &c., have exercised their minds since the last two years with an increasing intensity. Talk of religion to a Babu aspiring to a character for culture and patriotism, and the subject will either be dismissed as being “behind the age,” or listened to with exasperating apathy, accompanied ever and anon with indications of terrible *ennui*. But speak to him of politics, and you observe a marvellous change. Listlessness gives way to eagerness, indifference to pleasure, and you are civilly requested to prolong your visit, or to come again.

(To be continued.)

---

the beginning of these 400 years of peace, in A.D. 0 (*sic*) that Jesus Christ was born at Jerusalem (*sic*) near Phœnicia (*sic*): and in the course of 350 years the religion of Jesus Christ became the religion of the Roman empire: persuading all men without the use of the sword.”

\* The origin of the Brahmins.

## SIR W. MARTIN ON NEW ZEALAND MISSIONS.



N the month of September last year an ill-natured attack was made on the Missions of the C.M.S. in New Zealand, in the columns of the *Guardian*, by a Mr. Cross, who professed to have been travelling among them. We do not know that he went about among the Churches in any official capacity, even as the correspondent of a newspaper, but his statements read as though they were the careful observations of a person who had devoted himself to the special purpose of gaining accurate information. His remarks were of a most deprecatory character, and filled with insinuations reflecting upon the Society; if they did not actually state they implied that it had been hostile to the establishment and extension of Episcopacy in the Missions, and hence the failure. To those who are acquainted with the facts of the case, nothing could well be more ludicrous, but the account was no doubt written for the ignorant and the prejudiced. It was, as we noted at the time, promptly replied to by a Mr. Fisher,\* who had been in New Zealand at the time; and although, as he was careful to explain, he was no partisan of the Church Missionary Society, yet he had sufficient sense of justice and fair play to repel in most decided terms accusations so groundless. This letter was inserted, but it was not the only remonstrance elicited by the tirade of Mr. Cross. Sir William Martin, for some years Chief Justice of New Zealand, and well known as the intimate friend of Bishop Selwyn and Bishop Patteson, feeling the injustice done, also addressed a letter to the *Guardian*, but, notwithstanding his distinguished character and notorious acquaintance and sympathy with every Christian work in that country, which no one has more zealously promoted, it was refused admission. We have now been permitted to publish it. It will be satisfactory to our readers to see how he too deals with what he terms Mr. Cross's "serious misconceptions"—the result, no doubt, of very superficial acquaintance with what he witnessed, combined with a good deal of prejudice against a work not carried on according to his own fancies and theories.

*To the Editor of the GUARDIAN.*

SIR,—I have read with interest the letters in which Mr. Cross has supplied to your readers much valuable information about the Church in New Zealand. In the third of those letters (in your issue of the 8th instant) I notice a passage which appears likely to lead to a serious misconception as to the history and present position of the Church Mission work in New Zealand.

It appears that Mr. Cross, on his way from Napier to Auckland, passed through the central region of the Northern Island—the region of Taupo Lake—and thence to the Lakes of Rotorua. Along the whole line of his journey he found the deplorable state of things which he describes. I do not question the accuracy of his statement of the present miserable condition of things in that part of the country. What accounts have been put forth by the Society I do not know; but I should be surprised to find that any statements, such as Mr. Cross refers to, have been put forth at any time since the beginning of the war in respect of the district through which Mr. Cross was then travelling.

That which appears to me unfair to the C. M. Society is this—that Mr. Cross

\* For Mr. Cross's article, see *Guardian* of Sept. 8th; for Mr. Fisher's letter, that of Sept. 15th.

proceeds to assert the conspicuous failure of the C.M.S. in New Zealand. This generalization is much too wide. Had Mr. Cross, on his way to the North, happened to take the line of the sea-coast of the same diocese, he would have passed a series of Mission stations, superintended by Archdeacon Williams, having Native Pastors, Native congregations, and a fair number of communicants. There he would have found, certainly not an ideal Church, but a Church which has survived all the miseries and atrocities of a long-continued civil war, and has maintained its faith in the midst of a wide-spread defection. The same is to be said of the Mission stations in the Lower Waikato and in the Mouth of the Thames. In the north of the island (as Mr. Cross testifies), under the supervision of the Bishop, excellent work is being done, but Bishop Cowie himself would be the first to acknowledge how largely the success is due to the agents of the C.M.S. who conduct that work.

Mr. Cross assigns certain causes for the alleged "conspicuous failure." I do not enter upon any discussion of these. It would be unreasonable to expect that mistakes would not occur in the conduct of operations such as those of the C.M.S., conducted from a distance and under novel circumstances. But such mistakes, whatever they were, did not cause the state of things which Mr. Cross witnessed. They were not such as to prevent the spread of the Christian religion among the Natives. The work continued to grow until its growth was suddenly arrested by the war. The real cause of the present state of things is the war. To impute this state of things to the action or inaction of the C.M.S. is to do an injustice to a Society which has done and is doing a good work in New Zealand.

To clear up in some degree the question which a thoughtful observer will naturally ask, "Why does the work thrive and grow in some districts, maintain itself in others, and elsewhere languish and even appear to die?" it may suffice to point out the different fortunes of the several districts.

1. The North, the district first Christianized, was spared any actual visitation of war. The Church was depressed and weakened during that time, for there could not fail to be many Natives in the North who sympathized with their brethren who were fighting in the South; but there was no open defection. Moreover, it was well provided with Native Pastors, whose labours, being superintended and aided by the Bishop and by the Missionary clergy, have resulted in the present hopeful condition of that part of the island.

2. The East Coast was for a long period a seat of war—a war carried on, not by the Queen's troops, but by the colonial forces and by Natives fighting against Natives. This district also had a number of Native Pastors, who strove faithfully against adverse circumstances with a reasonable measure of success.

3. The central region, the last occupied by the C.M.S., and naturally the least advanced, was a seat of war in like manner. In the Taupo district a station had been planted and successfully maintained for years by the Rev. T. S. Grace. He did not leave his post until his life was in danger. His house was burnt down and the station ruined. However, he returned from time to time whenever a favourable opportunity offered to visit his people, and is still exerting himself to procure the means of reviving the work. In the Rotorua district there was a Mission station at Tarawera. During the war it became unsafe for the Missionary to stay on the ground. What has hindered the resumption of the Mission work in that district I know not. No portion of the Maori people needs it more. When the war began, neither Taupo nor the Rotorua district had yet been provided with any resident Native Pastor.

That, under such circumstances, a lingering war, drawing after it every source of corruption and degradation, should produce the present desolate state of this central district is no cause for wonder, nor is it a cause for despondency. The ordination of Native Pastors has never ceased; and the experience furnished by other parts of the country assures us that such men, properly qualified and superintended, can, through a common speech and common way of thinking, more effectually reach the hearts and minds of their brethren, and win them back from delusion or indifference to the habits of Christian men.

WILLIAM MARTIN.

now. And he gave some touching cases of men who fully believe the truth, who even avow their personal reliance on Jesus the Son of God, but dare not brave the social martyrdom which a public confession of Christ would involve. Therefore our duty is plain—to sow the good seed perseveringly, and with unflinching faith. “The promise is yet for an appointed time; though it tarry, wait for it; it will surely come, it will not tarry.”

We trust that the details we are about to present will deepen the sympathy of our readers for our brethren labouring in North India, and will incite them to more fervent prayer for the outpouring of the Divine blessing upon them and their work.

## I. CALCUTTA.

The information we shall present respecting the work in the capital of India is derived mainly from the last Annual Report of the Calcutta Church Missionary Association, a local organization in aid of the Society, which raises on the spot and expends upon the Mission agencies (chiefly upon the schools) more than 500*l.* a year. Last year this Association celebrated its Jubilee, having been founded in the year 1824 (the year of Bishop Heber's arrival in India), chiefly through the exertions of the late Rev. J. J. Thomason, minister of what is now called the Old Church. The Report, which is from the pen of Dr. Baumann, of the Cathedral Mission College, draws attention to the changes which have taken place in the past fifty years—changes for which, notwithstanding all discouragements, we may well thank God. We quote one striking passage:—

### 1824 and 1874.

Fifty years ago, the deep darkness of heathendom had been unbroken by the feeblest ray of light. Idolatry and superstition reigned with a sway absolute and unquestioned. They cared not for other knowledge than their antiquated Vedas and Shasters gave them; none doubted the infallibility of their system, and they looked on us as a nation of cruel atheists, and would doubtless regard any instruction we offered them with disdain and with fear. Besides, very few of them knew the English language; and there were few translations of our books into their tongues, and scarcely a true missionary school in the whole of India.

Now, by the blessing of the Lord upon the labours of His people, we behold a different face of things. About twenty European Missionaries, belonging to various denominations of Christians, are now preaching the Gospel in and near Calcutta, and over a hundred Native Christian catechists and teachers are employed in the same work. Many missionary schools and colleges are established, in which the Holy Scriptures and Christian truth are taught, in the most impressive and effective way, to minds yet unconfirmed in superstition

and bigotry; and thousands, still ignorant and unbelieving, hear the word of salvation from Christian preachers, or read it in “the lively oracles” which are disseminated by myriads over the town. Noisy and violent opposition to the preaching of the Gospel is diminishing every day. Christianity is *felt* to be true by multitudes, and acknowledged by not a few of them, though they still shrink from the thought of losing their social position by entering the Christian Church. But the most cheering result of all is the rescuing of several hundreds, and, if we look beyond Calcutta, of several thousands of precious souls from the bondage of heathen barbarism and superstition and vice. If we take into account all the hindrances which the spread of the Gospel has to encounter in India, the introduction of Christianity seems about as hopeless a task as can well be imagined; but the best evidence that it is not hopeless is that a Christian Church has already been established there.

The Native Christians of India have, no doubt, many defects; but they are such as we might expect from our acquaintance with human nature, from our knowledge of the training they have

received, and of the influences to which they have been and are still exposed. Regarding not a few, we may doubt if there be any living piety at all; but regarding others it can be truly said that their general conduct is accordant with their profession, and every one well acquainted with the Christian community knows several whom he can highly esteem and warmly love as Christian brethren striving to do their Lord's will,

and to follow His example in all things. The very existence of such a body diminishes and, as it increases in numbers and influence, will completely remove many of the adventitious difficulties with which Christianity has hitherto had to contend in India.

Is there not cause, then, for a Jubilee? Hath not the Lord done very great things for us? And shall we not be glad thereof?

The missionary staff in Calcutta and its environs is thus distributed:—The Rev. J. Welland has been acting as Secretary to the Corresponding Committee (which has the general charge of the whole North India Mission) during the absence, first in England, and latterly in Australia, of the Rev. E. C. Stuart. Before these lines appear, Mr. Stuart is expected to have arrived in India—we are thankful to say in improved health.\* Mr. Welland has also been in charge of the Old Church, in which he has been assisted by the Rev. A. Clifford, formerly Curate of St. Nicholas', Nottingham. Trinity Church, with its large Bengali congregation, is now in charge of a Native Pastor, the Rev. Piari Mohan Rudra. The Rev. C. Bomwetsch ministers to the smaller Native congregation of Christ Church. The Rev. J. A. L. Stern superintends the catechists and various mission agencies, and also conducts evangelistic operations in the environs of the city. The Rev. S. Dyson is Principal of the Cathedral Mission College, and is assisted by the Rev. Dr. Baumann and Mr. R. J. Bell (late of Agra). The Rev. F. J. de Rozario still labours at the out-station of Agarpara, where also Miss Neele superintends the Orphanage. The Rev. Modhu Sudan Seal is the Native Pastor of Kidderpur and Thakurpukur, and the Rev. Rajkristo Bose of Kistopur and Terulia.

#### THE SOCIETY'S CHURCHES.

(1) The congregation of the *Old Church* is chiefly English, and the work in connexion with it is of a pastoral character, including Sunday-schools, mission-rooms, district visiting, &c. These agencies, however, reach to some extent the motley population of the neighbourhood. There are mission services for the East Indians of Portuguese descent, who are numerous, and also for a colony of Chinese—the latter carried on in their own language by the voluntary labours of a gentleman formerly resident at Hong Kong. The importance of the English work, not only as securing at the capital a centre of evangelical and missionary influence, but also with a view of setting before the Natives Christian life as well as Christian doctrine, is well illustrated in the following passage of a letter from the Rev. M. G. Goldsmith, of Madras, who came to Calcutta to assist at the Old Church for a time prior to Mr. Clifford's arrival:—

To repeat an illustration which was made at a recent conference here, the un-Christ-like "Christians" are to the Native heathen what a ship that sank some time ago in the mouth of the River Hooghly is to other ships that endeavour to enter the river: there is every danger of their foundering on the

remains of the wreck, and the Government have issued orders for the wreck to be blown up and removed. There are, spiritually, many such wrecks in India, and many an inquirer from heathenism is lost upon them. It is our earnest anxiety to undermine and remove these stumbling-blocks.

\* Just as we go to press, a letter has been received from Mr. Stuart, to the effect that the doctors forbid his return to India altogether. This is a sad trial, but, "It is the Lord!"



(2) *Trinity Church*, Mirzapore, the scene of the Rev. J. Vaughan's labours for twenty years, has now, as already intimated, a Native Pastor of its own. His first Annual Report, a document of great interest, was printed almost *in extenso* in the *C.M. Record* for October last, and we need not repeat it here. The congregation numbers 370 souls, of whom 140 are communicants—the average number at the monthly communion being 80. They come from various classes of the Hindu and Mohammedan communities. The majority are poor, but there are a few well-to-do and well-educated people. Their religious character varies much, but of some it is reported that "their faith and living Christianity afford matter of thankfulness to God." The affairs of the Church are administered by a Council, of which the Pastor is President. There were 34 baptisms during the year, viz. 8 adults, 12 orphan girls from the Foundling Asylum, and 14 infants. Bible-classes and prayer-meetings are regularly held, and there are an infant school and a Sunday-school. The Church supports an evangelist, who labours among a colony of the Kôl tribe, and some of the members themselves voluntarily preach in the surrounding villages (an account of which is given further on), and also visit the Lepers' Asylum to read and pray with the inmates. On the whole, therefore, it may be safely said that this Hindu congregation is an example to us at home.

(3) Mr. Bomwetsch's Report does not say much respecting the Native congregation of *Christ Church*, Cornwallis-square, but we extract from it two interesting passages:—

#### *Baptisms.*

Two baptisms took place in October last (1874), both of educated Native gentlemen.

The one, who is forty years of age, and who was baptized with his wife and child, was a very interesting case indeed. A Babu (to whom I have preached the Gospel for the last twenty-five years; who, I hope, will yet become a Christian—I continue praying for him) said the other day, "This is a most marvellous case;" and so it is; but I must say no more. Glory be to God, and to our Lord Jesus Christ! The other, about thirty-six years old, was baptized without his family; but in the hope that they will soon follow him. He is a Government official, and very superior man, and fearlessly professes Christ, in spite of the petty persecutions

he is subjected to, and exercises a great influence on all around him.

#### *A Bengali Magazine.*

I have employed part of my time in writing the *Bengali Christian*, a monthly journal in the Bengali language, containing purely Christian subjects, such as Church History, George Müller's Life and Work, Biblical Philology or Exegetical Commentary; Essays on Biblical subjects, European Evangelistic operations, true narratives of Conversions, &c. Many of our Native brethren highly appreciate it, and constantly express their gratitude for it. Some eight or nine Hindu gentlemen take the paper in, and read it with much interest; especially George Müller's Life and Work. This astonishes them, and Christianity rises in their estimation very highly

#### EVANGELISTIC WORK.

The account of what is done under this head is extremely interesting, and we give it almost unabridged:—

#### *From Report of Calcutta C. M. Association.*

As heretofore, a large amount of work has been performed in vernacular preaching. We have endeavoured to make our operations as effective and aggressive as possible. To this end we have thrown

all our strength into influencing our Native agents towards a more thorough study of the Bible.

Experience has taught us that indiscriminate onslaughts on Hinduism and

Mohammedanism, or general remarks about God and sin, cannot dispose favourably the minds of our benighted fellow-creatures. Indeed, nothing is of service in India but what is pregnant with the immediate Gospel of Christ in all its simplicity, all its grace, all its spirituality, all its holy tendencies. We have therefore held two Bible-classes in the week with our catechists, preachers, and teachers, in which we have alternately read the Old and New Testaments, with a view to impart greater solidity and depth to their preaching. These classes were a great blessing, both to teacher and taught, and were also appreciated by outsiders hungering for the Bread of Life, and desiring to know more of the hidden treasures of the Word of God.

#### *Street Preaching.*

Every time that we joined a preaching party we could rejoice in audiences varying from 200 to 300, so that the Gospel has been preached in our presence to thousands of people during the past year. We also made it a point to vary our preaching-stands as much as the circumstances would allow. The importance of this kind of work is beyond all question. Classes of people are reached by this method of operation, who are as quick and intelligent as those attending schools and colleges, but who are less sophisticated, more willing to hear, and, in many instances, more honest.

#### *Voluntary Itineration.*

Besides the stated evangelistic operations of the agents of our Mission, various other members of the Bengali Christian Church have, of their own accord, engaged in the work of preaching. It has been to them a labour of love, and the discovery of this fact has caused us unspeakable joy. It is impossible to estimate the amount of good seed sown by these indigenous evangelists. May God bless their efforts to evangelize their own countrymen!

#### *Domiciliary Visitation.*

Preaching the Gospel in the houses of the rich as well as the poor is another mode of evangelistic work in Calcutta. This work has been chiefly carried on among the respectable Natives by the Rev. Rajkristo Bose, the indefatigable

Native Pastor of Kistopore and Terulia. He is well known in the town, and in several houses he is as welcome as a friend. He does not, however, speak very hopefully of his educated countrymen of Calcutta. During the past year few of them have been reached with some influence for Christianity. He says in his report:—

“The greatest majority care only for money, amusements, and politics. Young Bengal has no time for religious thought and inquiry. The educated young men of my country will work themselves to death for University degrees, medical diplomas, or Government appointments, but for their souls—their immortal souls—they will do nothing. Some of them turn quite ferocious when I speak to them about their souls, and they tell me not to trouble about them. But those who do enter on a religious conversation at all, betray a strange medley of opinions on this most important subject. Some profess to be ‘Rational Sceptics,’ others ‘Positivists,’ or ‘Materialists,’ or ‘Spiritualists,’ or ‘Utilitarians,’ or ‘Deists,’ or ‘Pure Atheists.’ But I do not believe that these are their real opinions at all. They only want to ‘air’ their little English knowledge by arguing with the preachers. In reality they believe in ‘Indifferentism,’ ‘Nothingism,’ and ‘Satanism.’ As for the proud, contemptuous Brahmo, he is either silent or sophistical; he does not like to be reminded of his negative and shifting Deism. We have better access to the people in the villages, who are free from the affectation of the city Baboos. Wherever we go, we are kindly received. Here people still hear the Gospel with attention, and their hearts are melted by the story of a dying Saviour.”

#### *Work amongst the Mohammedans.*

During the past year two or three Native agents have laboured especially among the Mohammedans. One of them has devoted himself to the boatmen of our harbour, and the others to visiting families and preaching the Gospel in the streets and chapels in the Urdu language.

We have sometimes been able to join our agents in preaching to Mohammedans in their own quarters, and the impressions we received on these occasions of the effects of our work were by no means discouraging. We had occasionally to face a violent outburst of antagonism, for the doctrine of the Divinity or Sonship of Christ is still the stumbling-block and rock of offence to the followers of the false prophet. But

on the whole it appeared to us as if their old bigotry is wearing out, and that there is greater willingness on their part to listen to the preaching of Christianity.

*Work amongst the Aborigines of Calcutta.*

Another branch of missionary work in which the Association has for several years taken a deep interest is what may be called the Mission among the Aborigines of Calcutta. Many of these are now settled in larger or smaller hamlets on the outskirts of the Indian metropolis, or in its immediate vicinity. They belong to the hill tribes of the Kôls, Uraons, Mundâris, and Santhâls, and make their living as scavengers, carters and coolies, in connexion with the Conservancy Department.

Two catechists have been employed in connexion with this Mission. One of them, named Dayâdhâm Goordâ, himself a Kôl, has, by the grace of God, laboured with much success among the poor aborigines of Calcutta. He has gained our love and esteem by his fervent piety, genuine humility, and extensive knowledge of the Bible.

*Preaching Chapel and English Services at Trinity Church.*

The preaching chapel at the corner of the Mission Compound, and the English Service on Sunday evenings at the Mission Church, have afforded two other opportunities of proclaiming the Gospel. The former was under the fostering care of the Rev. S. T. Leupolt, who tried by various means to secure large and attentive audiences for our Native preachers.

The English Service at the Mission Church in Amherst Street was taken in turn by the Missionaries. This is often attended by a considerable number of educated Natives who are still strangers in mind and heart to the faith of Jesus. We have sometimes counted between sixty and eighty.

*Baptisms.*

Altogether eight adults (seven men and one woman) have been admitted into the Church by the holy rite of baptism. One of these converts was formerly a Buddhist, three were Mohammedans and the rest Hindus.

There is something peculiarly interesting in the case of one or two of

these converts. Once we were called to the bedside of a young man lying in the Medical College Hospital. The patient was a Burmese youth of about twenty or twenty-two years of age. He spoke English, and told us he was the son of a rich wood merchant in Burmah, and that he had received his education and first impressions of the truth of Christianity in the Mission School at Mandalay. On examining him further we found that he had a saving knowledge of the truth. He expressed deep sorrow for the indifference with which he had treated his Saviour for years. But though he had forsaken Christ, Christ did not forsake him, for shortly before his admission into the hospital, he had been listening to a revivalist preacher on the *maidm* who had urged his hearers "not to delay any longer, but to decide for Christ immediately." This address became the turning-point in the life of the young Burmese. He said he now desired to glorify Christ by confessing Him openly by baptism, and requested us to baptize him as soon as we could, for he felt as if he would not rise again from his bed of sickness. A few days after, he was baptized at our request by the Rev. W. C. Bromehead, the honorary chaplain of the hospital. We entertained strong hopes of his recovery: but this was not to be. About a fortnight after his baptism he died a most happy death. His funeral was attended by many Christian friends, whose hearts this youth had won by his bright faith and amiable disposition. It was also attended by several of his Burmese friends in their national costume of mourning.

The following case affords another pleasing testimony of the gracious dealings of God. On the 3rd of July, 1874, we had the great happiness of baptizing five adults, of whom four were men, and the fifth a woman. The men were all inmates of the Lepers' Asylum. One of them, a Mohammedan, knew a little English. On inquiry we found that he had left his native village when about seventeen, and that since that time he had been working on various ships as a Lascar. He is now about forty years of age. Lately he touched California, where a street preacher for the first time awakened in him a concern for religion. But at the same time God laid His hand on him in another sense. He was smitten with the awful disease of leprosy. This

induced him to return to his native country, and thus he was brought into the Lepers' Asylum, where our catechists go to and fro amongst them, testifying of the grace of God. Here he was further instructed "in the way of the Lord," and ultimately admitted into the Church of Christ.

#### *Native Literary Work.*

Moonshee Aziz Bari is now bringing out a Bengali Metrical Version of the Psalms, which he has adapted to Indian metres, with a view to their being sung to Native tunes and airs. This work is expected to be of use both for the edifi-

cation of Native congregations, and the gathering of heathen audiences around the preacher.

In addition to this, we have much pleasure in noting the publication during the past year of a translation of Bacon's Essays in Bengali by one of our Native agents. Baboo Dharma Dass Adhicari has thereby done valuable service, not only to the cause of Native education by supplying wholesome food for Bengali readers, but also to the cause of Christianity by introducing a book to the Bengalis which is replete with Christian instruction.

The same Report also contains the following very interesting narrative of a preaching excursion by one of the voluntary Native evangelists belonging to the Trinity congregation :—

#### *Narrative of a Native Evangelist's Preaching Tour.*

I have much pleasure in furnishing you with a brief account of the late missionary tour undertaken by myself and three other brethren through the town and villages along the river south of Calcutta. We started just at day-break; but before leaving we knelt down together, and asked the Lord to be with us, and to bless our enterprise to the glory of His blessed name.

The first place where we landed was *Garden Reach*. Going to the bazaar, we soon found people ready to congregate around us, and to listen to the message we had come to deliver. We all addressed the people in turns. Afterwards we separated, and took each a different direction. One went to the Mohammedans, another continued preaching along the roads, a third visited the shopkeepers; and as for myself, while I was still musing as to what I should do, an elderly man came up to me, requesting me to follow him to some gentlemen who were anxious to have a conversation with me. Entering a respectable-looking house, I found a dozen men sitting round a couple of *Tole* Pundits, from whose well-known looks I could gather that they were ready for a religious disputation. I had hardly seated myself when one of them said, "Do you not say that Jesus Christ is the Saviour of the world, and that He is a God-man, and not a man-God, and that He died for our sins?" I told him, "Exactly so." And then ensued a long conversation on the distinctive features

of the Christian religion, and the evidences by which it is supported. My hearers seemed pleased as they heard of Christ's infinite compassion for man; but rejected the historical proofs advanced to show the reality of His Divine person, and the justness of His claims to our allegiance. The Pundits exclaimed, "We do not care for any of your historical proofs. We do not believe in history." And when pressed to exercise the same faith in the facts of Christianity which they reposed in ordinary historical facts, *e.g.*, the existence of such persons as Akbar, Aurungzebe, and others, most of them arose and walked away laughing. Those who remained accepted a few tracts, and then I adjourned to our boat.

By four o'clock in the afternoon we reached *Fort Gloster*. We entered it on opposite sides, and, standing near the gates, we preached to those who went out and came in. The audience was very attentive to the end. After talking for more than three hours, we returned tired and hungry to our boat. On our way back we met a richly-dressed young gentleman, who was taking his evening walk. We spoke to him of the "one thing needful," for which he thanked us, and even requested us to accept his hospitality for the night. We were obliged to decline his kind offer, as his residence was a long distance out of our way, and as we were afraid of causing anxiety to two of our brethren, who had already retired to the boat, and

did not know where we were. We made one more earnest and affectionate appeal to his conscience, and then returned to our floating home. The night was very chilly; but not so our hearts, which were glowing with the sacred fire of enthusiasm, and we gave vent to our feelings by singing spiritual songs, and making melody in our hearts to the Lord.

Next day we visited several villages. In one of them we took our stand in front of a Brahmin's house, a man of considerable influence in these parts, and who is by no means ill-disposed towards Christianity. He and about a hundred other men gathered round us, and listened to the end. These people were very kind to us, and offered us all sorts of refreshments. At noon we passed a zemindar's cutchery, where we had an opportunity of addressing a company of *amlaks* or Native lawyers. These men are known for their hankering after wealth, for the acquisition of which they will not scruple to do or say anything. At first they would not listen; but as we reasoned of "righteousness, temperance, and judgment to come," some of them trembled like Felix, and seemed wishful to know something about Christ. They also accepted our tracts, and promised to inquire more closely into the claims of Christianity.

In the afternoon we crossed the river, and arrived at the Jute Factory at *Budge-Budge*. Here we had an opportunity of preaching the saving truths of the Gospel to many thousands, including men, women, and children. This was, indeed, a grand occasion, and we can by no means describe the joy we felt on that account. In the evening we went to converse with the clerks of the fac-

tory, who received us with all the marks of Western civilization, and asked us whether we preferred brandy or port. On introducing the subject of religion, some began to sneer, and others were very bitter in their opposition. All our endeavours to make an impression upon them were fruitless. They had heard of Christianity before, but having habitually rejected it, they appear to have sinned away their day of grace.

Next day we reached *Radjunge*. We there separated—two going one way, and two another. My party went first to visit a young man who not long ago had applied to the Rev. Mr. Bomwetsch for baptism. We asked him whether the flame of faith was still bright and burning. He said, "Not a whit less than it was before." He also told us that he had to suffer from his relatives, in consequence of his belief in Christ, and that for this reason he was sorry he could not receive us into his house. We told the young man to be of good cheer, and to rejoice for being "counted worthy to suffer shame for His name."

Further on we had several opportunities of proclaiming the great salvation in the streets and the houses of Babus, without encountering any opposition. In the evening we stopped at another jute factory, where we found more than a thousand people collected together. Many of them came to listen.

On the whole there was great readiness to hear—in some cases real anxiety for fuller acquaintance with Divine truth. May the Lord arise and have mercy on those to whom we have preached, and on us, and on all labouring and praying for the coming of His kingdom, for His name's sake!

The Rev. J. A. L. Stern has also been actively engaged in evangelistic work of much interest:—

*From Report of Rev. A. Stern.*

I feel deeply impressed with the vastness of the field which lies before me. I have lately returned from Banigunge and Bankura, which latter place is about 150 miles north-west from Calcutta, and I am expected this week at Pubna, which is 125 miles north, and somewhat east from this.

*Lectures.*

I have again delivered lectures, both in English and in Bengali, at different

out-stations. During my late visit to Bankura I invited educated Bengalis to two lectures. One I delivered in English, on "The Distinctive Features of Man," and my object was to refute the views of Materialism and Positivism which are now prevalent among educated Natives, and to convince the sceptic and the worldly that he is, indeed, possessed with an immortal soul which weighs more on the Divine scale than all the

riches of this world. The subject of the second discourse was "Reflections on the Birth of Christ." This was in Bengali.

I was struck with the change which I observed with a teacher of a Government school at one of my out-stations. Before, he was a most zealous Brahmo, and he tried to propagate Brahmoism by delivering lectures; he did all he could to enlist his pupils as votaries of his faith. With the utmost enthusiasm he propounded the all-sufficiency of Brahmoism, declaiming at the same time against Christianity as being confined to a comparatively small number of men, whilst the true religion, he thought, must be, like light and air, the property of *all* men. Listening to him some months ago, I thought how well it would be if we had Native preachers who would propound with such assurance, and with such enthusiasm, the truths of salvation. During my late visit I found him very different; he listened with attention to my discourses; instead of opposing me, as he had done before, I found him impressed with the truth. He promised me to read the New Testament carefully in company with a friend, a teacher of the same school, with whom

he holds weekly devotional meetings. May the Lord graciously reveal Himself to these men!

### *Visiting Students at Hostels.*

Here, in Calcutta, I am also able to attend to a work of peculiar interest and importance. A great number of students, especially of the Presidency and medical colleges, live together in different hostels, each one of these harbouring ten, twenty, thirty, or more students. Their interest is, of course, concentrated upon their secular studies; as to the truths of the Bible they remain in profound ignorance.

I have been in the habit of visiting them in their homes; fortunately a number of them are within easy reach of our Mission Compound at Amherst Street, and our Native brother, Rev. Rajkristo Bose, has been of great use to me in finding them out. I have spent many an interesting hour with the students, making them acquainted with the truths of Holy Scripture, meeting their objections, and removing their prejudices. Generally, I have been very well received, and often I have been asked to continue my visits.

### SCHOOLS.

There are four Anglo-Vernacular Boys' Schools and sixty Vernacular Boys' and Girls' Schools in and around Calcutta. The former have 520 boys, and the latter 1940 boys and 90 girls, in average attendance. Some of these will be reported on under the heads of Agartala and the other out-stations in our next. Of the *Mirzapore English Mission School*, the Calcutta Report states that it maintains its position under the management of the Rev. P. M. Rudra (the Native Pastor of Trinity Church), notwithstanding many non-Christian rival schools in the neighbourhood. Of six boys who presented themselves for the University Entrance Examination, five passed, "one of whom is Christian, and a bright, God-fearing youth." The Hindu Girls' School in Amherst Street is superintended by Mrs. Stern, who writes:—

If any friends of the Society will visit the Mission Compound of Amherst Street in the morning between the hours of seven to ten, they will find in our preaching chapel at the south corner of the compound a number of about fifty girls assembled—all of the better class of Hindu society. They are divided into four classes, and are taught by three female and one male teacher—all of them Christians.

It was certainly pleasing at our last examination to witness how the elder girls were able to read intelligently their class-books, how well they knew the Scripture History, and also to observe how the younger girls had their memories stored with the precious incidents of our Lord's history, and with easy practical pieces of a moral and religious nature, which they repeated with much ease and delight.

## NORTH-WEST AMERICA MISSION.



HE Missionary staff in this great field of labour remains the same in number as when the last review appeared in the *C. M. Record* (Jan. 1875). But the men are not identical. Two Native ministers, the veteran Henry Budd, and Luke Caldwell, have been removed by death; and two English ordained Missionaries, the Revs. R. Young and J. H. Keen, have been sent out to Red River and Moose Factory respectively. Two or three changes of location have taken place. The Rev. H. Cochrane, the Native minister, has moved from Stanley to take up his lamented father-in-law Mr. Budd's work at Devon; the Rev. John Mackay has returned once more to his former post at Stanley; and his place at the Indian Settlement (St. Peter's) is occupied by the Rev. Gilbert Cook, transferred thither from Lansdowne. The Rev. W. D. Reeve has left Fort Simpson to begin a new Mission at Fort Rae, on Great Slave Lake. In other respects the distribution of the force remains as it was.

The leading events of the year have not been numerous. The principal one is the formation of the four Dioceses of Rupert's Land, Moosonee, Saskatchewan, and Athabasca, into an Ecclesiastical Province. This has already been mentioned in the Society's publications. More distinctly missionary items have been—the progress made in the systematic arrangement of the Missions in the far North by Bishop Bompas—the continued gratifying spread of the Gospel among the Tukudh Indians—the preparation of the Cree New Testament by Bishop Horden—the completion of the Four Gospels in Chipewyan by Mr. Kirkby—and the interesting commencement of a new Mission at White Fish Lake by the simple and earnest labours of Mr. Hines.

In reviewing the various stations we begin with the most remote, those in the new diocese of Athabasca, because we have full and recent intelligence from them, and we are still awaiting some reports from the other districts.

### 1. NORTHERN DIVISION—ATHABASCA.

When the Missions in North-West America were last reviewed in the *C. M. Record*, very little could be reported of the deeply interesting work carried on in the vast and distant diocese of Athabasca. News had not yet been received of the arrival of Bishop Bompas at his "episcopal residence," so we had no report from him; nor had we any detailed accounts of the itinerating labours of the Rev. R. McDonald and his brother Mr. Kenneth McDonald, beyond the Rocky Mountains. We are now able to present full and interesting communications from those distant territories; and our readers will rejoice with us at the manifest tokens of Divine blessing upon a work so unique—a work demanding so much physical endurance and so much of that love for even one precious soul which our Lord pictures to us in the parable of the shepherd leaving "the ninety and nine that safely lay in the shelter of the fold" to seek the one lost sheep. Incidentally, too, we are reminded by these letters of an interesting fact worth noticing at the present time, viz., that the largest diocese in the world (in *extent*) is organized and supported entirely by the Church Missionary Society.

Bishop Bompas divides his Mission into four parts, viz. 1st, the Tukudh Mission, comprising the most remote of the districts west of the chain of the

Rocky Mountains, and between their northern extremity and the United States (formerly Russian) territory of Alaska, occupied by the Tukudh tribes; secondly, the Mackenzie River Mission, to the Dog-Ribs and other Indians of the Tinné race; thirdly, the Great Slave Lake Mission, to the tribes (also Tinné) around that lake; fourthly, the Athabasca Mission, to the Indians of Lake Athabasca and Peace River, and comprising the southern part of the diocese—that nearest to Rupert's Land. We subjoin the Bishop's arrangement of the force under his command, which includes all his clergy and lay agents:—

LOCATION OF MISSION AGENTS.  
1875—6.

1. *Tukudh Mission*.—Rampart House, Mr. K. McDonald, Catechist; La Pierre's House, Henry Venn, Native Catechist; Fort McPherson, Peel's River, Rev. R. McDonald, Missionary.

2. *Mackenzie River Mission*.—Fort Norman (Trinity Mission), Mr. J. Hodgson, Schoolmaster; Fort Simpson (St.

David's), the Bishop, Missionary; Mr. Alfred Garrioch, Catechist.

3. *Great Slave Lake Mission*.—Fort Rae, Rev. W. D. Reeve, Missionary; Hay River Fort, Mr. Wm. Norn, Catechist.

4. *Athabasca Mission*.—Fort Chipewyan, Rev. A. Shaw, Missionary; Mr. Allen Harding, Catechist; Fort Vermillion, Mr. G. Garrioch, Catechist.

It is only since the Bishop's arrival out that this systematic organization of the work has taken place. The Great Slave Lake Mission is a new one; and Fort Vermillion, on Peace River, was to be occupied for the first time this winter. All these places, however, were visited by Mr. Bompas in the course of the long missionary journeys taken by him before his return to England to be consecrated.

The march of civilization is very slow across the vast regions of British North America; but distinct progress is being made. Bishop Bompas mentions in a recent letter that a steamer having lately begun to run on the River Saskatchewan, there is now steam communication from England to within 400 miles of the southern border of his diocese. Not far from its other extremity, in the far north-west, our American cousins are running steamers on the River Youcon. But between these signs of advance is a stretch of 3000 miles! Let us thank God that in this immense territory spiritual agencies are preceding mechanical ones.

The following is the Bishop's last letter, dated July 9, 1875, which gives a summary of the latest intelligence from the various stations:—

*Report of Bishop Bompas.*

1. *Tukudh Mission.*

From *Rampart House* Mr. Kenneth McDonald has been actively engaged in itinerating throughout the whole winter, and has visited nearly every Indian tribe in his district. His interesting journal goes home by this mail. He reports progress in Christian knowledge, and earnest desire for more among all the Indians. He has acquired great facility in speaking to them in their own language, so as to address them by the hour together from the narratives of Scripture, to which they listen with great attention.

From *Peel's River* the Rev. Robert

McDonald also writes a very satisfactory report. The Indians at that post have shown a marked improvement and deepening of their religious impressions during the last winter. They are also making progress in learning to read the new books in their own language.

This summer Mr. R. McDonald is again visiting the Lower Youcon, where there is a wide field of labour, and great anxiety for instruction. A Mission-house is in course of erection at this station.

2. *Mackenzie River Mission.*

At *Fort Norman* Mr. Wm. Norn has been engaged in teaching the Indians



now for nearly two years. I have been visiting the post this spring, and was pleased with the progress made. I baptized about twenty adults and children. About twenty attended daily evening prayers, and they have sent their children to school. I trust God will smile upon this little company, and that the little one will become a thousand. Messrs. Hodgson and Hardisty are passing the summer at Fort Norman, and are enlarging the Mission-house. Mr. Norn has removed for the present to Fort Simpson.

At *Fort Simpson* the work has proceeded as usual. There has been a marked improvement in the attention shown to religion by the English-speaking residents, as you will learn from Mr. Reeve's letter herewith; and as the carelessness of the Indians has been partly owing, I think, in time past to the carelessness of the other residents, I have great hopes that in future the Indians, too, will be more attentive.

### 3. Great Slave Lake Mission.

*Fort Rae* has been visited this winter by myself, and also by the Rev. Mr. Reeve. The Indians here appear desirous to attach themselves to our Mission; and as this is one of the best places for provision in the country, and offers, therefore, advantages for training children, we purpose (D.V.) to form a Mission station here, and the Rev. Mr. Reeve has kindly consented to remove

We now take up the Missions in order, and begin, as the Bishop does, with the most remote.

## Tukudh Mission.

This Mission, begun in 1862 by the Rev. W. W. Kirkby, has since that time been the special work of the Rev. Robert McDonald, and, during the last four years, of his brother Mr. Kenneth McDonald. Both have been most active travellers, journeying backwards and forwards between the trading posts (Forts or Houses as they are called) of the Hudson's Bay Company, preaching and teaching the glad tidings of salvation from tribe to tribe and from camp to camp; and greatly have their labours been blessed of God. Up to January, 1875, the baptismal register showed no less than 1054 names, of whom about fifty had died, leaving still more than 1000 Tukudh members of the Church; and besides these there were 450 professed believers who were candidates for baptism, and many more under Christian instruction. The history of Mr. R. McDonald's work will be found in the *C. M. Intelligencer* for April, 1868, and in the *C. M. Record* for June, 1869, July, 1870, and December, 1872.

Before presenting the following reports and journals, it may be well briefly to describe the relative positions of the various places mentioned in them,

there with his family, and hopes to lay the foundation of a future successful Mission. There are several Protestant residents at the fort, and Mr. Andrew Flett, the officer in charge, on behalf of the Hudson Bay Company, has always proved himself a warm friend to our Mission.

*Hay River* post has been visited twice by myself, and also by the Rev. Mr. Reeve this winter. The Indians here have been for some time desirous of Protestant instruction, and we hope (D.V.) to settle Mr. William Norn as Catechist among them in the coming autumn. I feel convinced, from the cordial attitude of the Indians towards us at all the posts, that in any district where we can establish a permanent Mission we shall, with patience and perseverance, reap the fruits of our labours.

### 4. Athabasca Mission.

From *Fort Chipewyan* the Rev. Arthur Shaw and Mr. Alfred Garrioch wrote to me favourably. It has been my earnest wish and effort for the last ten years to see a Mission set on foot at this post, and, now that it is accomplished, I trust (D.V.) that the good work begun will be performed until the day of Christ.

*Fort Vermillion*.—This post, where I have been anxious to form a Mission farm, has not yet been taken up; but I hope to make arrangements for occupying it next winter.

which, with the help of the map in the *Church Missionary Atlas*, will enable our friends to trace out the routes.

The traveller from Fort Simpson, the head-quarters of Bishop Bompas, descends the mighty Mackenzie River nearly to the Polar Sea; but, before reaching its mouth, he comes to its confluence with the Peel River, which flows into it from the south-west. Turning round, he ascends that river to Fort McPherson, the first station of the Tukudh Mission, and its head-quarters. Here he is within the Arctic Circle, and at the foot of the Rocky Mountains. Over them, by a pass 2800 feet high, he proceeds on foot, and arrives in three or four days at La Pierre's House, lying in a deep valley on the other side. Having thus crossed the watershed of the country, he finds the waters now all flowing, not northward towards the Arctic Ocean, but westward towards the Pacific; being feeders, not now of the Mackenzie, but of the equally mighty Youcon, the great river of Alaska (or, as it used to be called, Russian America). On one of these feeders, the Rat River, La Pierre's House stands; and thence, descending the stream, he is borne by it into the Porcupine River, which again carries him into the Youcon, crossing the British frontier on the way. On the Porcupine is Rampart House, the last post of the Hudson's Bay Company, and the last regular station of the Mission. Fort Youcon, at the junction of the Porcupine and Youcon, was formerly a trading centre, but on the transfer of Alaska from Russia to the United States its longitude was more accurately ascertained, and it was found to be beyond the limits of British territory. If the traveller proceeds still further west, as the brothers McDonald do on their mission of love, he will, descending the Youcon, come to a place called Niuklukait, where another affluent of the great river, the Tumuna, falls into it. Still descending, he passes Fort Nulato, and at length emerges on the shores of the Pacific Ocean, not far south of Behring's Straits. The distances are—from Fort McPherson to La Pierre's House, over the pass, 100 miles; thence by the river to Fort Youcon, 600 miles; to the junction with the Tumuna, 350 miles; to Fort Nulato, 250 miles; to the mouth of the Youcon, 600 miles; being about 625 miles in British territory and nearly 1300 in Alaska.

These geographical details will, we fear, seem dry, but to those who would follow intelligently the footsteps of the brothers McDonald in the following reports and journals, they are indispensable.

We give first the Annual Letter of the Rev. R. McDonald:—

#### *Report of Rev. R. McDonald.*

*Fort McPherson,  
25th Jan., 1875.*

In presenting you my annual letter, I would do so with deep gratitude to Almighty God for the large blessing which He has been graciously pleased to bestow on the work among the Tukudh during the past year.

From the migratory life of the Indians, the vast extent of country over which the several tribes are scattered, and the limited time that can be spent with any one of them, great progress can hardly be expected. All the tribes but one have received a considerable amount of Christian instruction. It is a cause of thankfulness to be able to say that the

conduct of the converts has, on the whole, been satisfactory, and that a very marked advance has been made. A wider and deeper acquaintance with the truths of the Gospel has been attained. Several instances of apparent true conversion have taken place among the Christians. There is an evident growth of sincere piety. An increasing earnestness and a more vivid interest are manifested by many with regard to the things which belong to their eternal peace. Through God's mercy we have been enabled to extend the boundaries of the Redeemer's kingdom, there having been a large accession of new converts.

The work of itinerating has been per-

# RECORDS OF THE MISSIONS.

## INTRODUCTORY NOTE.



THE principal feature of the old *Church Missionary Record* was a systematic review or chronicle of all the Missions of the Society in turn, consisting for the most part of letters and journals of Missionaries, given as fully as space would allow, and introduced by such explanatory remarks as were necessary. The custom was to complete the circle of Missions once in each year; but as the Society's sphere of labour expanded—as new fields were occupied and new agencies started in those occupied already—the pages of the yearly *Record* failed to suffice for an adequate representation of the work. West Africa, North-West America, South India, and New Zealand, occupied at least ten out of the twelve months; and China and North India, which generally come last, were frequently squeezed together into the December number—the last-named most important field, with its chain of Missions from Calcutta to Peshawar, being almost always the chief sufferer from the increasing pressure on the space of the magazine. When the new series of the *Record* was begun, in 1871, the opportunity was taken to give all the Missions a fresh start, by prefixing to the ordinary review or chronicle in each case a sketch of the origin and history of the Mission. This, together with the allotment of a fairer share of space to North India, and also the still expanding field of work, caused the first complete circle in the new series to take two years and four months instead of one year; but the numbers of the *Record* during that period will always remain among the most valuable of the Society's publications for reference. The circle was then recommenced, and was again only completed in two years and three months. For a third time it began again, in August last; and the West Africa, Yoruba, and Niger Missions, which (according to custom) led the way, were gone through by the end of the year.

We have now, in our new form, to continue these systematic and continuous Records of the Society's Missions. In view of the large amount of interesting matter at our disposal, and knowing that those of the Society's friends who are our most regular readers wish to have as much as possible of the Missionaries' own letters, we propose to adopt a *two years' cycle*, and shall endeavour in the twenty-four months to give a complete chronicle of the work. But though each Mission will thus only be reviewed once in two years, our readers will not therefore be left without intelligence from it, as interesting letters of recent date from all parts of the field will appear under "The Month."

It is further proposed, with the view of throwing greater variety into this department of the magazine, to carry on the reviews of two Mission-fields simultaneously, dividing between them the allotted space—which will on this plan not be confined for three or four months together to a single Mission. It is probable that, of the two reviews thus running together, one will almost always be of some part of the great Indian field, which is, in respect both of the resources engaged in it and of the information that comes from it, nearly equal to all the others combined. We begin with North India and North-West America.

We commend these Records of the Missions to the readers of this periodical. In past years it has been by the detailed narratives thus given,

in the Missionaries' own words, of their daily life and work, their trials and disappointments, their joys and hopes—of the operations of the grace of God in enlightening and converting heathen souls, and in sanctifying and upholding the converts—that the interest of the truest friends of the great Missionary cause has been sustained, their sympathies and prayers quickened, and their support secured. May these pages be made as great a blessing in the future as we know they have been in the past!

### NORTH INDIA MISSION.



THE Missionary agencies of various kinds, which are comprised under the general name of the North India Mission of the Church Missionary Society, form in the aggregate the largest of the sixteen sections of the Society's operations. They extend over a distance of 1600 miles, from the mouths of the Ganges to the borders of Afghanistan, and comprise evangelistic, pastoral, and educational work, carried on in the city and environs of Calcutta, in the rural districts of Bengal, among the Santal tribes, in many of the chief cities of the North-West Provinces and Oudh, in the Punjab, the Derajat, and the Valley of Kashmir. These Missions are manned at the present time by 43 European ordained Missionaries (not including those on leave), 19 Native or country-born clergy, 12 European lay teachers, and (by the last returns) 536 Native Christian catechists, teachers, &c. The Native Christians, including children and catechumens, number about 12,800, of whom about 3100 are communicants.\* There are about 330 schools of all grades, with an average attendance of 14,000 scholars.

We are about to review in detail the work in the twenty-three divisions of the North India Mission. We shall find that the progress in respect of conversions is, in most places, at present slow. The large ingatherings of souls of which we rejoice so much to hear in some other parts of the great Mission-field are not paralleled in North India. The converts come in by ones and twos, and not by scores. But it must be observed, on the one hand, that almost every station is under-manned, at least ten or twelve more men being needed to carry on existing agencies properly, without reckoning the expansion that should be the feature of every healthy Mission; and, on the other, that those who have watched India for the past twenty years affirm with one voice that most important preparatory work is being done, the fruits of which will assuredly appear in a not very remote future. Mr. Vaughan of Calcutta, in his able speech at the last C.M.S. Anniversary, gave remarkable evidence of the mighty change that has come over the Hindu mind. He adduced the avowed belief of the people themselves that Hinduism is already smitten with an incurable tendency to decay and dissolution, and that Christianity is destined to triumph. He showed how missionary operations have combined with Government education ("neutral" though it be) to produce this result. He compared the scepticism among educated Hindus, caused by the influx of European literature, to that which prevailed in the Roman empire when the apostles went forth to preach the Gospel, and argued that, as the loosening of the ties of superstition then prepared the way for Christianity, so will it be

\* The total number of Native Christians in India in connexion with the Church Missionary Society exceeds 75,000, but the majority of these are in South India.

formed chiefly by my brother Kenneth, who, in order to reach four tribes of Indians, travelled last winter over a thousand miles on snow-shoes. Several days were spent with each tribe, all of whom eagerly improved the opportunity afforded of learning more of the Word of Life. He has acquired a fair knowledge of the Tukudh, and has met with much acceptance and success in his labours in the Gospel. More than one speak gratefully of spiritual benefit derived under his preaching at La Pierre's House, where he passed nearly a month with the Indians of that post last summer.

I remained the whole of last winter at this place. In addition to ordinary duties, my time was occupied with holding school and translating the Scriptures. The progress in school was fair—e. g., several that commenced at the alphabet in October learnt to read fairly in the New Testament by April. In translating, the Acts of the Apostles, the Epistle to the Romans, and portions of the Prayer Book were rendered into Tukudh. The Holy Communion was twice administered.

On the 23rd of the month last mentioned, I set out for Rampart House to meet the Indians of that post. My brother was left to carry on the work here, and also to visit the Indians of La Pierre's House. My destination was reached on the 4th of May. Very few Indians were on the spot at that time. Three tribes assembled at the beginning of June, and mustered in all about 400. (Two tribes failed to arrive; they would have raised the number to nearly 600.) It was with deep thankfulness to the God of all grace that I perceived an obvious improvement among them. The majority seemed to be animated by a devout earnestness. All remained over a fortnight. Teaching them from day to day was delightful work: there was such a longing for Christian instruction. They committed to memory large portions of Scripture, also a few prayers and hymns. Twenty-five adults and fifteen children were admitted into the visible Church of Christ by baptism. The Holy Communion was administered to sixteen communicants. There might have been many more, but a feeling of unworthiness and a superstitious reverence for that sacred ordinance kept them back. Better that, however, than

that they should presumptuously partake of it. They require to be more fully instructed concerning it, after which we may expect a large increase of communicants.

I set out on the 6th of July on a missionary journey to the Indians at the confluence of the Youcon and the Tumuna, hoping to spend a few days with the Kutcha-kutchin *en route*, but I saw only half a dozen families of that tribe. I proceeded twenty miles beyond the locality above mentioned. Owing to the lateness of the season I did not see the half of the Indians that annually assemble at their general rendezvous: but those that I saw evinced such a cordial earnestness for Christian instruction, and were so diligent in their endeavours to acquire it, that it was with much pleasure I spent ten days actively occupied instructing them in the grand truths of the glorious Gospel of salvation. It was gratifying to find that many of them remembered all that they had been taught four years previously. Altogether, they have committed to memory the Apostles' Creed, the Decalogue in brief, the Lord's Prayer, and four or five other prayers; a dozen verses of Scripture, and as many hymns, which they learnt to sing very well. Candidates for baptism were duly examined. Their knowledge of Scripture is but little, but they have a strong desire to be followers of Christ, and believe in Him as their Saviour. It was a great privilege to administer that sacred ordinance to fifty-eight adults and fifty-four children. May they all be baptized of the Holy Spirit, and their life be hid with Christ in God! The others, about thirty in all, had to be put off to another occasion. All pled urgently for a visit this summer. I will endeavour (D.V.) to comply with their request. I expect to meet about 600 in all, and to find many prepared for receiving baptism. Several Christian leaders were appointed; and they will, I trust, be faithful and diligent in the discharge of their duties.

Three months were recently passed at La Pierre's House. With a few families of Indians that were encamped there, daily morning and evening prayers were held. I may mention that in that time they learnt by heart more than fifty verses of Scripture, twenty hymns, and half a dozen collects. School was held with about a dozen pupils. Of these,

two that previously knew the alphabet learnt to read passably in the New Testament in their own tongue. Others would have done the same in less than a fortnight, had I continued with them. Thus, from what has been done, it is to be hoped that ere long many will be able to read in their own tongue the wonderful works of God.

Of the eight Christian leaders, I am

In private letters from Mr. R. McDonald, with which we have been favoured, we find some additional particulars, and also intelligence of later date:—

You will be interested to hear that among the baptized [at the Confluence of the Youcon and Tumuna] was an old blind man, apparently very devout, very diligent in learning. He said he had been longing for a visit from me; and when I shook hands with him he was so delighted and excited with joy that he trembled. His first words were "Thanks to Jesus Christ." It was pleasing to hear him join in the singing, he did so so heartily. He is one that remembered all that he had learnt four years before, and I was happy to appoint him one of the Christian leaders.

With a few families of Indians here [Fort McPherson], daily, morning, and evening prayers are held. At those times they are taught for about an hour, and they have learnt by heart more than fifty verses of Scripture since my return, also a few hymns. There is great eagerness to learn, and some of them evidently prize deeply what they learn.

Among the hymns translated into Indian I may mention a few: "Just as I am, without one plea;" "Jesus, lover of my soul;" "My God, my Father, while I stray;" "Oh for a heart to praise my God;" "Soldiers of Christ, arise;" "O for an overcoming faith;" "Awake, and sing the song." These are among my favourite hymns, and I am glad to find them much valued when translated into Indian. I have put into Indian twenty-two hymns within the last six months. They make in all fifty-

happy to say that four give much satisfaction: viz., Henry Venn, alias Ketse; William Sekut, Wm. Loola, and Thomas Chawulti; the others are not so well qualified.

Seven or eight deaths have taken place, all of children but one, who I rejoice to say departed this life in the exercise of strong faith in Christ, and in the hope of a blessed immortality.

four. I have translated but little besides during that time, only occasionally translating a portion of Scripture. I, however, intend to apply myself to translating for the next two months, and hope to do the two epistles of St. Paul to the Corinthians.

*La Pierre's House, April 12th, 1875.*

—I am here, *en route* on a missionary journey to the Indians on the Youcon, as far (D.V.) as to the confluence of the Youcon and the Tumuna. I hope to be with Sahnyati, alias John Hardisty, and his tribe in a fortnight hence, and to remain with them till the opening of navigation, when I shall proceed to the above-mentioned spot. I shall try to return to Rampart House in time to meet the Indians there when they assemble in June. The winter has passed pleasantly in seeing the Indians advance in knowledge of Divine truth. Rather more than three months was spent at Fort Macpherson, and about 130 verses of Scripture and a few hymns were committed to memory by several of the Indians. All is, of course, explained to them. School was held with an average attendance of fifteen. Very fair progress was made. My brother has met with much success in his missionary tour. Everywhere a growing desire for Christian instruction was evinced, and much was taught them. He has laboured very zealously, and his efforts to extend the knowledge of Jesus have been attended with evident tokens of the Divine blessing.

With reference to the Indians at the junction of the Youcon and Tumuna, and at other places beyond the limits of the British dominions, Mr. McDonald's journey to visit them was taken at their earnest request four years after his previous visit. But, like Mr. Duncan and his fellow-labourers on the Pacific coast, Mr. McDonald appeals to the American Protestant Episcopal Church to take up the work in a territory which, belonging now to the United States, has a special claim on the Christian sympathies of our sister Church.

## THE MONTH.

---

### Proposed Mission to the Victoria N'yanza.

It is almost a quarter of a century since the first vague accounts of a great inland sea in the interior of Africa were gathered from the Natives on the East Coast, and sent home by our Missionaries Krapf and Rebmann. They will be found in the *C. M. Intelligencer* for 1852. Four years later a provisional map of the supposed inland sea was constructed by Rebmann and Erhardt, which appeared in the *Intelligencer* for 1856. To verify these accounts was the main object of the journey of Burton and Speke in 1857-8, and of Speke and Grant in 1861-2. The result of their explorations was to establish the existence, not of one sea of vast dimensions, but of several large lakes. On the shores of one of these—the largest as far as our present knowledge goes—Speke and Grant remained for many months in 1862, and they named it the Victoria N'yanza (*N'yanza* meaning simply "lake"). The narrative of their travels gives a most interesting description of the neighbouring countries and peoples, particularly of Uganda, on the north and north-west of the lake, and of Karagwé on the west. The rulers of these two kingdoms, Mtesa and Rumanika, are both described as intelligent men, though with very different characters—Mtesa being self-indulgent and capricious, and Rumanika, on the contrary, dignified and gentle in an unusual degree.

The travels of Livingstone, Baker, Cameron, Schweinfurth, and others, have since added greatly to our knowledge of Central Africa; but none of them reached the Victoria N'yanza. Sir S. Baker, however, was in communication with King Mtesa; and it is a striking illustration of Mtesa's widely extended dominion, or at least dominating influence, that a letter despatched by him to the south, at Baker's request, and intended for Livingstone, actually reached Zanzibar, and came from thence back to England.

The countries on the Upper Nile, in which Baker strove so bravely to put down the Slave Trade, are being gradually occupied by Colonel Gordon, who is at the head of an expedition sent up by the Egyptian Government. He has advanced nearly to the confines of Uganda, and one of his officers, Colonel Long, visited King Mtesa last winter. Meanwhile Mr. Stanley, the discoverer of Livingstone, after a difficult march from Zanzibar, made his way to the Victoria N'yanza; and having thoroughly explored the eastern shores of the lake, arrived at Mtesa's capital in April. From thence he sent home the invitation to Christian Missionaries to go and settle in Uganda, which appeared in the *Daily Telegraph* of November 15th, and so deeply moved the country. On November 18th a letter was received by the Church Missionary Society, signed "An Unprofitable Servant," and offering 5000*l.* as the nucleus of a fund for a Mission to the Victoria N'yanza; and on the 23rd, at a special meeting of the Committee, attended by Lord Lawrence and other influential friends, it was resolved unanimously to take up the work. The Minute will be found on another page. On the 29th, another anonymous donation of 3000*l.* (since raised to 5000*l.*) was received for the same object; and some further considerable sums have also been contributed.

The Committee are now earnestly engaged in considering various plans for carrying out this great design; and they have received valuable information from Colonel Grant (Speke's fellow-traveller), Colonel S. E. Gordon (brother

of the officer in the service of the Khedive of Egypt), and Lieutenant Watson (who was with the Egyptian expedition). The undertaking is encompassed with difficulties, both as regards the route to be taken, the reception likely to be met with from a monarch of Mtesa's capricious character, and the means of supporting the Mission, keeping up the communications, &c. With regard to the second of these points, it is possible that, having regard to Rumanika's more gracious disposition, Karagwé may be the point first aimed at. At present, however, details need not detain us. The Society's course is plain. It is that of St. Paul and his companions at Troas: "Immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them."

---

### Mr. David Fenn's Return to India.

WITHIN the last few months, many missionary meetings have been brightened by the happy presence and earnest addresses of the Rev. David Fenn, one of the two Secretaries to the Madras Corresponding Committee of the C.M.S., who has been on a short visit to England for the second time during twenty-three years' service in the great Mission-field of Southern India. On November 22nd he sailed for Madras. His colleague, the Rev. J. Barton, is coming home in the spring, and the Rev. D. T. Barry, lately Association Secretary in the Midland Counties, has been appointed to fill the vacancy. Mr. Fenn will thus be enabled to resume that important part of his work, the visitation of the various Missions. Three objects he especially proposes, relying upon the God of all grace, to set before him in his future work:—(1) the deepening of the spiritual life of the now organized Native Church—to which end he will promote the plan of special mission weeks, which has been so much blessed in many English parishes; (2) the encouraging of the converts to engage more systematically in efforts for the evangelization of their heathen neighbours; (3) the diffusion of vernacular education based on Christian principles.

When taking leave of the Committee, Mr. Fenn mentioned an interesting branch of work in which he had personally found much encouragement, viz., visiting upper-class Hindu families in Madras. Some of them, though still heathen, read with keen interest not only the Bible itself, but commentaries, and books like Trench on the Miracles, &c. Surely the good seed thus sown shall be found after many days!

We trust that the good hand of our God will continue to be upon our much-esteemed brother and his colleague. May the promise be fulfilled in them, "I will bless thee, and thou shalt be a blessing!"

---

### East Africa:—The Freed Slaves—Medical Work—The Giriama Converts—A Reinforcement.

THROUGH various channels the friends of the Society have been made acquainted with the serious addition to Mr. Price's labours and responsibilities by the delivery to him of 270 slaves rescued by H.M.S. *London* and *Thetis*. Later despatches give a vivid idea of the onerous and difficult task now before him and his helpers. As he says, "the sudden influx of nearly 300 souls, men, women, and children, in a state of destitution, speaking a language that nobody understands, and many of them suffering from various



diseases, is no joke." Merely to feed such a company, and to house them with due regard to decency, would severely strain the most provident arrangements. But, besides this, "unruly spirits have to be restrained and controlled; the sick have to be attended to; the able-bodied to be supplied with suitable employment; and provision to be made for the education of the young, and for the regular religious instruction of all." It is needless, however, to say that Mr. Price's letters give abundant evidence that his dependence upon God for daily wisdom and daily strength has not faltered—evidence, too, that it has not been in vain. The difficulties have been bravely met and resolutely mastered. The Freed Slave Colony has been fairly started. But "a hundred anxieties," he writes, "press upon me daily; and we greatly need your fervent intercessions to strengthen our hands and cheer our hearts for the work before us."

Dr. Forster has his hands full. His temporary dispensary at Mombasa is thronged; and at Frere Town the poor creatures suddenly thrown upon the care of the Mission demand his constant attention. He has sent a painfully interesting medical report of the cases he has treated. It is a great trial to him that as yet he cannot tell the people in their own tongue of the Great Physician of souls.

In addition to the seven Giriama converts whose baptism has been already reported, Abe Sidi, their chief, and his wife, were baptized on October 17, taking the names of David and Rachel. "It is very interesting and encouraging," says Mr. Price, "to see a man like this, a wild M'nika, who has been brought to the knowledge of Christ, and transformed into a new creature, not so much by man's intervention, as by the Holy Spirit alone."

The publication of the journals, which was brought down to September 22nd in the December *C. M. Intelligencer*, will be resumed shortly.

We are glad to say that a reinforcement will soon be on the spot. The Rev. H. K. Binns, a recently-ordained student from Islington, who had been appointed to Port Lokkoh in West Africa, will go to Mombasa instead; and another student, Mr. Handford, who was formerly in a National School, spontaneously offered himself for the school work which Mr. Price has been so anxious to see properly organized, and which has been meanwhile carried on with much quiet diligence by Jacob Wainwright.

### The Freed Slaves at Mombasa—Letter from the Captain of the "Thetis."

WE have been favoured with the following very interesting extract of a private letter from Captain Ward, R.N., of H.M.S. *Thetis*, the ship which brought the 240 rescued slaves to the Church Missionary Society's new settlement near Mombasa in September last, as mentioned in our December number. The letter relates how the poor creatures were rescued from the slave dhow, and how they were handed over to Mr. Price; and, being from the commander of the *Thetis* himself, will no doubt be read with great interest and satisfaction:—

*H.M.S. "Thetis," at Sea,  
Sept. 12th, 1875.*

On the 9th September we were standing leisurely across to Madagascar, under sail, having put our fires out, when a sail was reported from the masthead stand-

ing in the same way as ourselves. As the wind was light and there was no chance of coming up with her before night under sail only, I ordered steam to be got up, and about 2 p.m. we were in full pursuit. We did not come up

with her until about 5.30, when the number of Arabs on her poop, the absence of colours, and certain erratic movements of her helm, had already raised strong suspicions in our minds against her. The first lieutenant boarded her in one of the cutters, and almost immediately after we had the satisfaction of seeing him take her in tow to bring her to the ship; in short, there was no necessity to ask for papers, for a momentary inspection was sufficient to satisfy the boarding officer that the dhow was a full slaver, so we at once set to work to bring her human cargo on board.

It was a long business, and by no means an agreeable one, upwards of 300 souls being taken from her hold. Out of this number about sixty were Arabs and crew, and the remainder slaves. She had been only three days out, and therefore it may be supposed that the cargo was in comparatively good condition. Still many of them were in a very emaciated state, and three have died since we received them on board. One poor old woman, whom I found lying on her back in the hold, was at first thought to be dead, but on her being lifted up she commenced screaming violently, and struggling with the men who were carrying her out of this pest-house. She is now quite well, and in her right mind. The slaves were stowed on two temporary decks, each about three feet high, the upper one being roofed over with cocoanut leaves. Of course the poor creatures could not move from the place where they squatted, and the stench in the lower tier was of such a nature as to make one wonder how any human being could live there for an hour, and yet it would probably have been a full week before they were released, had they not fallen in with the *Thetis*. After clearing her out and taking as much of her provisions as we thought necessary, we set her on fire in several places and put twelve pounds of powder in the lower part of her hold. In a few minutes we had the satisfaction of seeing this explode, shortly after which the vile craft went to the bottom, never again to carry a living freight.

The poop is given up to the women and children, and the men and Arabs

live in the top-gallant fore-castle. The poop, which is completely housed in with awnings and screens, makes a very comfortable lodging, whence the inmates have only to be moved once a day to perform their own ablutions, and to allow the poop to be washed, but the top-gallant fore-castle cannot be made into a sleeping apartment, so one side of the quarter deck has to be given up during the night, and covered over with a sail; the men and boys make themselves very snug, and all, with the exception of the sick ones, appear profoundly happy and contented. It is, as you may suppose, no small satisfaction to us to compare their present condition and comfortable quarters with the wretched state in which we found them four days ago.

#### Zanzibar, 18th Sept.

All well so far, I am thankful to say. The dhow and 241 slaves were condemned in the Vice-Admiralty Court yesterday, and fourteen of the Arab dealers sent to prison. As it could not be proved that the remainder were guilty of any offence more heinous than being passengers on board an illegal craft, they were dismissed with a suitable warning. I am off to Mombasa at noon to-day, to deliver over the slaves to the care of Mr. Price, the head of the English Mission at that place. This is to me a very great satisfaction; it will, as far as we can see, give the Mission a most favourable start, and work enough for the Missionaries for many a day to come.

#### At Sea, 21st Sept.

I must now tell you something about the Mission and our visit. Directly we anchored I received a visit from Mr. Price and Dr. Forster. They are very kind nice people, and Mr. Price is a thoroughly practical, hard-working clergyman, not at all inclined to take a dismal view of things. The 239 slaves, none of whom speak any language known to any of the Mission party, were enough to overwhelm a very plucky superintendent, yet Mr. Price never hesitated for an instant in his determination to receive them all. I also decided to bestow our two little boys, John Alfred and George Henry,\* upon the Mission. John has been, as you know, ailing for some time past, and I thought it better

\* These boys had been upwards of a year on board the *Thetis*, and had been baptized. They had been taken out of a captured slaver.

so get rid of him when there was a really good opportunity than allow him to stay till we might have been obliged to send him away in a hurry. Moreover, they liked the idea of going themselves. They speak English tolerably, and as they also speak Makua, the language spoken by the rest of the slaves, they will be of the greatest use to the Mission party as interpreters.\* They read and write, as you know, a little, and the schoolmaster, who has taken a great deal of pains with them, has taught them the leading truths of the Gospel. Of course, at the stage to which they had advanced, it would be impossible to say how much they understood; still, as they were good boys, and never gave any trouble to anybody all the time they had been in the ship, we have reason to hope they will get on well, and they may hereafter

thank God for sending them on board the *Thetis*.

Up to the present time the Mission may be said to have been lying on its oars—a time of waiting which has not, however, been thrown away by Mr. Price. He has purchased a most desirable tract of land on the mainland, with a good sea frontage facing the harbour, which has already been cleared of jungle and intersected with broad, macadamized roads. Temporary sheds have been erected for immediate necessities, and permanent buildings are begun. Potatoes and cabbages have been planted on a small scale, and found to answer well. They are on good terms with their Arab neighbours, who look up to them for advice, and are especially grateful for the medical aid which is afforded them free of all expense.

### Breadfruit Church, Lagos.

MOST of our readers are aware that the large congregation of St. Paul's, Lagos (called the Breadfruit Church), numbering 800 Negro Christians, of whom 300 are communicants, is now under the charge of the Rev. James Johnson, the Native Clergyman, formerly at Pademba Road, Sierra Leone, whose visit to this country two years ago will be remembered by many. The following letters from him give an encouraging account of his work. Although the care of such a flock is a sufficiently onerous pastoral charge, the post involves also heavy missionary responsibilities, there being 11,000 heathen and Mohammedans in the Breadfruit district; and Mr. Johnson's references to the Mohammedans, and to the efforts to quicken in the congregation a missionary spirit, will be noticed with especial interest:—

*Lagos, July 29th, 1875.*

The general aspect of our work is encouraging and hopeful. Church members are willing to give help to the cause of the Native Pastorate. There is, I trust, a gradual and steady improvement in Christian knowledge, and, with a good many, in life. Heathens are attaching themselves to us, and a few Mohammedans are inquirers. We have difficulties with young people, particularly with young men from Sierra Leone who come in quest of employment; they want the power of godliness to enable them to resist temptations to immorality.

The schools had broken up for their half-yearly recess, but have reassembled before the break-up. I had a two days' *virid voce* examination of those connected

with Breadfruit Station in Scripture, arithmetic, geography, grammar (English and Yoruba), history, &c. I had twice previously examined the advanced classes on paper; the examination was satisfactory, and showed diligence on the part of the masters. Scripture is a daily lesson. I was much gratified with the answers which some Mohammedan and heathen children gave to questions on man's fall and our redemption by Christ. I am satisfied the good seed has been sown; it remains with the Holy Ghost to bless it. Schools here are a capital missionary agency; they will help us much if only heathen and Mohammedan parents can be induced to send us their children. A Mohammedan young man, whose child is in our school, and is

\* They proved of essential service, being the only medium of communication between Mr. Price and Dr. Forster on the one hand, and the freed slaves on the other.

boarded with the catechist of the station, told me yesterday that when his boy went home to spend some time with him he refused to go to the market and buy on the Christian Sabbath. The boy had been known to be reading to him portions of the Scripture.

The number at the Sunday services at the Breadfruit Church keeps up very well; the congregations are always attentive, but we feel the need of more of the Holy Spirit's power to apply the preached word to give new life to the faith of believers and lead sinners to confess Christ.

After the evening service of Sunday, the 23rd of May, a young man called on me and said that before and after that service he was much troubled in mind about his spiritual state, and anxious to be at peace with God, and have an assurance of salvation. I gave him godly counsels, read and prayed with him; he is now a member of our Confirmation class. Another, a man of forty-five years of age, came to me in the vestry just after a Sunday evening service, and earnestly begged to be prayed for.

A heathen boy, to whom I had spoken on the folly of heathenism, and who, with his father, a heathen priest, had taken up strongly for their gods and their trade, was induced by a Christian boy-friend to attend one of our Sunday afternoon services, at which he had an opportunity of hearing our catechist; he shortly after this called on the catechist, and expressed a wish to be instructed, and left his father's house when he opposed his wish. The father has at last removed his objection, and the boy is living with the catechist under protection.

Bishop Crowther, before he left this for his annual missionary journey to the Niger, kindly gave two missionary addresses to the Breadfruit congregation at my request. My hope was that missionary interest might be thereby created where it was not, and stirred up where it existed. On the first occasion that the Bishop addressed the people, they were so deeply interested in all he said, that they literally did not wish him to close when he would. Some said, "We are not tired to hear." On the second occasion we gave portions of our Sabbath afternoon and evening and the whole of the morning offertories (for it was on a Sunday he addressed us) as a token of an interest in his Mission. This was 4*l.* 12*s.* The congregation

were told that the Bishop would gladly receive whatever gifts were either taken or sent to him at his residence. A member, unasked, had sent him his own gift; several of the people sent in book-gifts to him. A poor woman who had no money sent two caps to be exchanged for money. The Bishop told me before he left that he had 14*l.* altogether. His addresses were of a very hopeful, encouraging, and instructive character; they showed that God is working in the Niger Mission as He had worked in the Yoruba Mission. The story of Abeokuta persecution, and patience and steadfastness under them, and of the warmth and earnestness of first love, is repeating itself in the Niger country. May the Bishop be long spared to the Church and to Africa, and more blessings be vouchsafed to his labours and those of his co-workers!

I am delivering occasional lectures on secular subjects to the young men and women of the district, with the hope that it may help to create a taste for reading, and lead many to spend their evenings profitably, and with the desire that our occasional gatherings may develop into young men's and young women's Christian Associations. I saw, when the Society gave me the opportunity and privilege of a visit to and travelling about England, that such associations are a great power in the country. They can be so here.

I am pleased to be able to say that on the 29th ult., I was privileged to admit twenty adults into the Church by baptism. Some of them were advanced in life, others were middle-aged, and others were young. Sixteen of them had been heathens, two had been indifferent, a class which is not numerous in this country, and two had been Mohammedans in youth, but had lived long with some professing Christians. They had satisfied me as to their knowledge of salvation through Christ alone, the earnestness and sincerity of their desire to be admitted into the Christian Church, and the consistency of their conduct. Two of the heathens had, without the intervention of a Christian teacher, been made to know in their sad experiences the helplessness of their gods, and had given up worshipping them; one, a heathen priest, had learnt the sinfulness of idolatry and his priest-craft under a sermon preached by a Native minister a

long time ago; and others had been spoken of to the love of the Saviour and the folly of idolatry by some church members. The two who had been Mohammedans in youth had also been the wives of polygamists, who were once Christians. One of these polygamists has altered his life and dismissed all his wives but one. He is now a communicant member of the church. The other has allowed one of his own wives, who earnestly desired to live a Christian life, to leave him. I have hope of his returning to the church. The twenty, habited in white, as is usually the case here, made a neat and nice gathering around our communion-rail. The service was hearty and cheerful, and we all rejoiced that so many at once were able to confess Christ openly.

The Missionary department of the district work is kept up, and some of my voluntary helpers are rendering effective help. Every monthly meeting of these helpers and every weekly one of the Society's agents strengthen the conviction that several Mohammedans are prevented from embracing Christianity by the fear of man. Children have been flogged by their Mohammedan parents for coming to our church service at the invitation of some Christian friend. A

young man who once stole his way to church had no sooner entered in than some one was sent to call him out. Young men Mohammedans are generally afraid to be seen by their elders walking with Christians. We are told they have all been frequently admonished by their priests to avoid us, and always to refuse to have any conversation with us on religion. The influence of the Mohammedan priesthood over the people is very considerable.

We have met with several Mohammedans from Florin who had never had anything spoken to them on the merits of Christianity. Our message generally meets with a considerable degree of attention and respect from these.

Some heathens from the interior countries stayed some time ago with one of the district helpers. They were so impressed with the simplicity and earnestness of the prayers offered as family prayers, that they asked to be taught to pray as Christians do. Christianity was explained to them, and the Lord's Prayer was taught them. Some of them were able to use it before they left. One said, "I shall no more worship idols." It is pleasant to know that we have been able to speak of Christ to many such persons during the year.

### The Kashmir Medical Mission.

OUR friends will learn with deep regret that Dr. Theodore Maxwell, who had with so much energy taken up the late Dr. Elmslie's work in Kashmir, has quite broken down in health, and has been compelled to come home. This is a great disappointment alike to himself and to the Committee, but the will of the Lord in the matter seems plain, and we must bow in submission to it. It occurs, too, just when the foundation has been laid of a Kashmiri Native Church, the Rev. W. Jukes having baptized four persons in August last; and when the Maharajah has at length undertaken to build a house for the Mission, as will be seen by the following letter from the Rev. J. Welland:—

*Calcutta, Oct. 1st, 1875.*

The Maharajah of Cashmere has at last consented to build the Mission a house. This crowning victory comes just in time to gild with the joy of success poor Dr. Maxwell's retirement. But what is the use of all the help God

gives us, if we have no men to take up the work? A good Missionary, with a Native Doctor to work the hospital, would be better than nothing. It will be a bitter sorrow and shame to us if the Mission be not renewed next season.

It is hoped that Mr. Downes, well known as an earnest lay Missionary, who is now studying medicine in England, will be able shortly to go and take up the work in Kashmir.

### Progress in the Telugu Mission.

NOTWITHSTANDING some peculiar difficulties and trials, the Mission to the Telugu-speaking people on the banks of the Kistna and Godavery rivers has, during the last year or two, received an abundant blessing from on high, for which we desire to render unfeigned praises to the Lord of the harvest.

The following figures exhibit the progress of this Mission in ten years :—

Districts.	Year.	Villages containing Christians.	Communicants.	Baptized.	Catechumens.	Total under Instruction.	District Village Schools.	Scholars.*		Total of Children in Schools.
								Boys.	Girls.	
Masulipatam .... {	1865	4	64	131	168	299	5	143	49	193
	1875	27	125	889	439	1328	23	229	53	282
Bezwarra ..... {	1865	8	39	180	16	196	6	77	30	107
	1875	17	84	143	463	605	10	73	75	148
Raghapuram ... {	1865	Included in return given above for Bezwarra.								
	1875	43	225	535	156	691	15	106	57	223
Ellore..... {	1865	6	11	34	49	83	3	53	29	82
	1875	17	63	353	274	637	20	164	117	281
Dumagudium ... {	1865	7	23	64	...	64	7	109	4	173
	1875	6	64	267	52	289	5	49	21	70
Totals..... {	1865	25	137	409	233	642	21	442	112	554
	1875	110	567	2187	1353	3540	73	681	323	1004

\* Exclusive of the pupils of the three A. V. Schools, the Training Institution, Caste Girls' Schools, and Mrs. Sharkey's Boarding School.

Some further particulars respecting last year's work (1874) will confirm the impression conveyed by an examination of this table. In the Masulipatam district, under the charge of the Rev. W. Ellington and the Rev. A. Bhushanan, there were 122 adult baptisms, and an increase of nearly 400 in the number under Christian instruction. From Bezwarra, the Rev. J. Harrison reports that more than 500 heathen have come over to Christianity in four years, but as these are scattered over seventeen villages, and he has no Catechist, it is impossible to instruct all the inquirers sufficiently to warrant their baptism. Some, indeed, had gone back for want of teaching, and also on account of persecution from the caste people. Sixty, however, were baptized last year. In Raghapuram district there were only twenty-eight adult baptisms; and as the 691 Christians here are scattered over no less than fifty-two villages, no doubt the same physical difficulty has been felt. At Dumagudiem, among the Kois, and at Ellore, the adults baptized were fewer, seven and eleven; but both the Rev. J. V. Razu and the Rev. F. N. Alexander dwell on the impossibility of their visiting all the little groups of converts often enough to properly train them in Christian knowledge.

Church organization is making satisfactory progress. Native Church Councils or Committees are established at Ellore, Bezwarra, and Dumagudiem; and though the Masulipatam district is behind in this respect, "the excellent plan" (writes Mr. David Fenn) "of village *panjayats* is in force there, and cases of difference between Christians are referred by the Missionary to these Native Courts."

With regard to the educational institutions, the Noble High School at Masulipatam has suffered from the want of a sufficient teaching staff, the

Rugby Fox Mastership being still vacant, and the Principal, the Rev. J. Sharp, having been laid aside during part of last year by his serious accident. The Vernacular Training Institution has sent out fifty-seven Native teachers into the Telugu Mission-field in the last eight years, and there are now twenty-eight students. The Caste Girls' Schools, at Masulipatam, Bezwarra, and Ellore, are all working admirably. The Boys' Schools at the same places are also reported on satisfactorily. Those at Bezwarra and Ellore had a severe trial a year or two ago. The conversion of two boys in the former, and the admission of some Mala boys to the latter (which had been previously confined to those of high caste), resulted in both cases in the school being deserted. Both, however, are rapidly recovering, and it is particularly satisfactory that the battle against caste feeling has been fought and won. These schools have a good many Mohammedan boys in them, which is a distinguishing feature of the Telugu Mission.

At the beginning of 1875, the Rev. D. Fenn paid a visit of inspection to all the stations, and his journal is full of expressions of gratification at what he saw. Everywhere the fields seem ripe for the harvest. Reapers alone are wanted. Yet the number has actually been reduced in the past year. The Revs. T. Y. Darling, F. N. Alexander, W. Clayton, and W. G. Baker, and Mr. J. Thornton, have had to retire for a time on account of ill-health. Mr. Baker has, however, already returned to his post, and at least two of the others will not be absent long. The Committee have been able to designate to this Mission one of the clergymen who have recently offered themselves to the Society; but there is work for several more if only they could be spared.

### Baptism of a Family in Travancore.

THE Rev. W. J. Richards, Vice-Principal of the Society's College at Cottayam, sends the subjoined interesting narrative:—

You are aware that the Cambridge Nicholson Institution and the Cottayam College senior students have been for some time past in the habit of occupying the Wednesday evening of each week in Evangelistic work.

Two or three of the C. N. I. students have frequented for this purpose a place near Pallam called Mulfeda, and have had now and then long and earnest controversies with the heathen of the place on Christianity and heathenism.

The Syrians there took great interest in the discussions and preaching going on from week to week among them, and were at the pains to send and ask specially for a certain student on whose argumentative powers they relied, to come and assist in the preaching and controversies with the heathen. Among the audience on these occasions was a man of the silversmith caste, who, with his son, a boy about sixteen years, took a lively interest in all that was going on. For the past eight months the determination to become Christians was gaining strength in their hearts, and although

the difficulties in the way of their baptism have been great, owing to the opposition of the man's elder brother, yet the man above spoken of and all his family, except the wife, have been baptized.

Their instruction was carried out by the Institution Students, who were chiefly instrumental in their conversion. Both the Rev. H. Baker and the Rev. J. M. Speechly, Principal of the Institution, examined them very carefully. Mr. Baker also assisted the family very materially to get rid of some difficulty and persecution by kindly advancing the father some money to free him from indebtedness on account of marriage expenses formerly incurred. All who know this family are convinced of their sincere purpose to be true Christians. It so happened that on last Sunday, June 30, the day fixed for their baptism, Mr. Baker was unwell, and asked me to perform the service in his stead. I felt, you may be sure, extremely thankful for the great privilege of admitting six souls into the Church of Christ.

The head of the house, a son, and two

daughters, were received and baptized as *adults*, and two little ones, a boy and a girl, as *infants*. The responses of the former, especially the father, were very intelligent and hearty, and a lady who was present says it was most affecting to witness the solemn demeanour of the man in particular.

On last Wednesday I accompanied Mr. Speechly, with a Native Deacon, and some of the Institution Students, on a visit to the new Christians.

We were pleased to see some Syrian Christians rejoicing with them on their acquisition of new privileges as Christian brethren.

Our visit was very opportune, for it saved the man from being much troubled by a visit on no friendly intent of the elder brother, accompanied by a local land-owner of great influence. They would not, or did not, enter the compound, and we used our influence to unite the hostile visitors, who stood on a height at a distance. A prosecution about his little property is threatened the man, who has greatly offended his heathen neighbours by becoming a Christian, but as there is no real ground for complaint,

Mr. Baker, in whose district the man lives, will no doubt see justice done.

We came away after holding a little prayer-meeting on the spot, the Native Deacon explaining Eph. vi. 1 and following verses. The man I am sure will yet have a good deal to go through, living as he does in the midst of his heathen neighbours, and renting property (*Devasam*) supposed to belong peculiarly to the gods, and losing the good opinion, company, and support of his own relatives and friends. This is no trifle to bear, no matter what the station of life may be of the man who has to suffer such things for Christ's sake.

Strangely enough, the Institution was the means of the conversion of the family; the College baptized them; Mr. Baker, the district Missionary of the place, is privileged to lead them on in the Christian course. "Varieties of administration, but the same Lord."

The mother has yet to be baptized, and is only waiting till she is instructed in the way of God more perfectly.

We should pray for these new brethren and sisters, that they may "lead the rest of their lives according to this beginning."

## TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the unexpected opening for the Gospel in the interior of Africa, and that the hearts of liberal friends have been moved to provide the means for planting a Mission there. Prayer that the right men may be found for this new enterprise, and that much wisdom may be granted to the Committee in framing their plans for carrying it out. (See p. 49.)

Thanksgiving for the successful commencement of the Industrial Settlement in East Africa. Prayer that Mr. Price and his helpers may receive strength, both in body and soul, for their arduous work, and that the softening, enlightening, and converting grace of the Holy Ghost may be poured out upon the liberated slaves lately handed over to the Mission. (See pp. 50—53.)

Thanksgiving for the results of fifty years' work in Calcutta. Prayer for the many Hindus in that city who know the truth, but shrink from confessing Christ. (See p. 35.)

Thanksgiving for the large blessing vouchsafed to the Tukudh Mission. Prayer for the Bishop of Athabasca and his European and Native helpers. (See pp. 45, 46.)

Prayer for the Rev. D. Fenn, Madras Secretary, and his new colleague, the Rev. D. T. Barry. (See p. 50.)

Prayer for Kashmir—its ruler and its people; for the successful continuance of the Medical Mission there, and especially that it may draw many to the Great Physician of souls. (See p. 55.)

Prayer for the Rev. James Johnson and his large congregation at Lagos; and for the heathen and Mohammedan population of his district. (See p. 53.)

Thanksgiving for many tokens for good in the Telugu Mission. Prayer for more labourers, both English and Native. (See p. 56.)



## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, Nov. 8th.*—A letter was read from Lord Northbrook to Lord Chichester, reporting that the Maharajah of Kashmir had consented to build a Mission house at Srinagar for the use of the Medical Mission; and reference having been made to the fact that the Maharajah of Kashmir had previously built a hospital for the use of the Mission, it was resolved that the thanks of the Committee be conveyed to the Maharajah of Kashmir for the kindness and consideration he had shown to Dr. Maxwell during the two years he had resided in Kashmir, and that he be solicited to show the same favour to Dr. Maxwell's successor, and grant him permission to reside in Kashmir during the winter.

Attention having been drawn to the desire expressed by some friends interested in Persia to give special donations in aid of the Persian Mission, a Special Fund was directed to be opened for the Mission in Persia.

A grant of 100*l.* was made to the Directors of the Strangers' Home for Asiatics, for the purpose of continuing missionary efforts among the heathen to be found in London and large provincial towns.

*Committee of Correspondence, Nov. 16th.*—The Secretaries having reported the death of Mr. H. Carre Tucker, and interesting testimony having been borne to his honourable career from his earliest days by several members of the Committee, the following Resolution was passed:—"That this Committee desire to record their warm appreciation of the character and abilities of their late colleague, Mr. H. Carre Tucker, and of the very great services rendered by him in the cause of Christ, both in India and in this country, and their deep sense of the loss sustained through his removal by the Church at large, as well as by this Society, of whose Committee he had been for eighteen years a most distinguished and efficient member; and they direct that the expression of their truest sympathy be conveyed to Mrs. H. Carre Tucker and the other members of his family."

The Rev. D. Fenn and the Rev. C. S. Cooke were in attendance to take leave of the Committee on the eve of their return to the Mission field—the one to South India and the other to Western India. The Instructions of the Committee were delivered by the Hon. Clerical Secretary, which being acknowledged by the brethren, they were commended to the protection and blessing of Almighty God by the Rev. W. H. Barlow.

The Committee responded to an earnest appeal from the Rev. W. S. Price for help under sudden arrival of 300 liberated Africans by assigning to Mombasa Mr. J. W. Handford, a student in the Church Missionary College, formerly a pupil teacher in St. Nicholas' National School, Nottingham, who had volunteered for the post of schoolmaster there.

The Secretaries having stated that an appeal had been made for two ordained men to join Mr. Price, and that no response had been received, so that there was no one in prospect for Mombasa until the ensuing Trinity Sunday, reference was made to the Resolution of the Committee locating the Rev. H. K. Binns to Port Lokkoh; and in view of the urgent need at Mombasa of another ordained European Missionary, the Committee agreed to divert Mr. Binns from the West to the East African Mission, and directed that arrangements be made for his going out with Mr. Handford at the earliest opportunity.

*Special General Committee, Nov. 23rd.*—The Secretaries having stated that the Special Meeting of the Committee had been summoned to consider the subject of the invitation conveyed from the capital of Uganda in Mr. Stanley's despatches; and the Hon. Clerical Secretary having alluded to the interest at present aroused in consequence of the invitation forwarded from King Mtesa, the following letter was read:—

*Nov. 17th, 1875.*

DEAR MR. HUTCHINSON,—My eyes have often been strained wistfully towards the interior of Africa west of Mombasa, and I have longed and prayed for the time when the Lord would, by His Providence, open there a door of entrance to the heralds of the Gospel.

The appeal of the energetic explorer Stanley to the Christian Church from Mtesa's capital, Uganda, taken in connexion with Colonel Gordon's occupation of the upper territories of the Nile, seems to me to indicate that the time has come for the soldiers of the Cross to make an advance into that region.

If the Committee of the Church Missionary Society are prepared at once and with energy to organize a Mission to the Victoria Nyanza, I shall account it a high privilege to place 5000*l.* at their disposal as a nucleus for the expenses of the undertaking.

I am not so sanguine as to look for the rapidity of success contemplated by Mr. Stanley; but if the Mission be undertaken in simple and trustful dependence upon the Lord of the Harvest, surely no insurmountable difficulty need be anticipated, but His presence and blessing be confidently expected, as we go forward in obedience to the indications of His Providence and the command of His Word.

I only desire to be known in this matter as

AN UNPROFITABLE SERVANT.

[“So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.”—*Luke xvii. 10.*]

The Secretaries having laid before the Committee the information furnished by the travels of Speke, Grant, Colonel Long, Mr. Stanley, and the Rev. J. Wakefield, with regard to the circumstances of the tribes adjoining Lake Nyanza, and full discussion having ensued, the following Resolutions were passed:—

1. That this Committee, bearing in mind that the Church Missionary Society is primarily commissioned to Africa and the East, and recognizing a combination of providential circumstances in the present opening in Equatorial Africa, thankfully accepts the offer of the anonymous donor of 5000*l.*, and undertakes, in dependence upon God, to take steps for the establishment of a Mission to the vicinity of the Victoria Nyanza, in the prayerful hope that it may prove a centre of light and blessing to the tribes in the heart of Africa.

2. That a Sub-Committee be appointed to consider and report to the Committee on the best mode of carrying this Resolution into effect.

3. That a Special Fund be opened for meeting the expenditure connected with the proposed Mission.

*Committee of Correspondence, Nov. 23rd.*—Mr. E. Downes having been invited by the Committee to accept the post of Medical Missionary to Kashmir, in succession to Dr. Maxwell, a letter was read from the former, stating that as he regarded the invitation of the Committee as a distinct call from God to occupy this sphere of labour, he felt he could not do otherwise than obey the call.

Dr. Maxwell, on his return from India, attended the Committee. He expressed regret that the state of his health had obliged him to leave his very interesting and important sphere of labour, and further that there was no

prospect of his returning there. He stated that the past season had borne some spiritual fruit, as four Kashmirees had been baptized, three of them adults, and all of them members of the family of Qadir Baksh the catechist. Dr. Maxwell referred to the satisfactory relations which had been maintained between himself and the Native officials of the Maharajah of Kashmir, who himself had shown kindness and consideration in various ways, as in building a hospital, and now in giving a definite promise that he would provide a house for the use of the Medical Missionary.

*General Committee (Special), Dec. 7th.*—A Special Meeting of the Committee was held at the Lecture Room, Christ Church, Hampstead, to take leave of the following Missionaries:—

*East Africa Mission—*

Rev. H. K. Binns,        }  
Mr. J. W. Handford,    } Proceeding to join the Mission.

*North India Mission—*

Rev. G. B. & Mrs. Durrant,—Proceeding to join the Mission.

*South India Mission—*

Rev. A. H. & Mrs. Lash,—Returning to the Mission.

Rev. D. T. Barry,        }  
Rev. J. S. Stone,        } Proceeding to join the Mission.  
Miss Buée,

*Ceylon Mission—*

Rev. J. Allcock,—Returning to the Mission.

The Instructions of the Committee were delivered by the Hon. Clerical Secretary, and were acknowledged by the Missionaries. They were then addressed by the Rev. J. Richardson, Minister of Camden Church, Camberwell, and were commended in prayer to the favour and protection of Almighty God by the Rev. E. H. Bickersteth.

## NOTES OF THE MONTH.

### DEPARTURE OF MISSIONARIES.

*Sierra Leone.*—The Rev. M. and Mrs. Sunter, Mr. J. H. Ashcroft, and Mr. Alexander Schapira, embarked at Liverpool on Nov. 27 for Sierra Leone.

*W. India.*—The Rev. C. S. and Mrs. Cooke embarked at Southampton on Nov. 27 for Bombay.

*S. India.*—The Rev. D. Fenn left London on Nov. 22 for Venice *en route* to Madras.—The Rev. D. T. Barry, M.A., embarked at the Victoria Docks on Dec. 11 for Madras.

### RETURN HOME OF MISSIONARIES.

*N. India.*—Dr. and Mrs. Maxwell left Srinagar on Sept. 25 and arrived in England on Nov. 17.

### ORDINATIONS.

*Mauritius.*—The Rev. C. Kushalli, Native Minister, was admitted to Priest's Orders on Sept. 19 by the Bishop of Mauritius.

*New Zealand.*—On Aug. 24 the Bishop of Auckland admitted Messrs. Meinata Te Hara, Alexander Wharenumu, and Matthew Kapa, all Natives, to Deacons Orders.

## Contribution List.

*From November 11th to December 10th, 1875.*

In this List are acknowledged all sums paid or remitted to the Parent Society in London, as follows:—

*From Associations—all sums.*

*Collections of 10s. and upwards.*

*Benefactions and Legacies of 5l. and upwards.*

Smaller sums, Annual Subscriptions, and Payments made to Local Associations, on account of the General Fund, are acknowledged in the Annual Report.

Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

\* \* All Post-Office Orders should be drawn on the General Post-Office, London, and made payable to "Edward Hutchinson, Esq.," the Lay Secretary.

### ENGLISH ASSOCIATIONS.

Bristol.....	400 0 0	Isle of Wight: Bonchurch.....	9 7 9
Buckinghamshire: Aston Sandford .....	2 9 9	Sandown.....	25 15 0
Little Missenden .....	6 0 0	Channel Islands: Guernsey .....	50 0 0
Wing .....	7 5 3	Hertfordshire: Boxmoor .....	5 7 6
Cheshire: Astbury .....	8 0 6	Buntingford District .....	30 0 0
Little Budworth .....	13 13 0	Hemel Hempstead .....	33 12 7
Congleton: St. Peter's .....	10 7	St. Albans: St. Peter's .....	20 12 0
Eaton: Christ Church .....	5 2 0	Welwyn .....	11 2 4
Lymm .....	40 0 0	Huntingdonshire: Hartford Church.....	1 11 0
Norley .....	12 4 2	Kent: South Kent: Brenchley .....	264 0 9
Lower Peover.....	10 0	New Beckenham: St. Paul's .....	3 12 1
Weaverham.....	7 13 0	Blackheath: St. John's; St. James' .....	8 9 0
Wistaston.....	3 2 0	Kidbrook, and St. German's Chapel .....	18 7 0
Wybunbury .....	6 2 2	St. German's Chapel .....	6 4 9
Cornwall: Liskeard.....	31 2 6	Bromley Common: Trinity Church.....	2 10 2
Perranzabuloe .....	4 5 1	Chislehurst: Christ Church .....	6 5 4
Philleigh .....	13 3	Deptford: St. Luke's .....	10 10 0
St. Day .....	5 13 9	Eltham: St. Peter's .....	120 8 2
Cumberland: Crosthwaite ( <i>Keswick</i> ).....	15 12 6	Greenwich: Parish Ch. & St. Mary's .....	3 5 8
Kewick: St. John's .....	22 18 8	Hoo: St. Mary's .....	13 6 2
Melmerby .....	2 14 0	Sevenoaks and Neighbourhood: .....	19 16 9
Derbyshire: Ilkeston.....	9 19 3	Sundridge .....	21 7 0
Peak Forest .....	1 17 6	Lancashire: Accrington, &c. ....	253 18 8
Winshall .....	19 0 0	Adlington .....	1 16 7
Devonshire: Devon and Exeter .....	50 0 0	Blackburn .....	5 12 3
Plymouth and S. W. Devon .....	35 0 0	Cartmel .....	5 1 4
Ottery St. Mary .....	4 15 4	Dukinfield: St. John's .....	1 13 6
Swymbridge .....	3 0 7	Radcliffe: St. Thomas' .....	11 3 6
Dorsetshire: Beaminster.....	6 3 0	Wigan: All Saints' .....	11 2 3
West Chelborough .....	1 7 5	St. Thomas' .....	100 0 0
Portland: St. John's.....	2 1 0	Leicestershire: .....	15 14 3
Wareham .....	6 0 0	Leicester and Leicestershire.....	2 15 0
Durham: Darlington: St. Paul's .....	29 12 6	Lincolnshire: Barton-upon-Humber.....	1 5 0
Borough of Sunderland .....	100 0 0	Billinghay .....	18 19 8
Essex: Chigwell: St. Mary's .....	3 15 6	Bischofthorpe and Gayton-le-Wold .....	18 19 8
High Beech .....	10 5 10	Gainsborough .....	6 0 0
Ilford: Parish Church .....	4 0 0	Holbeach and Fleet.....	2 9 6
Great Leghs .....	10 1 6	Langtoft .....	15 0 0
Ramsey .....	5 12 8	Spilsby .....	1 8 7
South Weald .....	110 17 6	Walcot .....	2 7 3
Thundersley .....	1 10 11	Worship: .....	7 17 4
Gloucestershire: Barnwood .....	3 4 0	All Hallows the Great and Less.....	18 5 3
Camden .....	7 10 7	St. Dunstan's-in-the-Weat, &c. ....	19 5 4
Little Dean .....	25 19 2	St. Michael's, Cornhill.....	11 16 9
English Bicknor .....	1 18 9	Ashford: Parish Church .....	6 9 6
Hatherop .....	19 6 6	Bethnal Green: St. Philip's.....	1 1 0
Saintbury .....	1 15 9	Clerkenwell: St. James' Mission Room .....	13 18 6
Southrop .....	4 12 9	Chelsea: Christ Church .....	132 2 3
Tewkesbury and Neighbourhood .....	6 10 0	Upper Chelsea: Holy Trinity .....	1 11 6
Viney Hill: All Saints .....	2 18 8	Finchley: Holy Trinity.....	55 17 3
Winchcomb, Greeton, &c. ....	6 13 7	Harrow .....	7 7 6
Hampshire: Crux Easton .....	2 17 6	Hendon .....	11 3 1
Langrish .....	4 7 5	Hornsey .....	7 2 1
Lymington .....	11 17 0	Christ Church .....	16 3 6
Pennington .....	6 15 7	Islington: St. Paul's .....	46 17 6
Southsea .....	160 0 0	Kilburn: Holy Trinity .....	

St. Mary's	29	14	2
Muswell Hill	17	0	8
Northwood	9	6	5
Poplar: Christ Church	2	6	10
St. Andrew's, Haverstock Hill	8	10	3
St. Ann's, Stamford Hill	6	16	2
St. Bartholomew's, Gray's Inn Road	1	7	0
St. Jude's, Gray's Inn Road	4	10	0
St. Saviour's, Fitzroy Square	14	11	0
Spring Grove	54	18	6
Wembley: St. John's	7	0	0
Westminster Abbey	8	14	1
Westminster: St. James the Less	4	10	0
Monmouthshire: Llangibby	7	8	3
Portakewitt	6	10	11
Northamptonshire: Boddington	9	16	9
Higham Ferrers	6	4	8
Irchester: Parish Church	1	8	4
Stoke Bruerne	18	18	0
Twywell	1	1	11
Nottinghamshire: Marnham	10	2	0
Retford	72	0	0
Oxfordshire: Banbury	7	4	2
Begbroke	15	1	0
Thame: Towersey	5	1	0
Shropshire: North-West Shropshire	5	0	0
Bridgnorth: St. Leonard's	15	8	8
Coalbrookdale	6	3	4
Mainstone	4	2	6
Middleton Scriven	3	18	0
Somersetshire: Clevedon	10	4	6
Dulverton (for India)	15	0	0
Horsington	6	2	8
Luccombe	7	11	6
Mark	1	10	0
Somerton and Kingsdon	8	16	6
Wellington	9	6	0
Wells	1	0	0
Staffordshire: Aston	2	12	8
Cheedale	9	13	5
Colton	15	12	0
Fenton	3	10	3
Hamstall-Bidware	6	16	3
Leigh	1	12	0
Lichfield Cathedral	16	9	0
Newhall	5	13	4
Sandon	3	5	0
Tettenhall Wood: Christ Church	4	17	0
Trentham	3	6	8
Trysull	1	3	0
Willenhall: St. Giles	7	7	4
Wolverhampton: St. Jude's	50	15	0
Heath Town	3	5	0
Suffolk: Clare	10	6	3
Poalingford	1	16	3
Wiston	1	1	0
Woodbridge	15	0	0
Surrey: Balham and Upper Tooting	18	14	4
Battersea: St. Mary's	11	2	0
Bermondsey: Parish Church	12	6	0
Camberwell: St. Philip's	13	7	0
Chiddingfold	6	2	0
Croydon	200	0	0
Long Ditton	3	2	10
Geiton	9	0	6
Godalming	1	15	3
Kingston and Vicinity	33	18	7
Lambeth: St. John's	9	18	6
Upper Norwood: St. Paul's	28	17	2
Nutfield	11	0	0
Rothenhithe: Christ Church	5	0	0
Sutton: Christ Church	68	15	10
Weybridge	21	11	4
Sussex: Buryham	2	10	0
Burwash	14	13	3
Ostfield	5	15	6
Dallington	16	12	10
Hastings: St. Mary's	15	8	7
Hove: St. John the Baptist (for C.M. Institution)	16	17	1
Icklesham and Rye	3	9	3
Iping-cum-Chithurst	18	0	0
Maresfield	3	7	5
North Chapel	4	1	0

Stonegate	62	1	0
Siopham	4	11	0
Woolbeding	45	18	4
Warwickshire: Acoek's Green	1	13	1
Barton on the Heath	2	16	0
Coleshill	6	2	2
Fenny Compton	6	3	3
Fillongley	5	2	10
Ilmington	2	17	2
Snitterfield	3	0	0
Stockingford	16	10	0
Temple Grafton	16	9	0
Warton	1	12	0
Westmoreland: Ambleside: St. Mary's	8	11	6
Troutbeck	5	0	0
Wiltshire: Bulford	1	8	2
East Knoyle	12	10	6
Seend	5	18	8
Tilshead	2	16	6
Wanborough	13	11	6
Worton and Marston	5	2	6
Worcestershire: Droitwich: St. Peter's	5	2	6
Hanley Castle	13	10	0
Yorkshire: Arthington	5	0	3
Bridlington Quay	50	0	0
Burnsall	1	2	0
North Cave, &c.	3	0	0
Harrogate: St. Mary's	1	0	0
Langcliffe	4	0	0
Middleham	1	0	0
Great Ouseburn	10	12	7
Stainburn	1	0	0
Tickhill	5	0	0
Withernwick	1	10	0
York	1000	0	0

## ASSOCIATIONS IN WALES.

North Wales District	97	16	7
Brecknockshire:			
Llanfihangel-nant-Melan	1	10	0
Cardiganshire: Llanarth	1	0	0
Llanina	1	0	0
Carnarvonshire: Port Dinorwic	8	5	0
Denbighshire: Pentre-Voelas	1	3	6
Flintshire: Llanasa	1	7	0
Overton	2	3	0
Worthenbury	5	0	0
Glamorganshire: Swansea	25	0	0
Ystradowen	16	10	0
Montgomeryshire:			
Deanery of Arustley	22	19	2
Pembrokeshire: Bayvil	1	1	0
Moylegrove	1	1	9
Radnorshire: Llanbedr Painscastle	4	0	0

## SCOTLAND.

Wigtownshire: Ardwell	3	5	0
-----------------------	---	---	---

## IRELAND.

Hibernian Auxiliary	300	0	0
Killiahathan	1	0	0

## BENEFACTIONS.

Broadmead, T. Palfrey, Esq., Enmore Pk.	5	5	0
Brooke, Sir W. de Capell, Bart.	10	0	0
Ellice, Wm., Esq., Upper Brook Street (incl. 10 <i>l.</i> for India)	20	0	0
Gore, Miss E., Brighton	25	0	0
Greene, Mrs., Norwich, by Rev. H. S. Patteeon	50	0	0
Hadden, Miss Jane Young, Guildford, by B. Bailey, Esq.	25	0	0
Hardy, Miss, Portland Place	5	0	0
Hargreaves, Miss, Cambridge Terrace	5	0	0
Hayes, Rev. Thomas, Eastbourne	5	0	0
Hington, C. A., Esq., M.D., Plymouth	10	10	0
In Memoriam, F. S. U.	10	0	0
In Memoriam, Miss. Box of the late Mrs. Newton	21	3	0
Jameson, Miss, Whitby, "Thankoffering"	10	0	0
Jones, Rev. Wm., Burnside	10	10	0
Kemble, W., Esq.	10	10	0

Lady (for Disabled Missionaries' Fund).....	20	0	0
Lambert, Miss E. E., Great Malvern .....	30	0	0
Mackie, John, Esq., Cripplegate.....	10	0	0
Mew.....	5	0	0
Newnham, Mrs. Mary, by Messrs. Herries and Co.....	5	0	0
Noble, Lieut.-Col. W. H., Gravesend.....	5	0	0
Shaw, Benjamin, Esq. (for <i>Pavia Mission Fund</i> ).....	50	0	0
Sheepshanks, Rev. T., Arthington .....	52	10	0
Stuart, Miss M. A. F. C., by Messrs. Coutts and Co.....	100	0	0
Western, E. Y., Esq., Craven Hill.....	25	0	0
Williams, R., Esq.....	100	0	0

## COLLECTIONS.

Bland, Mrs., Lower Walmer, by Rev. A. Ewing.....	1	6	8
Higham, by Miss Clarke.....	1	16	3
Scripture Reader.....	10	0	0
St. John the Baptist, Toxteth Park, Sun- day Schools, by F. Fairbrother, Esq. ....	5	0	0
Stone, Miss E. A. F., Castleton .....	1	7	6
Worth: Boys of National School, by the Master, Mr. Barr.....	1	7	5
Sunday School at Hedley Villa, by J. Moul, Esq.....	1	12	9

## LEGACIES.

Colmer, Mrs. Sarah, late of Stapleton: Exors., J. F. Sevier and J. Wansborough, Esqrs.....	19	19	0
Gibson, John, Esq., late of Nottingham: Exors., W. Gibson and W. Parsons, Esqrs. ( <i>duty free</i> ).....	50	0	0
King, Miss Charlotte Ann, late of Ips- wich: Exors., J. Head, Esq., and Rev. G. F. Head ( <i>50l. less duty</i> ).....	45	0	0
Medcalf, John, Esq., late of North Cave: Exor. and Extri., H. C. Medcalf, Esq., and Miss Jane Medcalf ( <i>50l., less ex- penses</i> ).....	49	10	0
Noake, Miss Mary Ann, late of Upway: Exors., E. Luckham and A. Pope, Esqrs. ....	19	19	0
Paynter, Mrs. Ann, late of Denmark Hill: Extri., and Exor., Misses M. and E. Rawlings and H. Hamilton, Esq. ( <i>duty free</i> ).....	300	0	0
Turner, Miss Caroline, late of St. Leo- nard's-on-Sea: Exors., Revs. W. T. Turner and C. Rose ( <i>Share of Residue</i> ).....	3743	8	8
Wells, Richard, Esq., late of Thornton Heath: Exors., C. W. Stevenson, T. Neave, and J. Dryland, Esqrs. ( <i>50l. less duty</i> ).....	45	0	0

## FOREIGN CONTRIBUTIONS.

Belgium: Antwerp.....	14	5	4
-----------------------	----	---	---

France: Boulogne: Trinity Church .....	16	0	0
--	----	---	---

## EAST AFRICA FUND.

A. E. T.....	25	0	0
Friend, by Rev. J. Venn .....	250	0	0
Hants: Emsworth.....	6	9	9
Henly, R., Esq., Calne .....	5	0	0
M. and F. C.....	50	0	0
Norfolk: Cromer.....	62	8	4
Saurin, Lady Mary, Stoneyford, Kilkenny ..	5	0	0
Sheepshanks, Rev. T., Arthington .....	52	10	0
Xmas. Box.....	50	0	0

## HENRY VENN NATIVE CHURCH FUND.

Childe, Rev. C. F., Holbrook.....	10	0	0
Friend, by Rev. J. Venn .....	250	0	0
Melbourne, Lord Bishop of.....	10	0	0
Thornton, Miss Clementina, Chobham Lodge.....	10	0	0
Thornton, Miss Margaret, ditto.....	5	0	0

## VICTORIA NYANZA FUND.

A. E. T.....	25	0	0
Alnwick: St. Paul's .....	6	10	0
A. T.....	5	0	0
Bath: Octagon Chapel .....	17	3	9
Blackheath: St. John's: St. James', Kidbrook, and St. German's Chapel ..	6	0	0
Brailes.....	10	0	0
Brooke, Sir W. de Capell, Bart. ....	50	0	0
Brunswick Chapel.....	15	15	9
Buchanan, Misses, Cheshunt.....	5	0	0
Carnarvon.....	5	0	0
Cobb, Rev. J. F., Tunbridge Wells.....	50	0	0
Credsdon, Robert, Esq., Rydal .....	25	0	0
Firstfruits.....	5	0	0
Friend.....	5	0	0
Hamilton, H. R., Esq., Sunningdale .....	10	10	0
Havering-atte-Bower .....	20	0	0
In Memoriam P. F. O'M., Intercession Day for Missions, 1875 .....	5	0	0
J. W. A.....	20	0	0
Kennedy, Capt. John, Cromwell Place ..	8	0	0
L.....	50	0	0
Llandilo Fawr.....	5	0	0
Member of St. Paul's, South Kensington, Congregation .....	1000	0	0
Merceron, Mrs., Regent's Park Road .....	5	0	0
Pimlico: St. Michael's.....	42	11	3
Richardson, Rev. John, Camberwell .....	5	5	0
Camden Church.....	25	0	0
St. Luke's, Redcliffe Square .....	18	12	0
Shaw, Benjamin, Esq., Cambridge Square ..	50	0	0
Smith, Rowland, Esq., Clevelanda .....	50	0	0
Stuttgart.....	6	15	6
Thankoffering from E. P. ....	5	0	0
Wimborne.....	9	16	10
Xmas. Box.....	50	0	0

The Secretaries thankfully acknowledge the receipt of—

A Box of Sewing Materials, &c., from Mrs. Blake, Tunbridge Wells, for the Secundra Orphanage.  
Ditto Fancy Articles from Miss Musprat for Miss Neale, Agarpara.  
Ditto Apparel from Lady Hobart for India.

The Secretaries have much pleasure in informing "Working Parties," and other friends, that all articles of clothing intended for gratuitous distribution among the Indians of North-West America are now admitted duty free. It is, however, necessary that full invoices of articles sent should be furnished in duplicate.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

---

THE PRINCE OF WALES AND THE NATIVE CHURCH OF  
TINNEVELLY.

**T**HE accounts furnished by the special correspondents of the newspapers, relating to the meeting between the Prince of Wales and the Native Christians of Tinnevelly, have been meagre in the extreme. They were evidently themselves quite at fault in a scene so unusual, and amidst surroundings so strange. They could not even frame their lips to pronounce the name of the place of meeting aright. Still they have borne testimony to the importance of the gathering and the reality of what they beheld. Our readers will be glad to have full details in the accompanying communication from the pen of the Rev. Dr. Sargent:—

PALAMCOTTAH, *11th December, 1875.*

Our Royal Prince has come and gone, but he has left behind him a never-to-be-forgotten feeling of admiration and loyalty in the minds of all our people; and especially has he won the hearts of all our school children. The day fixed on for the Prince's arrival was the 9th, Thursday, and every arrangement had been made for that *one* day; but notice subsequently arrived—too late, however, for us to put back the people—that the Prince could not land at Tuticorin till Friday; so we had to make the most of the scanty accommodation that had been temporarily provided for our school children and for the multitudes of people that came in on Thursday, many of them from the distance of between forty and sixty miles. I am thankful, however, to state that no case of sickness occurred, and that the mass of the people, though put to great inconvenience, bore all with kindly feeling and patience.

Between ten and eleven o'clock on Friday, the train with the Prince came up rather suddenly, for we had heard, from what appeared reliable authority, that he could not possibly arrive before another hour. However, we soon got into place. But, before proceeding with the events of the day, I must describe the locality, and the measures adopted to make it suitable to the occasion.

Maniachi is the junction of the Madras, Tuticorin, and Palamcottah lines of railway—so called from its neighbourhood to a small village once the capital of a wealthy Zemindar. The country for miles is perfectly flat, with cultivation in the rich black soil of various Indian cerealia, which at this time of the year make the fields everywhere look beautifully green. The railway running through these fields has taken up at this station a space of some 300 feet square. The small building for use of travellers lies on the south of the line, where the platform, neatly gravelled, extends fully 300 feet. On this platform, near the

small building above-mentioned, was erected in Native style a pendal and dais for the Prince; and on the opposite side of the line another pendal, or colonnade, 270 feet long, in the same style, with forty arches, adorned with banners and welcomes, wreaths of flowers, fresh-cut plaintain trees with their pendant bunches of fruit, and also clusters of young cocoa-nuts. On the platform side, around the dais, were assembled nine English clergymen, fifty-three Native pastors, and nearly 1000 of our school children, with their respective flags and banners; and on the other side of the line, under and beyond the ornamented colonnade, stood the representatives of our Christian congregations, some 6000 or 7000 in number, most of them in pure white cloths, and the front rows all in jackets.

Upon the Prince's arrival the clergy were presented in a body. His Royal Highness, instead of ascending the dais and occupying the chair, as we had hoped he would do, stood in front of the steps. Dr. Caldwell then read the address, and at its close a beautifully-bound Tamil Bible and Prayer Book were brought over from the body of Christians on the other side the line by Edward Muttiyathillay, the munshee who had rendered such efficient help in the translation of both these books. He was accompanied by two other laymen, and the poet who had composed the lyric to be sung on the occasion brought up the rear with the beautiful banner kindly got up and sent us by our good Bishop's sister, Miss Gell. This elegantly-wrought banner bore in a semicircle on the upper part the words, "*Christians of South India*," under that the Star of India, then the cross, beneath which was a wreath with the Prince's monogram in the centre, the lotus blossom on the left hand, and the rose on the right, and underneath the words, "The desert shall blossom as the rose."

The Prince then read his reply, which, as regards the kind sympathy it expresses, and the dignity and propriety of its composition, speaks for itself. I was then to have marshalled all the girls in one line, four deep, but His Royal Highness proceeded at once to view them as they stood, and I explained how, if the mass on the other side of the rail fairly represented the results of the efforts of the Missionaries, what he now beheld was the result of the persevering and loving efforts of the Missionaries' wives and their daughters; that, as our labours succeeded in the villages surrounding our several stations, the most promising girls in these schools were selected by our wives, who took them to their homes, and I might say also took them to their hearts, and endeavoured to train them in habits of cleanliness, neatness, and order—in habits of industry, morality, and piety; and that while the Bible was made the great book of all, other studies were not neglected; so that I might even venture to assert that the majority of these young persons knew more of true history, geography, and arithmetic, more also of useful and ornamental needlework, than the greatest Hindu ladies that have heretofore dwelt in the land. The Prince inquired if this information was imparted to the children in English. I replied that there were only a few that learnt English to any extent, and that our force was thrown into the vernacular of the country.



On the Prince's return to the dais, the scholars who had prepared specimens of lace and embroidery for presentation to the Princess of Wales came forward—the Edeyengudy School, with their highly-finished lace, and the Sarah Tucker Institution, the Palamcottah and Mengnanapuram Schools, with embroidery. I took occasion to observe, when the "Sarah Tucker" School was mentioned, that that was a name ever memorable in Tinnevely, she being the first promoter and supporter of female education in almost every station of the province. After this the girls sang a Tamil lyric, composed for the occasion by one of our oldest converts, a literal translation of which in prose by Dr. Caldwell was placed in the hands of the Prince. Considering the variety of castes that were then assembled, the appropriateness of the second verse was evident, which might be rendered thus:—

"To us belongs the blessing here,  
Of ancient muse the theme;  
When tiger and the timid deer  
Drink at the same cool stream."

After this a table was brought to the front, with a stand on it containing twelve vessels, each holding a young plant, either of mango, the *Ficus Indica*, or tamarind. I then told His Royal Highness that it would be an event very pleasing to these several schools if, as they returned to their respective localities, they carried with them a memento which they should care for, and which might serve to perpetuate in every direction the remembrance of His Royal Highness's visit. The first girl of each school was then called to the front, and the Prince at once, most obligingly, took up the plants one by one, and placed them in the hands of the girls. I cannot describe how highly delighted they looked at this kind act of the Prince, and I think His Royal Highness was equally gratified with the pleasure that he saw it gave them.

Thus terminated, within an hour, the long-wished-for interview, and as the Prince returned to his carriage the children struck up, in English, our National Hymn of loyalty; then three cheers were given for the Royal family, and as the train moved away the assembly on the other side took up the cheering, and sent His Royal Highness on his way with best wishes for his prosperity, and with feelings of admiration at his kindness and condescension. This was also the first day, in the lives of many, that they saw a train in motion, so that it may easily be understood how it will ever be associated in their minds with pleasure and admiring wonder.

I conclude with the sentiment expressed in the fifth stanza of the lyric which was sung:—

"May Britain's lion-flag unfurl'd  
In every region wave,  
And may the cross of Christ our Lord  
Prove there its power to save!"

I am, yours affectionately,

E. SARGENT.

We append His Royal Highness's reply to the address:—

I thank you for your address, and for your good wishes, and accept with pleasure your memento of my visit.

It is a great satisfaction to me to find my countrymen engaged in offering to our Indian fellow-subjects those truths which form the foundation of our own social and political system, and which we ourselves esteem as our most valued possession.

The freedom in all matters of opinion which our Government secures to all is an assurance to me that large numbers of our Indian fellow-subjects accept your teaching from conviction.

Whilst this perfect liberty to teach and to learn is an essential characteristic of our rule, I feel every confidence that the moral benefits of union with England may be not less evident to the people of India than are the material results of the great railway which we are this day opening.

My hope is that in all, whether moral or material aspects, the nations of this country may ever have reason to regard their closer connexion with England as one of their greatest blessings.

## *In Memoriam—Henry Carre Tucker.*

*(Continued from p. 21.)*



**I**N 1853 he became Commissioner and Governor-General's Agent in Benares, and till his retirement from the service in 1858 he held this office, which invested him with the chief civil authority over seven densely-populated districts, containing some nine million inhabitants. It was while he held this responsible post that the terrible Indian Mutiny of 1857 took place. In the districts surrounding Benares, the only force available for maintaining order were Native regiments, which gradually, one after the other, joined the ranks of the insurgents, plundering the treasuries they were appointed to guard, and in some cases murdering their European officers. At Benares the only reliable force were thirty English gunners—a mere handful as compared with the two thousand Native soldiers of all ranks who were quartered with them. Moreover, the population of the city had an evil reputation, having on previous occasions evinced a turbulent spirit. It was fortunate that at that time among the members of both the civil and military services there were found at Benares brave and sagacious men who proved equal to the occasion. British authority, though imperilled once and again, was never in abeyance. To this result no individual contributed more, under God, by his resolute, manly, and calm bearing, than Henry Carre Tucker.

On the 23rd of May Lord Canning wrote to him to say that he was satisfied that the crisis was being met, to quote his own words, "with that calm courage, based upon that which alone is the foundation of true courage, and that events as they arise will be dealt with temperately, firmly, and with sound judgment. You have indeed a precious stake upon the issue. I sympathize deeply with your family. If they need to be assured of it, I beg you to tell them that not an hour has been, or will be, lost in sending aid to Benares, and wherever else it may be most urgently required . . . Come what may, do not fear any aspersions or misrepresentations. No one shall be ignorant how nobly the authority

of our Government, and the honour and dignity of Englishmen, has been upheld at Benares."

Some weeks later the accession of a small addition to the European force in Benares determined those who were in command to disarm the Native regiments, but they declined to give up their arms; and, in the critical struggle which followed, the Europeans were victorious, and the Native Sepoys driven out of the cantonment.

Still, however, there was much to cause the greatest anxiety for the safety of Benares. Mr. Tucker continued calm and trustful, and, as before, rode about unarmed. The secret of his confidence is explained in the following letter addressed by him on the 9th June to Lord Canning:—"It is quite a miracle to me how the city and station remain perfectly quiet. We all have to sleep at night in the Mint, but not a house or bungalow has been touched, and during the day everything goes on much as usual. I do firmly believe that there is a special Divine influence at work on men's minds to keep them quiet. The few Europeans in the Mint and round the guns could do nothing to guard the cantonment; but of all the three mutinous regiments not one seems to have thought of burning the station or plundering the houses of the residents. There is much prayer here, and I know that many prayers are offered up for us: and I fully believe that they are accepted at the Throne of Grace, and that this is the cause of the quiet we enjoy. Even with all the best possible arrangements that we can make, there is nothing to prevent the mutineers who are hanging about, or the city rabble, from doing any mischief they please, but they do not attempt it."

Much more of interest connected with Mr. Tucker's life at this period is admirably related in the second volume of the "History of the Sepoy War," by Sir John Kaye. For instance, he mentions how "he rode out in the most exposed places evening after evening with his daughter as in quiet times, and when some one suggested to him that the hat which he wore, being of a peculiar character, would clearly indicate the Commissioner and afford a mark for a rebel shot, he said that he was as safe in one head-dress as in another, and had no thought of a change." Kaye also draws prominent attention to the unselfish spirit displayed by Mr. Tucker in concurrence with Colonel Ponsonby, then commanding at Benares, in pushing forward detachments of European troops to other stations from which had come the despairing cry, "For God's sake send us Europeans!" At the very time these European soldiers arrived at Benares affairs were there in such a critical condition that it was felt that at any moment an outbreak might take place, and Mr. Tucker would have been quite justified in detaining troops which had been sent up for the relief of Benares; but Mr. Tucker and those who acted with him thought of others who seemed in greater need than themselves. Accordingly he wrote as follows to Lord Canning:—"Gordon (one of the senior military officers at Benares) thinks that we have run too great a risk in sending on at once the parties of H.M.'s Eighty-fourth whom you sent on to us; but Sir Henry Lawrence wrote to me so urgently to send every man who could be spared that Ponsonby

and I concurred in thinking that it was our duty to run some risk here and stretch a point for the relief of Cawnpore. . . . So if anything does happen to Benares before other Europeans join, your lordship must excuse the despatch of these forty-four men as an error of judgment on the right side." A few days later he writes again, "We send up all the men we get from Calcutta. Thirty-eight men will go this evening. We do not keep one for ourselves."

Enough has been said to show with what true Christian heroism Henry Carre Tucker met the fierce ordeal of the Mutiny; and, as a fitting sequel to his work as Commissioner of Benares, an address is given below which was presented to him by the Natives in his Commissionership on his retirement from the service in 1858, and which bears the signature, among others, of the Rajah of Benares. Further, in recognition of his services, Her Majesty was pleased to confer upon him the Companionship of the Civil Order of the Bath.

*To HENRY CARRE TUCKER, ESQUIRE, Commissioner and Agent Governor General of the 5th or Benares Division.*

SIR,—It is with unfeigned regret that we, the inhabitants of this ancient city of Benares, and of the districts constituting the division under your charge, have received the intimation of your intended departure from India, never, in all human probability, to revisit it.

The fact of your official connexion with us being about thus for ever to be dissolved will at least free us from any suspicion of interested motives in thus tendering to you the expression of our sorrow at your approaching removal from among us.

For nearly twenty-five years you have been officially connected with the Benares division, and we cannot, without doing violence to our own feelings, withhold from you our deep sense of admiration of the enlarged spirit of philanthropy, the almost boundless benevolence, which has uniformly characterized your conduct during that long period.

We feel especially bound to express our gratitude to you for your zealous exertions in extending the benefits of education to the inhabitants of this division. It is with the view of perpetuating, as far as possible, your name in connexion with the cause of popular education among us, and to let our children after us know to whom they are mainly indebted for the advantages they may derive therefrom, that we are anxious to have your picture placed in the college, and we therefore request the favour of your having a full-length portrait of yourself executed as soon as you return to England, and transmitting it to us for this purpose. We have among ourselves collected the sum of Co.'s Rs. 6000; and with the balance, after paying the cost of the portrait, we propose to found a scholarship bearing your name in the college. It is not for us to enter on encomiums of your conduct as a public officer of the Government. The various important works of utility constructed under your orders and personal superintendence in different parts of the division, which will last long after we of this generation have passed away, bear sufficient testimony to your energy and zeal for the public good; but we trust we may be permitted to express our admiration of the untiring industry and devotion with which you have discharged your public duties among us, while even your hours of leisure have been devoted to labours nearly as arduous, having for their object the welfare, *here and hereafter*, of those committed to your charge.

It is our earnest prayer that you may have a speedy and safe return to your native country, and be permitted to spend many years of peace and happiness in the enjoyment of that leisure which you have so well and so honourably earned. With this imperfect though sincere expression of our sentiments of gratitude and good-will to you and yours, we now beg respectfully to bid you farewell.

The terms of this address supply an admirable answer to those who have raised the cry that the Mutiny was caused by the indiscreet zeal of those who were striving to Christianize the people of India. Few had laboured more earnestly than Henry Carre Tucker for the spiritual enlightenment of the Natives within his reach; and so far from his losing their confidence, they take special pains to assure him, at a time that his direct connexion with India was to cease for ever, that they heartily appreciated his efforts for their *eternal* as well as for their *temporal* welfare. When the day comes, as it will before long—when, instead of the clamour of a few noisy detractors, the opinions of the masses of the Native population can be made fully known—it will be found that none have done more to consolidate the British authority in India than the Christian officers, who, like Henry Carre Tucker, Donald McLeod, and others, were ever ready to promote the material improvement of the country, and at the same time to labour with all earnestness for the spiritual regeneration of her people.

On his return to England, Mr. Tucker did not permit himself to enjoy the leisure which, as the Natives said in their parting address, had been “so well and so honourably earned;” but with characteristic energy he threw himself, with all the force of a vigorous, loving, nature into various departments of Christian work.

His arrival in England was in one respect specially opportune, and we may say providential, for the Indian Mutiny had forced upon the Christian public of England the need of a society for promoting, among the masses of India, Christian vernacular education, and for supplying them with a healthy Christian literature. These were objects for which Mr. Tucker had assiduously laboured throughout his Indian career, and for the furtherance of which he had willingly devoted his leisure, his ability, and his means. He was on this account specially fitted to take a prominent part in this movement; and when, in May, 1858, the Christian Vernacular Education Society was inaugurated as a memorial of the Mutiny, the disinterested and zealous labours of Mr. Tucker greatly contributed to the interest that was then awakened, and to the success which has since been achieved—although, alas! the efforts made in this direction by England are still very inadequate for the requirements of British India, England’s greatest dependency. While Mr. Tucker was in India he had often felt the need of such an organization to supplement and systematize the efforts of individuals, but the formation of this Society was first suggested in a Minute of the Committee of the Church Missionary Society, dated Sept. 29, 1857, as will be seen by the following extract :—

The Committee would venture further to suggest that the present would be an appropriate occasion for a *great special effort to give Christian instruction*

*in the vernacular languages of India to the masses of the population, and to provide them with vernacular, moral, and Christian literature.* The question which now trembles in the balance is, whether the masses will rise with the mutinous Sepoys, or remain faithful, or, at least, passive. Yet few attempts have been made for the education of these masses. Missionary Societies need to be aided by some separate effort for this object. Might not all supporters of Protestant Missionary Societies unite together to accomplish this special work? The season is favourable to such an union, as a common calamity has tended to bring all parties together for united prayer. A limited effort upon this principle, to supply vernacular school-books, is in operation for South India. Such a special work would supply an interesting memorial of a season of unprecedented peril to the honour and welfare of England, when the calamity shall be, through God's good providence, overpast. The Committee venture, therefore, to throw out the suggestion for further consideration.

Among others who had brought this question prominently to the notice of the C.M. Committee should be remembered the veteran Missionary of Bengal, the Rev. James Long, who, in the year before the Mutiny, had expressed his views in the following forcible terms:—

How can we expect Christianity to make much way in the villages while the people have not the means of being able to read the Word of God? Is ignorance the mother of devotion? I put the question plainly. Will the friends of Missions in England exert their influence in order that popular ignorance, which is as great an obstacle to the diffusion of the Gospel in Bengal, as slavery was in the West Indies, may be removed? The grants-in-aid are grants for the comparatively rich, and not for the poor, who stand most in need of education. If I distribute Bibles, few persons can intelligently read them. I might almost as well give spectacles to blind men. Is the policy, which in Ireland deprived for centuries the peasantry of the means of reading God's Word in their own tongue, to be the rule here? or are we to have, as in Scotland, a peasantry so educated as to be able to read the Bible?

Such were the circumstances under which was formed a society which, if adequately supported, would prove of incalculable benefit to the masses of India. Mr. Tucker first became its secretary, and afterwards continued one of its warmest and most active supporters until the time of his death.

In the spring of 1860 a Conference on Christian Missions was held at Liverpool, in which part was taken by the supporters and representatives of most of the principal Protestant Societies of the United Kingdom then engaged in evangelistic work in foreign lands. At the unanimous request of the secretaries of these different missionary societies, Mr. Tucker undertook to conduct the general preparatory and preliminary arrangements, and on the assembling of the Conference he was appointed one of the secretaries. His catholicity of spirit made him rejoice in a gathering of this kind, which tended to promote unity and harmony between Christians of all denominations, and to give a fresh impulse to their efforts to carry the Gospel of Christ into the dark places of the earth. On this point a recent utterance of the Archbishop of Canterbury is weighty, and it were well if it could be more universally acted upon:—"Never since the Reformation has it been more important that Christian men should learn to understand and co-operate

with one another, and that they should, by the manifestation of their union in faith and good works, offer an effectual opposition to the growing progress of superstition and infidelity."

He was not feeling strong at the time, and the large amount of additional work thus thrown upon him brought on a serious illness during the following summer. Then—as some years later, in 1867, when he was again laid aside from overwork—it was apparent that he was not physically able to accomplish all that an ardent, loving Christian spirit made him anxious to undertake; and, much to his own regret, his medical adviser told him that he must withdraw from some of his engagements. He, however, still continued to take an active and useful part in the proceedings of the Church Missionary Society, the Christian Vernacular Education Society, the Army Scripture Readers' Society, the Evangelical Alliance, and other useful agencies—all of which, up to the last hours of his life, had his earnest prayers and heartiest interest. His sympathy was extended to every fresh effort made to win India for Christ. Thus, when a few years ago the "Anglo-Indian Christian Union" was formed for promoting the spiritual interests of Europeans in India, Mr. Tucker furthered its operations by his counsel and by his influence, urging its claims in the following words:—

There is hardly a family in the United Kingdom who has not some member or connexion in India, and which is not, therefore, directly interested in promoting the spiritual welfare of Europeans in that country. Missions to the heathen are good; but the same Divine Word which commands us "to go into all the world, and preach the Gospel to every creature," instructs us that "if any provide not for his own, and specially for those of his own house, he is worse than an infidel." The subject, therefore, comes home to every family circle, and to the hearts of the loving mothers and sisters who have beloved ones in India. In assisting to promote the spiritual welfare, and to raise the religious tone and standard of the class, they will be benefiting the individual members in whose character and conduct they are so deeply interested.

Since the year 1862, when he was first elected, Mr. Tucker held uninterruptedly for thirteen years the office of guardian for the parish of Marylebone. He took an active interest in the management of the workhouse, and a leading part in urging the numerous reforms which have been effected during this period. One who has enjoyed special opportunities for testing the value of Mr. Tucker's labours in this department, and who will sorely miss his sympathy and counsel, writes:—

He took a very anxious interest in the management of the schools at Southall, and in the welfare of the children, and kept up the good work which had been initiated by his sister, of keeping a watchful eye upon girls who were sent out to service, and encouraging them in the difficulties they first met with on entering the world. In the workhouse wards his familiar presence and kind greeting to the bedridden and the sick will be much missed; for whilst he urged the thoroughly idle and incorrigible being treated with strict and deterrent discipline, he was constantly advocating the kind and liberal treatment of those whom infirmity and sickness had brought to the workhouse. . . . I could give many instances of the good he has done for individuals, at the cost of not only his money, but of his time. Many young women owe their present respectable positions to his goodness and to his

untiring efforts to promote their welfare. He never wearied in any attempt to reclaim a young woman, or to prevent her falling into sinful habits; and I have sometimes been surprised at the persistent manner in which he has followed up a case when every one else had disposed of it.

From another source we learn how some of the waifs and strays of the workhouse were by his advice taught not only useful trades, but also music, and afterwards employed in regimental bands, in which they behaved so creditably that the demand in later years for band boys from various regiments was greater than could be supplied. It might also be related how he sought out unfortunate women who, though isolated by their own misconduct from home and kindred, are still not beyond the tender compassion of a loving Saviour, or of His loving disciples, and how several rescued from haunts of sin were restored to the purifying influences of a Christian home.

In the end of 1872 Mr. Tucker had another serious illness, and although after some months he recovered his strength to some extent, indications were not wanting to show that the enfeebled frame would not long bear the strain put upon it. After a day's work he often came home so exhausted that he could scarcely drag himself up the steps to the front door, and would spend the afternoon on his sofa, too wearied even to speak. He still, however, kept up the practice, the secret of well-spent days in the past, of rising early for prayer, reading, and writing; and as he was one of those who thought it better to wear out than to rust out, he devoted to his Master's service such strength as still remained to him. During the summer of 1875 he paid a visit to Matlock Bath, which he greatly enjoyed, and he seemed better for a time; but on the 30th of October the effects of a chill forced him to take to his bed. On the 8th of November great prostration and weakness suddenly came on; and, in reply to a question from himself, his doctor told him that his end was near. The announcement did not take him by surprise, or disturb the peace and calm which he enjoyed throughout his illness. He had prayed that patience might have its perfect work in him, and that prayer was answered; for, although in great suffering, he never murmured; on the contrary, his thankfulness found expression in the exultant strains of the 103rd Psalm, the first five verses of which he repeated as he was drawing near the gates of the celestial city. Almost the last words on his lips were, "Lord Jesus, come quickly!" and shortly afterwards he entered into his heavenly and eternal rest in that same Jesus whom he had sought to glorify on earth by a life of faithful labour and unceasing toil.

Such a life as has been imperfectly sketched here, marked throughout by patient continuance in well-doing, is in itself the best index of character, and needs no further comment. Mr. Tucker, however, has been aptly described by his friend, Mr. Leupolt, as a *thorough Christian*, than which no higher praise can be given; for it implies that he was thorough in all the relations of life, and in all his doings, and that all was pervaded by a hallowed and heaven-born influence. From God came all the grace, and to God be all the glory!

E. L.



## NON-CHRISTIAN NATIVE SOCIETY IN CALCUTTA.\*

(Continued from p. 30.)



EXT to politics, the Bengali theatre engrosses much of the attention of the educated Babus. There is a perfect rage for it. Even some respectable Native Christians have lately been dragged into the vortex. Besides two large theatres, the "Bengal" and the "National," there are innumerable theatricals conducted by private individuals. Go wherever you like, huge placards may be seen catering for the attendance of the pleasure-loving Bengali; and even in lanes, whose filth and stench would betoken anything but a taste for theatrical performances, one could observe preparations going on for the fitting up of a stage. Knowing a little of the powerful influence of this institution on the morals of a people, we were led to inquire into the tendency and aim of the Bengali theatre. The answer received was that "their influence on the spectators was a very dangerous one. For to make these places attractive, the conductors were compelled either to gratify the political cravings of the people,† or to pander to the worst passions of men." Not satisfied with this information, we took up a copy of one of the most popular pieces, and we found the above judgment not only corroborated, but a peculiarity developed which, we must confess, we were not prepared for at all. We discovered that the Bengali theatre was being used for the glorification of Hinduism and the ridicule of Christianity. To give an illustration of the latter, we read, *c. g.*, in the second act of a piece called *Sharat Sharajini*, of a female character ‡ who is introduced with the remark, "I suppose she has

\* Extracted from the Report of the Calcutta Church Missionary Association.

† To afford our friends a fair picture of the kind of political harangues made on the Bengali stage, we shall give here the translation of one that occurs in one of the most popular pieces. The hero is introduced as taking an evening walk in the Eden Gardens, and soliloquising thus with himself: "Oh, how beautiful! But all this we enjoy only through the mercy of the great ones. If it so please these *devotas*, they could order the garden to be closed from 5 to 7 in the evening, and allow none to enjoy it save those who can boast of a white face. Wherever I cast my eyes, I see the marks of foreign usurpation. Before me stares the grim visage of Fort William, which is a standing and outspoken reproach to Bengal. It seems to say to the cowardly Bengali, Take care of yourself! never desire, even by mistake or in your dreams, to be independent. Or, if you do so, never let it be known. Our Lords are the conquerors of the world; they have in their hands the lightning and thunder. If like a flogged dog, or in the posture of a bond-slave, you desire to approach us, you may do so; there is no objection. But never think of coming near in a spirit of disaffection. If you do so, your heated blood will be cooled in a moment, and this delightful field shall be covered with your bodies. Oh, Fort William! if we were not such a selfish and sensual nation, if in the least degree we deserved the name of *men*, we should not have borne thy haughty language so long. Thou wouldst long ago have been levelled with the ground. There would not now be left one stone upon another. But alas! there are very few who ponder over the degraded condition of their country. Of those who think of this subject but once during the week there are so few that you could count them on your fingers' ends."

‡ Those who know the customs of Hindu society are aware that women may not show their faces in public. Hence female parts were formerly performed by boys or young men. It is a notorious fact, however, that in these modern theatres they are performed by the vile public women of Calcutta. What a death-blow must this be to the morals of the young men reading at colleges and schools, who are said to resort to these deadly places in numbers!

become a Christian?" The answer is, "Oh, no; how could I assert any such thing? She never goes to Church, neither does she sit at home and sing such hymns as 'O Lord Jesus Christ, save our souls; bring us out of light into darkness!'" Some one then affects to correct the coarse joke, but is answered, "Never mind, it is all the same. From light into darkness or from darkness into light: you know it is as six and half a dozen."

Now, what must be the effect of such performances? Are they likely to induce men to give heed to the preaching of the Gospel? When men have the vilest sins set before them for their entertainment, is it likely to lead to abhorrence of sin? What must be the tendency of such exhibitions? What their probable influence? What can we expect but that they should lead men from God; that they should harden their hearts against the truth; that they should bring men to the very character described by Scripture where it says, "Fools make a mock at sin"?

In the next place, we must note the influence of the Brahmo Somáj in Calcutta. Its history is coincident with that of the Calcutta Church Missionary Association, and as the latter has not been without influence on the former, partly through its agents and partly through the Native Christians connected with its organization, we propose to give a short sketch of the origin, development and present position of Brahmoism. This society, or "Church" as it is now styled, owes its origin to the well-known Rammohun Roy, a Brahmin gentleman of great talents, strong common sense, and a deeply religious spirit. His literary attainments were of a very superior order—a testimony which, we are afraid, cannot be accorded to any of the present leaders of the Brahmo Somáj. Besides his acquaintance with the principal languages of India, "he was master both of the Sanskrit and Arabic, was a good Persian scholar, and had no mean knowledge of Hebrew, Greek, and English." His scholarship put the religions of surrounding nations within his reach, and by a comparative study of the various religions of the world he was led to renounce the errors of Hinduism. Towards the beginning of this century he commenced his assaults upon the national religion, and endeavoured to lead his countrymen to a better faith. This attempt, however, raised thousands of enemies, but ultimately gathered round him a little circle of friends, with whom, in 1818, he commenced that strange prayer-meeting which became the germ of the Brahmo Somáj, and in which the one God was worshipped according to the light of nature.

He did not himself establish a new mode of worship, but twelve years later, *i.e.* in 1830, the religious society was openly established under its present name by those who had imbibed his opinions. Rammohun Roy selected what he considered good in the Hindu Scriptures, especially the Vedas, but he really derived his inspiration from the Bible, as is manifest from his publication called the "Precepts of Jesus." The last years of his life he spent in England, where he died in 1833 an apostle of—Unitarianism.

After his death the Brahmo Somáj almost ceased to exist, but entered

on a new career under the leadership of Babu Debendra Nath Tagore. Under him it made appreciable progress towards separation from orthodox Hinduisim, but it did not break loose from it altogether. For some time this new-fangled system of Deism went by the name of Vedantism, because by the majority of its professors the Vedas were still appealed to as an inspired canon. But gradually the real nature of these books came to be better known, and doubts were entertained as to their inspiration. Presently the Book of Nature was appealed to for facts and arguments in favour of the being and attributes of God, and such books as Paley's Natural Theology, and other similar books, were laid under contribution.

The name of Vedantism was renounced, and that of Brahmoism or Brahmaism substituted instead. This change of name signifies a crisis in the history of the Somáj. There are two terms in Hindu philosophy for the Supreme Essence of the universe—*Brāhmān* and *Brahmá*. The former is a neuter form in the Sanskrit, and represents the Divine Essence as identical with the creation. Hence it is called also the great Unity—*Ekamevādewitiyam*—or one only, without a second. This conception of the Divine Essence is based on the fundamental principle of Hindu philosophy, *ex nihilo nihil fit*; hence whatever now exists must be accounted for by what has previously existed. It corresponds most nearly in modern European philosophy with the notion of the Unconditioned. The terms *Brahmá* represents the Deity as the plastic or creative cause of the universe, and as such he forms the first person of the Hindu triad. *Brāhmān*, however, also means prayer or sacred rite, and *Brahmá*, he of prayer. Strange as it may seem, but the neuter form *Brāhmān* was chosen as the root of the term Brahmoism, as best representing the views of the majority of its followers, who were not yet prepared to forsake the old moorings of Hinduism either in practice or doctrine. *Brāhmān*, however, was connected with personality of some sort, and was now conceived more definitely as the Creator. There was thus a nucleus formed in the Somáj who considered themselves as the worshippers of one God, whom they regarded as the Creator of the universe, and to whom they felt bound to offer worship and prayer. As for the rest, the state of religious opinion was utterly chaotic and indefinable. About the year 1857, one of the leaders of the Somáj was hard pressed by Dr. Duff, as to the practical uselessness of his system, because of its "constant fluctuation and changeableness," and the answer given on that occasion is well worth remembering, since it characterizes the nature of the Brahmo movement, as it was yesterday, and as it is to-day, and as it will remain for ever. He said, "Well, it is true what you say; we have no certainty, no fixity; we are here to-day, and may be elsewhere to-morrow; we are now following *reason*, and know not whither it may lead us; we know where we are now, we know not where we may be hereafter. The plain fact is, that when we gave up the inspiration and Divine authority of the Vedas, we cut our cables, and have since been drifting about wherever wind and tide may carry us."

Things took a new turn when Babu Keshub Chunder Sen joined

the Somáj in 1857. Being a man of some education, he soon became one of its leaders. He seems then to have been imbued with a deeply religious spirit and an earnest desire to raise his countrymen from the degradation of idolatry. He and his few followers were not satisfied with quiet speculations about the Deity. Besides the abandonment of the Vedas as inspired authorities, of the belief in transmigration of souls, and of the absorption of the soul in the Deity, they demanded that the external signs of caste distinction should be no longer used; and when this was refused by the majority, they formed in 1865 a new society for themselves, called the "Brahmo Somáj of India," or "Progressive Brahmos," in contradistinction to the Adi or Original Somáj, or the "Conservative Brahmos." This was a gigantic stride towards truth, and could not but raise the most sanguine hopes in the breasts of the Christians both in India and abroad. But these fair blossoms of hope were never destined to ripen into fruit.

And what has been the course of the Adi Somáj during the last ten years of its existence? Downward, downward, downward! It sickens the heart to behold their present degraded position. They originally set out to reform Hinduism by remaining within its pale; but, instead of reforming Hinduism, they are now themselves being Hinduised, and are again "bowing themselves in the house of Rimmon." Neither was it possible to anticipate any other result, considering their want of certainty in their first principles—a want of truth at the starting-point. They taught one personal God, but they addressed Him with the formula of Vedantic Pantheism—one only, without a second. They denounced idolatry, but allowed it on certain occasions and in certain circumstances. They preached the brotherhood of man, but retained the badges of caste. Hence, being assailed in their inconsistent position by the progressive Brahmos and by Christians, they were obliged to beat a retreat to the dark "pit whence they were digged." And it actually came to pass that, in 1872, one of its leaders—Babu Rájnaráyan Bose—stood forth in Calcutta to defend Hinduism, and to prove its excellencies over all the religions of the world, Christianity not excepted. This, then, has been the issue of the struggle of Deism against the stupendous system of Hinduism, and it has again come true what a deep thinker has remarked: "There is something in Pantheism so deep, that nought in pure Deism can meet it—Deism is not so deep. And Pantheism may well keep the house till a stronger than Deism comes to take possession of it. In Jesus Christ is found the only true solution of the mystery."

We now turn to the Progressive Brahmo Somáj. We have seen that ten years ago this forward section of Brahmoism attracted much attention. Their principles, as being hostile to Pantheism, idolatry, and caste, their aggression in matters of social reform, could not but command the sympathy of all who desired the enlightenment of India. But, alas! the hopes entertained as to its steady advance towards the Truth have not been realized, and this movement is now regarded with very different feelings. We therefore ask what is its present general character? what the extent of its influence? Are its promoters a

help or hindrance to the Missionary cause? What is its probable future?

From beginning to end, the characteristics of the Brahmo Somáj have been Deism and uncertainty. Ever since their rupture from Hinduism, the liberal party of Brahmos has kept drifting about very strangely, and now it appears as if they were running aground on the shoals of religious indifference and scientific Atheism. At first an approach was made to the doctrines of Christianity. Keshub Chunder delivered his famous lecture on "Jesus Christ; Europe and Asia," in which he said, "*Here, i.e. in Palestine, Jesus Christ, the greatest and truest benefactor of mankind, lived and died. Here He originated that mighty religious movement which has achieved such splendid results in the world, and scattered the blessings of saving truth on untold nations and generations. The world presented almost one unbroken scene of midnight darkness on all sides. A light was needed. Jesus Christ was thus a necessity of the age: He appeared in the fulness of time. How He lived and died—how his words, spoken in simple but thrilling eloquence, flew like wild-fire, and enflamed the enthusiasm of the multitudes to whom He preached—how, in spite of awful discouragements, he succeeded in establishing the Kingdom of God in the hearts of some at least—and how ultimately He sacrificed Himself for the benefit of mankind—are facts of which most of you here present are no doubt aware. He laid down His life that God might be glorified. I have always regarded the Cross as a beautiful emblem of self-sacrifice unto the glory of God—one which is calculated to quicken the higher feelings and aspirations of the heart, and to purify the soul; and I believe there is not a heart, however callous and hard soever it may be, that can look with cold indifference on that grand and significant symbol.*" This lecture created considerable sensation at the time, both amongst hopeful Christians and fearful Hindus. By the former the bold speaker was caressed and encouraged, by the latter despised and persecuted; and as Keshub Babu was not prepared to sacrifice the popularity of his countrymen, neither sufficiently sincere in his intentions to follow Christ, he neutralized, in a subsequent lecture on "Great Men," the effects of the former by associating with His the names of heathen statesmen or sages who claimed the natural admiration of the thoughtless multitude.

No one, of course, would expect such an association to show a fixed theology of its own. Indeed, it is impossible to describe the distinctive doctrines of Brahmoism, so chameleon-like are they in their nature. Suffice it to say that, as a system, it is not Hinduism, though it professes to be an improvement on it, nor is it at all Indian in anything but name. It is "more un-Hindu than Christianity." It is on the whole the Spiritualism of Parker, Francis Newman, Miss Cobbe, and other infidels of this school. It declares with them the Personality, the Fatherhood, the moral government of God, His love to His intelligent creatures, His supreme regard to their moral welfare, and the certainty of a bright world beyond the grave; but it ignores those true religious aspirations in Hinduism which Christianity recognizes, and for which it offers

satisfaction. A Divine revelation, a Divine incarnation, and vicarious atonement for sin, are elements which bring Christianity nearer than Brahmoism to the faith of the Hindus, and make it more likely to be ultimately the refuge of those who feel that the old faith does not satisfy their religious wants. Surely, surely, those souls which have any deeper sense of sin will cry out for salvation; nor is it credible that earnest seekers after truth will long remain content with speculations which are at best a dim reflection of Christianity, and which, when they deviate from Revelation, are as baseless as they are vague.

The last phase of progressive Brahmoism has been the development of a feeling of *antagonism* with reference to Christianity. Though indebted to the Bible for what is best and permanent in their system, the Brahmos now indignantly cast down the ladder by which they have ascended. They now talk of Brahmoism as something not only differing from, but "beyond and better than Christianity," and exult in the fact "that by showing a higher ideal of faith and spiritual development, the Brahmo Somáj has at once stopped the progress of Christianity."\* And what is this vaunted "higher ideal of spiritual development"? In his last anniversary lecture, on "Behold the Light of Heaven in India," Keshub Babu, among other things, insinuates the following against Christianity. He says, "You have heard of the Golden Rule,—'Do unto others as you would that they should do to you.' It may be a golden doctrine, but we want something more precious than gold. To be able to benefit others up to the standard of our self-love is indeed benevolence, but benevolence of a low order. Verily, this is utilitarianism, not morality, and in the interests of religion and morality I emphatically protest against it. Heaven teaches us a much higher doctrine of charity. To love others is to love freely, and without any restraint which self-love may impose. Love is an overbearing passion, not a cold calculating principle. I must go on loving and serving my neighbour more and more, till all thoughts of self disappear, and there is absolute self-forgetfulness and self-abnegation. How, then, can we accept the false doctrine embodied in what is called the 'golden rule'?"† But this opposition to Christianity is the natural result of the

---

\* *Indian Mirror*, 14th June, 1874.

† This stands in strange contrast to what Keshub Babu said about ten years ago, when he descanted on "the Cross as a beautiful emblem of *self-sacrifice*." But much more so to the fact we are now going to relate. It was rumoured, a few years ago, that Keshub Babu had accepted divine worship from some of his followers. We must confess we were a little sceptical about the matter, but now every doubt has been removed by a pamphlet before us, published a little while ago by one who was an eye-witness to the whole unselfish transaction. The writer says: "When Keshub Babu was about to visit Simla, Babu Protap Chunder Mozoomdar addressed this letter to him:—'Merciful Lord! leave me not alone; save me before you go, O Divine Teacher! Remember this miserable disciple of thine when you are on the hills, and do as you will for his salvation. Lord! I am a great sinner; how shall I approach the throne of holiness? I feel myself deficient to pray to God. Do, I beseech you, pray to your Father for me!' Now let me tell you what I have seen with my own eyes. A few years ago I was obliged to seek a change of air in one of the towns of the North-West. There was a Brahmo Somáj there, and I received an invitation to attend its service. This over, I witnessed a sight such as I never beheld before in the Brahmo Somáj. I saw that the various functionaries of the Somáj approached Keshub, and, seizing his feet, began to say, 'Lord! suffer us by virtue of the dust of your feet to obtain salvation! Lord! be thou our

tendencies of progressive Brahmoism. When we see that it is the effort of human energy and the very crown of native pride, and that its limits are superstition and natural religion, we shall understand that everything that has happened was to be expected from human causes, and that little more can reasonably be hoped for, except by the supernatural interference in individual cases of the same Spirit of God that has converted many of the blindest worshippers of Kali and Krishna. But some other causes have co-operated in bringing about the same result. For several years, and especially during the past year, their position has been vigorously assailed by the Rev. S. Dyson, Principal of the Cathedral Mission College, in a series of very able pamphlets.\* With the scalpel of a merciless logic, but with the kindest intentions, he laid bare the awful sores of Brahmoism. But what was the result? These pamphlets were treated with studied contempt, and when interrogated by one of the secular journals, whether Brahmos were unable to answer them, or whether they deemed themselves infallible, the petulant reply was, "Brahmos are more infallible than the Pope." To such haughty and sensitive spirits the very idea of recantation is intolerable, and rather than acknowledge the benefits conferred on them by their Christian friends, they now stand at bay against Christianity. But though their antagonism is for the present hurtful to Missions in India, we cannot believe it will continue so for a lengthened period. *Veritas prævalebit* is the favourite motto of the Brahmos, and the Truth of truths—salvation through the Cross of Christ—*must* ultimately conquer. But already the fatal defects of the system are beginning to be apparent. Brahmoism, as we have seen, still holds its own by opposition to Christianity, but it is woefully failing in its struggle with Hinduism. Many of the educated young Hindus, who once found in it a convenient halting-place, are now seeking re-admission to the privileges of caste, whereas Christianity, which made fewer converts among them, is retaining them all. They have come to see the hollowness of the whole system, and cannot find in it anything to satisfy the

---

intercessor, and speak but a word in our behalf to God!' And as for the minister—he sat there without a blush on his face, and his countenance remaining unmoved. Seeing his unruffled bearing, I felt quite aghast. Thereupon these Brahmos said to me, 'You are an old Brahmo, therefore it would not look well if we did not also touch the dust of your feet!' But when they approached me, I struggled vehemently, saying, 'Don't do that, don't do that!' and when they heard that I was going to write about this matter, they begged me to forbear, saying, 'Remember those beautiful sermons you used to write about love. You ought to write again about love, and not to raise a quarrel.' My reply was that since I had seen *man-worship* practised in the Brahmo Somáj, I could not remain silent, and was obliged to protest against it. As for my erring brethren, I gave them credit for sincerity, but warned them against those who had led them into the perilous paths of error."

\* They are five in number, and, under the common title of *Brahmic Dogmas*, treat of the following subjects: *Necessity of Religious Dogmas—Bases of Brahmoism and Classification of Brahmic Dogmas—Refutation of the Brahmic Dogma of the Impossibility of Miracles—Refutation of the Brahmic Dogma that Prayer for Physical Blessings is not Efficacious, but Prayer for Spiritual is—Refutation of the Brahmic Dogma of the Impossibility of the Divine Forgiveness of Sin.* Another literary effort was made by the Rev. A. Stern with a view to counteract the demoralizing effects of Brahmic teaching. But the *Mirror* found it "too long for the space at its disposal," and though it professed "to have yet much to say on the important subject," it never even once, during the space of a twelvemonth, referred to Mr. Stern's letter.

wants of their spiritual nature. Accordingly, their once serried ranks have been considerably thinned, and as for the residue, it has been cleft into yet smaller chips through the prevalence of violent dissensions. One fraction still clings to Keshub, another follows Chaitanya, another Paul, and another Christ.\* To give our readers an idea of the present circumference of Keshub's party, we mention the following very significant fact:—During the past year bitter complaints were raised by the *Mirror* as to the want of organization in matters relating to the “ecclesiastical discipline of the Brahmic Church.” Credit was given to Brahmos for fervent piety, for deep interest in the religious controversies of the day, and for great enthusiasm in the propagation of their heaven-born religion. But at the same time it was averred that “they had seriously failed in some of the most important points of practical duty, such as obedience to their minister (Keshub Babu), and self-denial in contributing money towards the keeping of their church in repair. They not only refused to give anything towards the liquidation of the debt with which their church was still saddled, but they would not even help in defraying its current expenses.” A meeting was therefore convened in September “to organize a congregation.” It was attended by 400 people, and presided over by Keshub Babu himself. After a hot discussion of five hours, various resolutions were adopted, of which we give the two most important: (1) “that all religious matters and all responsibility for the spiritual improvement of the worshippers should be entrusted to the hands of the minister; (2) that those among the Brahmos that are not guilty of the most serious and hateful crimes, that believe in the fundamental truths of Brahmoism, and regularly join in the service of the Brahmo Mandir of India, are eligible as members on condition of their promising to pay four annas (sixpence) *per mensem*, or three rupees yearly towards the expenses of the said Mandir.” A congregation was then formed consisting of forty-six *bonâ fide* members!

These are telling facts. They clearly show the present position of the progressive Brahmo Somáj as regards numbers and influence. Certainly, there is nothing specially lofty in the standard erected by those who promise “to regenerate the world.” On the contrary, it is painfully evident that religious life is now at the lowest ebb in the Brahmo Somáj, and that their influence for good has all but ceased. The same view has been lately expressed in the following manly article of the *Bengal Christian Herald*:†—

We do not purpose, in a newspaper article like the present, to enter into a discussion either of the merits of the doctrines held by that religious association, or of the sources of those doctrines. We purpose merely to correct the misconceptions

---

\* An interesting case of such a secret follower of Christ was brought to our notice by one of our Native agents. He visited a Brahmo who was seriously ill. In the course of conversation he expressed a strong desire of receiving the Sacrament of the Lord's Supper at the hands of a Christian minister. On being told that this may not be till he had first received the Sacrament of Baptism, he said that he was not yet prepared for this terrible ordeal, and that he would rather forego the comfort of partaking of the signs of the dying love of our Saviour than be baptized and ejected from the bosom of his family.

† A Weekly Newspaper conducted by the educated Native Christians of Calcutta.



which prevail amongst some people, both in this country and in England, regarding the position held by the Somáj, and the influence which it is supposed to exert on the Hindu community at large. One would suppose, from the high-flown language used by the organs of the Brahmos, and from the statements of critics like Miss Frances Power Cobbe, Mr. Voysey, and others, that the Brahmo Somáj was a mighty religious movement, that it exerted a powerful influence on the Hindu community, and that it was destined to produce a great religious reformation in India. To any one who is acquainted with the real facts of the case, all this will appear sheer rhodomontade. The fact is, the Brahmo movement, if movement it can at all be called, is an insignificant movement; the number of Brahmos, compared with other religious sectaries in the country, is infinitesimally small: it exerts no influence whatever on the great orthodox Hindu community; and its prospects of reforming Native society, to judge from its past achievements, are not particularly bright.

What, it may be asked, is the nature of this Brahmic movement? We answer, it is a parody of Christianity. They have in Brahmoism counterparts of all the chief doctrines of Christianity, stripped, of course, of their vital essence. They have, as a writer in the *Calcutta Review* informs us, Brahmic "Revelation," Brahmic "Scripture," Brahmic "Inspiration," Brahmic "Gospel," Brahmic "Kingdom of God," Brahmic "Redemption," Brahmic "Incarnation," Brahmic "Atonement," Brahmic "Regeneration," Brahmic "Church," &c. We wonder why they do not call themselves Brahmic "Christians." One would be inclined to laugh at all this childish and ludicrous imitation, if one did not feel sad at the desecration of the solemn verities of Holy Writ.

From the language of exultation and triumph in which the Brahmo journals usually indulge, one would naturally infer that at least half the educated Natives of Bengal were Brahmos. But what is the fact? Our readers will scarcely believe us when we say that the last census of Calcutta\* announced the important discovery that in this large city, which is regarded as the stronghold of Brahmoism, there are altogether ninety Brahmos! Such is the following of that wonderful Somáj which is to turn the Indian world upside down. But though inconsiderable in number, the Brahmos, who are for the most part young men, are all trumpet-tongued. The clatter which these ninety young men make resembles the shout of an army—they being resolved to compensate the thinness of their numbers by the strength of their lungs. It may be said of them what Pope said of Grub Street geniuses in his days:—

"Fire in each eye, and papers in each hand,  
They rave, recite, and madden round the land."

They periodically air their theology in the Town Hall of this city, and send Missionaries, as they call them, not only to the other Presidencies, but to England, and to the Continent of Europe. Two of these dark enlighteners of their countrymen went sometime since to England to give to its benighted inhabitants the benefits of their superior illumination. They were, of course, lionized there, as every Native of India is, and they returned to their native country, suddenly transformed into great men, where formerly they could not be distinguished from the "low level of the inglorious throng."

As to the influence exerted by the Brahmos on the vast Hindu community, its amount may be stated by the monosyllable *nil*. The Brahmos exert no influence, beneficial or other, on their countrymen—the vast Hindu community simply ignoring them as too insignificant to deserve notice. The orthodox Hindus look upon them as a band of conceited young men whose heads have been completely turned by a smattering of Western learning, and in whom has been illustrated the well-known saying, "A little learning is a dangerous thing." Hence they regard them as below criticism and beneath contempt. They laugh at their vagaries, and wonder what some Europeans should find in them to bestow upon them so much notice. And what are the achievements of these men in the way of social reform? We are bound to admit that they have effected some reform among themselves, the

\* Taken in 1872.

sum total of which reform is the education of some of their women, and the re-marriage of some of their widows. And for such small mercies, such homœopathic doses of reform, we are told not only to rest and be thankful, but loudly to applaud those men who have brought about these infinitesimal reforms. That the Brahmo Somáj will in future exert any appreciable influence on the destinies of the country, we can hardly hope. There is no vitality in the Somáj. All the energy is confined to the tongue—none is found in the muscles or the brain. Endless talk, little action, is the characteristic of the Somáj. There is already division in the camp. Whatever little life there is in the community is spent in mutual bickerings and strife.

We have endeavoured to show how the Deism of the Primitive Somáj ended with a relapse into Hinduism. We now ask, into what direction is the Deism of the Progressive Somáj drifting? To this question there can be but one answer—Atheism. But as tendencies are best seen in an extreme instance, we shall take, as the sample of this tendency, an interview held by Babu Protap Chunder Mozoomdar with Professor Tyndall, during his visit last year to England. An account of it was first communicated to an American newspaper, but afterwards republished in the *Mirror*:—

The Brahmo, whom the upheavals of the time have made a lion, is Protap Chunder Mozoomdar. He is a preacher of the Brahmo Somáj in India, and Editor of the *Indian Mirror* in Calcutta. He has been preaching in various theistic pulpits throughout England—Manchester, Birmingham, Liverpool, Newcastle, Edinburgh, Glasgow, Bristol—and many times in London. He tells me that during his six months of sojourn in England he has been the guest of members of the Church of England, of Quakers, Baptists, and several other denominations; but only in one case—that of a Baptist lady in Liverpool—has any person shown the slightest disposition to make him a Christian. He has, of course, preached only in Theistic or in Unitarian pulpits; but though some of the latter are jealously Christian, they have allowed Mozoomdar to use his own Brahmo scriptures and service. There are in London about a dozen Indians who belong to this new religion, and they meet together for religious conferences every Sunday evening. It would not surprise me at all if this little gathering should be the germ of a regular Hindu Theistic Society in London. Whether in that case its prophet will have the fellowship in a pulpit of Methodist, Baptist and Congregational preachers may be doubted. At the farewell given to Mozoomdar the Rev. Dawson Burns, the Rev. Mark Wilks, and a Methodist preacher whose name I did not catch, but who told us he was over eighty—all orthodox—delivered cordial addresses to the Hindu without saying anything about Christianity.

Among the souvenirs of his sojourn in England it is probable that Mozoomdar, who left yesterday for India, has carried back none more remarkable than an interview which he had with Professor Tyndall. He appeared to have been profoundly stirred by the address of Tyndall at Belfast, and the Professor, learning the great desire of the Brahmo to converse with him, appointed an hour.

"Your address at Belfast," he said "has awakened in me a desire to thank you personally for it and to see you." "That," said Tyndall, "I shall value among the crumbs of comfort which have fallen to me among plenteous bestowals of things uncomfortable."

After we were seated, there was a little silence, which was at last broken by Mozoomdar, who said in low tones,—

"*I feel the need of a few axioms of religion.*"

"I can quite understand that," said the Professor gently; "but is it best to call them by so precise a word as axioms? It would appear wise to keep our ideas on such subjects, as Emerson would say, fluent."

"Let us say, then, principles. We appear to need a few fundamental principles—such as *God and the soul of man.*"

"You will easily see," replied the Professor, "that one in my position has to be

very careful in using such terms as these. So far as the ordinary sense in which they are used is concerned, I fear I shall be found an Atheist, though I believe I should value as such as any other any realities associated with them. I remember once, when talking with Carlyle, he used the expression, 'That long paraphrase which we shorten in the word God;' but we have to know something of the paraphrase when we use the abbreviation."

"In what form, then," asks Mozoomdar, "would you express those ideas or principles?"

"That is a very difficult question. But is it necessary just at present to put them into definite form at all?"

"I think that in India we do stand in need of some strong and clear form, in which to embody our new religious ideas, and this for the sake of morality. Now that the old religious systems are breaking up, the young men emancipated from them disclose a tendency to cast off also the morality they enjoined, and which, though not the highest, was still able to supply important restraints. There have been some sad instances of young men who have come out of the Universities not only with their old beliefs gone, but with nothing to prevent their sinking into lives of mere self-indulgence. We appear to require some religious basis for morality stronger than that which has been abandoned."

"Your statement about those educated youths is surprising, and requires careful probing. It might be found that when young heretics are concerned, everything against them is brought to light which, while they were orthodox, is hushed up. But if, indeed, they do sink into lives of mere self-indulgence, you may rely on it those young men are not properly taught. I feel very certain that if they were properly appealed to, their heart-strings would respond."

"It is true," rejoined Mozoomdar, "that they are not morally taught at all. Some intellectual instruction is given them for two or three hours each day, but they are then left entirely to themselves. But how shall they be appealed to?"

"Can you not cultivate in them the love of truth, the sense of honour, honesty, benevolence, charity? I cannot believe that the human being exists who requires theology to show him the superiority of an honest man to a rogue."

The conversation then turned upon a variety of other subjects, but it ended with this significant remark on the part of the Babu, "However much I may cherish my religion, it must be such as can undergo the strictest investigation, and it must conform to the highest scientific truth or I part with it."

In bringing to a conclusion this bird's-eye view of Native Hindu society in Calcutta, we desire to make one remark. It is sufficiently plain how fearfully fallen from truth is the community among whom we labour. That much has still to be done, that vast tracks of thought still remain to be reclaimed and spiritualized by Christianity, that is but too apparent. And yet steadily, if slowly, the great work advances from year to year; we are no more now where we were fifty years ago. Past experience supplies lessons of encouragement. We would therefore continue our high work, because Christ our King commands it, even were the issue doubtful. But it is not doubtful; and so we press on, with assurance of final victory, though the obstacles start up by thousands: *Tu ne cede malis sed contra audentior ito.*

The seed has been widely sown. We now especially need the showers from heaven, without which all sowing is useless. How shall we obtain these? Only by feeling the need, and offering up fervent believing supplications for the help of God.

## BAPTISMS AT GORUCKPORE.



His interesting history of Protestant Missions, Mr. Sherring has not failed to dwell upon the serious obstacles which present themselves to missionary effort in the North-West Provinces of India when compared with those experienced in other districts. These mainly spring from the characteristics of the people. This region, therefore, may be looked upon as unpromising, but is not therefore to be neglected. The population of the district of Goruckpore, estimated at about two millions and a half, forms no exception to the rule. Consisting, as it does in a large measure, of Rajputs and Mohammedans, it teems with a population peculiarly antagonistic to the reception of the Gospel. During, therefore, the fifty-five years which have elapsed since the Church Missionary Society was first invited into it by the pious munificence of the late R. M. Bird Esq., of the Bengal Civil Service, the success achieved has been incommensurate with the wishes of friends. Not that converts have been altogether lacking, or that exertion has been altogether in vain. Mr. Bird offered to raise 1200 rupees annually towards the support of a missionary, and, if the Society would send one out, to provide a church and parsonage. In the instruction of the converts, his sister, Miss Bird, laboured for years, until removed by cholera in 1834. She was one of the precursors of that noble band of female evangelists to whose unselfish and devoted labours India is so much indebted. "A weak and delicate female, in the bosom of a happy family, in the highest circles of the land, beloved by Christian friends, and surrounded by elegance, taste, and accomplishment, at the call of the Son of Man she came forth to waste her strength alone, and to labour amidst poverty and ignorance in their most repulsive forms. Hers was pre-eminently an active and cheerful piety; in translating, in compiling books, teaching, visiting from house to house, she was indefatigable. Scarcely bestowing on herself the necessities of life, she gave her time, talents, and money to her Master. Urgently solicited to return to a circle which she loved with the warmest affection, she could not resolve to leave her work, and died in the midst of it."

Lord William Bentinck, who was much interested in the progress of the Mission, gave 2000 bigahs of unclaimed waste land to it. He had witnessed, with sorrow, a country, once in a high state of cultivation, reduced to jungle under the rule of Native chieftains, who had suffered it to become forest in order that they might find a safe retreat from the oppression of their Moghul rulers. Here a village was erected, and named "Basharatpore," or the "Town of Joy." Unfortunately it did not prove so, for the climate was unhealthy, and singularly unfavourable to Europeans, causing many changes of missionaries. In addition to all these trials, the full fury of the storm of the Mutiny fell upon Benares and the adjoining districts, including Goruckpore. The Missionary and the Native Christians, who were

left like sheep among wolves, had to flee for their lives. The Rev. H. Stern, who was then as now the missionary, continued at his post until a circular came from Government announcing that British protection was about to be withdrawn from Goruckpore, and that it was necessary that they should retire to Benares. "It was a very sad sight," he said, "thus in one procession to leave the station, and I could not help thinking of King David when he, with his nobles, fled from Absalom." When they returned, early in the following year, although they were all brought back in safety, the church, the mission-house, and the village of Basharatpore were all destroyed. In the midst of all this ruin, many tokens of kindly feeling were manifested, and indeed had been shown throughout the Mutiny in quarters where it had been least expected. Still a great work of restoration had to be undertaken. The church was rebuilt, and it may be worth noticing that the new pulpit was made out of wood which had been intended by the mutineers to be used as gun-carriages to be employed against the Christians. Upwards of 200 Native Christians were present at the reopening. The enemy had been swept away, and the little flock of Christian people had survived. Those who are interested in these details will find a full account of them in the *Church Missionary Intelligencer* for 1864. Since that time the work has been quietly and perseveringly carried on by Mr. Stern. The congregation now numbers 500 souls.

Both the converts, of whom an account is here given, present themselves as respectable and intelligent persons. Interest will also attach to the circumstances under which the Sacrament of Baptism was administered. It will serve to note how, in Eastern climes, what is, and must be, often incongruous in countries like England finds its appropriate conditions elsewhere. If duly pondered it might furnish matter for serious reflection to those who, in the transition state of our Indian Missions, would unduly trammel missionaries with customs and practices and ecclesiastical restrictions which are very often necessary and useful for ourselves, but may need much modification in the Indian Church of the future. Mr. Stern writes:—

You will be glad to hear that the Pundit about whom I wrote you before has been admitted into the Church of Christ by baptism on Sunday the 8th August. With him a young Bengali Babu was also baptized. The ceremony was performed in the presence of all the Native Christians and some ten or twelve European ladies and gentlemen, who had come to witness the proceedings. The baptism took place in Basharatpore, and was performed, according to the ancient custom of immersion, in the tank near the church. It was a most interesting sight. We first had service in the church. I addressed the candidates on Acts xvi. 13—15, after which the Pundit read in Hindi his biography, of which I will give

you the substance. After the service we all went down to the tank and the baptismal office commenced. After the usual questions, and after both the Pundit and the Bengali had recited the Ten Commandments and the Creed, and also had in their own way each expressed their desire to be baptized, the Pundit gave up his rosary and Brahminical sacred thread, while a Native Christian brother cut off the sacred "choorki," or tuft of hair, which every Hindu carries on his head as an emblem of his religion. They then went both into the water, up to their waists: for there a sort of platform had been erected, reaching into the water. Seizing each by his right hand, I baptized first the Pundit and then the Bengali; and

as I pronounced the name of the Triune Jehovah, each was immersed. Whilst they were changing their clothes in a tent, which was erected for the purpose, the congregation sang two hymns, after which the two young Christians, dressed in new white suits, came out, and the service was concluded. The sun was just then setting: and with the beautiful water in which the church was reflected before us—the fine mango-grove in the shade of which the service took place on one side, and the congregation all round—the whole presented a most picturesque and interesting scene, which will not soon be forgotten by those who were present. Especially our European friends, among whom were the principal officials, felt deeply interested, as they had never witnessed such a sight before. In the evening the two Christians with their witnesses dined with me. Both were deeply affected, and they took the step in real serious earnestness, having made up their minds to follow Christ, and to be His faithful servants and soldiers to their lives' end.

#### *Sketch of the Pundit's Life.*

Pundit Vidya Patt (master of arts, or master of science and learning) was born at Mehndāwal, a large trading town in the zillah of Basti—about twenty-four miles from this—where his family are the proprietors of a sacred shrine, from the sacrifices and gifts of which they derive their income. They also possess some land. The Pundit is the eldest son, and was brought up to all the learning of Hinduism, and made such proficiency, especially in the science of astronomy and astrology, that his counsel and aid were sought by the people to such an extent as to seriously hinder him in his studies. He then was removed by his father to Benares, where he studied Sanskrit in the Government College, at the feet of the two great Pundits, Nand Ram and Bhairō Dutt, who took a great liking to him. To his sorrow his father took him home before he completed his studies. He then entered the educational department under Government, and, being very successful as a teacher, Raja Shira Prasad, inspector of schools, took notice of him, being very much pleased with the manner in which he conducted his school. At his own request he was then removed again to Benares and admitted into the

Normal College. It was during this time that he first became acquainted with Christianity through the instrumentality of the late Mr. Parsons, Baptist Missionary, whom he often heard preaching in the Bazaar. He was then induced to study more carefully his own religious books, and to compare them with the doctrines of Christianity. After completing his course in the Normal College, and obtaining a certificate, he returned to his own district and was appointed teacher of the Government school in his own native town. Visiting, soon after this, a mela in the Gorakpur district, he became there acquainted with a Native Christian called Chedy, who, in connexion with this Mission, is the colporteur employed by the N. I. Bible Society. Chedy made some impression on him by his amiable and winning manner, and he obtained from him a number of tracts and books which helped him on in his search after truth.

Soon after this he again came to Benares, where he was appointed teacher of Putwaris in the Collector's office. It was then that he became acquainted with the Rev. W. Smith, of the Sibra Mission. He then resolved to become Christian, but his wife refused to follow him, and he could not leave her. Besides, he became there also acquainted with a Mussulman in the police service, who influenced him for evil, so that his heart was assailed with doubts, and he lost his faith in any and every religion. Meanwhile his wife died, and he returned home in order to make arrangements for the marriage of his little daughter. His family also, much against his will, induced him to marry again. He again became a teacher, but his mind was not at rest. He was perplexed beyond measure, and in his difficulties he often prayed to God to direct him and lead him to the truth.

It was during the night of the 1st of January, 1875, that he had a remarkable dream. A man appeared to him in white clothing and with a book in his hand, and said to him, "Which are the doubts that trouble you? I have come to drive away these doubts. Get up and read in this book." So he read; and there it was actually written, "The Christian religion is the true one." Over this he awoke and at once resolved to embrace Christianity. He informed his wife of his intention, and desired her to

accompany him. She, being in delicate health, refused to go. Soon after this his wife died in confinement, and he was now free to act. He took leave and came to Gorakpur. He at once went in search of the colporteur Chedy, but, to his great grief, he was told that Chedy had died some two months ago. He then came to me and related his circumstances and desired baptism. This was some three months ago. He was then still in Government service. I advised him to take two months' leave and remain with me for some time for further instruction. However, he thought it would be better for him to resign the service, which he subsequently did, and obtained a good certificate from the deputy-inspector of schools. As I was then just in need of a Pundit for our school here, I was glad of the opportunity and appointed him head Pundit. Meanwhile he received instruction from me, and still reads with me the New Testament almost every day. He was most anxious to be baptized, and, seeing that he had the real thing in him, and that he was earnest and honest, and had won the regard and respect of all here who came in contact with him, I yielded to his earnest solicitations and baptized him on the 8th August. Shortly before his baptism his old father and a younger brother came to see and to persuade him to return with them, but he remained steadfast, though it cost him a severe struggle. They stayed here two or three days, and the father, not succeeding, suddenly disappeared, leaving the younger son here, who said that the old man had declared in his village that unless he returned with his eldest son he would not return at all. This younger son has since also left.

Such are the brief outlines of the Pundit's career. May he become now a real Christian Pundit and spiritual guide for the enlightenment of his own countrymen!

He is now about thirty-two years of age, a man with great intelligence, amiable disposition, and pleasing manners. His baptism, which was witnessed by many people other than Christian, caused no stir or opposition in the school. On the day following he went to his class as usual, no one absenting himself or saying an unkind word to him. The fact was accepted as a matter of course. Some twenty or thirty years ago a case

of this kind would not have been passed over with such cold indifference.

### *Sketch of the Babu's Life.*

Radhar Rawan Dutt (since his baptism, Dharm Das Dutt) is the son of Babu Ram Kristo Dutt, of Calcutta, late a clerk in an attorney's office. He lost his parents early. When the father died there was sufficient property to support the family; but on account of debt the little property soon disappeared. Rawan Dutt lived for some time with his grandparents, in the Mufussil, where he attended a Mission-school, the Christian head master of which showed him and his brother much kindness, which seems to have made some impression upon him. Subsequently the grandfather died, and, after selling his property, the grandmother with the grandchildren removed to Benares. They had then Rs. 1500, with which they intended to trade in cloth. Rawan Dutt soon fell into bad company, and he lost Rs. 500, which he had received from his grandmother in order to purchase a stock of cloth. From shame and fear of punishment he left Benares, and subsequently led a wandering life, occasionally finding work in various public offices, or else being supported, during his travels, by the Bengalis, who were met with in every station.

In this manner he visited the North-West Provinces, Oudh, the Punjab, Cashmere, and Central India, never continuing long in one stay. He was driven on by a strange desire to find good people, visiting a number of holy shrines and places of pilgrimage, and making the acquaintance of many Fakirs and famous Mahouts; but everywhere he found the people very wicked, and their religious teachers no better. Only in Shahjahanpur he met with several Native Christians, who made an impression upon him, and whom he began to regard as good and holy men. At that place he was nearly persuaded to remain and join the Christians; but his Bengali friends came between and prevented him.

In one place in Central India a Bengali Babu showed him much kindness, and with him he remained one year—but to his own injury. The Babu taught him several bad habits—among others to smoke a certain preparation of opium, which so much afterwards af-

fects his brain as to create in him the desire to commit suicide. He became more and more disgusted with the world and with himself. His conscience was troubling him, and nowhere did he find rest. At last he came also to Ajodhya, near Faizabad, and, hearing there of a very holy Fakir, he resolved to become his disciple. He was duly initiated into all the privileges of the brotherhood, and went through all the formalities of a kind of baptism, after which his clothes were dyed red, and the Guru gave a feast to all his disciples, for which, however, Rawan Dutt had to pay—a circumstance which somewhat staggered his faith in the Guru's disinterestedness. Rawan Dutt had some money from his brother, who holds a good situation under Government in Central India. He had also a nice warm piece of cloth, upon which the Guru cast his eyes, and at last took it from him. This was too much for his young disciple, who, to his regret, found that also this famous holy man was a covetous man and a great liar. He subsequently left Ajodhya in his red Fakir-clothing, and came to Gorakpur.

Here he became acquainted with a

Native Christian, Babu Gopal Ch. Ghose, second master in our school. To him he opened his heart, because he spoke kindly to him. He told him he had become Fakir, as he was tired of the world, and desired rest for his soul. The Babu kept him in his house, clothed and fed him, and showed him the way of salvation, and Rawan Dutt was satisfied that in Christ alone he could find rest for his soul. He remained, and received special instruction, and, after having been duly prepared, he was baptized on Sunday, the 8th August, together with the Pundit.

He is a very humble man, and, having seen a good deal of the world, and of its evils and sins, he is fully and honestly minded to devote his life to the service of God. He is about twenty-six years old, speaks English, and knows also Hindi. At present he attends a few English lessons in the school here, and comes daily to me with the Pundit to read the Scriptures. By-and-by we hope some opening in an office as English writer, or some other useful employment, will enable him to earn his livelihood. He appears to be very happy, to have at last found a place where he can rest.

## DISMISSAL OF MISSIONARIES.



N the 7th of December last a Special Meeting of the Committee was held at the Lecture Room, Christ Church, Hampstead. As there is interest in the place where the Instructions were delivered, and still more interest attaches to the East African Mission, to which some of the Missionaries addressed were proceeding, we append the Instructions of the Hon. Clerical Secretary, which will serve to indicate to our friends the spirit in which this important undertaking is being carried on. It will be seen with what difficulty provision is made for the imperative demands of our East African work, and the urgent necessity which there is for more help when, from all quarters, unceasing appeals are made to the Society to enter upon fresh fields of labour, where the utmost promise of success seems apparent. In these straits the Committee feel themselves as the disciples of old did with most scant provision; but even that limited supply, if the Lord will, He can abundantly bless for the support and extension of His work.

The Missionaries who were sent forth were the following:—The Rev. H. K. Binns and Mr. J. W. Handford, proceeding to East Africa; the Rev. G. B. and Mrs. Durrant, proceeding to North India; the Rev. A. H. and Mrs. Lash, returning to Tinnevely, accompanied by Miss Buée; the Rev. D. T. Barry, proceeding to Madras, as Secretary of



the Corresponding Committee; the Rev. J. S. Stone, proceeding to the Telugu Mission; and the Rev. J. Allcock, returning to Baddegama, Ceylon.

### *Instructions.*

DEARLY BELOVED IN THE LORD.—A sacred interest attaches to the associations of the place where we meet to-day—associations which the Committee trust will have their hallowing effect upon themselves, and upon you to whom they are met to bid farewell, and upon the friends who are gathered here to join in commending you to God.

It was here the Rev. John Tucker ministered for a few years on his return from India—than whom few have afforded a more notable example of the power of a life of faithful walking with God—and than whom few, though himself excluded by his office from the direct work of a Missionary, have exerted so wide and deep and elevating an influence upon missionary work in India. May our dear brother who is about to occupy his place at Madras have grace to tread in his steps!

Connected too with Hampstead and with Christ Church were members of the Church Missionary Committee, whose names are cherished with affectionate regard, and of whom it is good to be reminded—William Dugmore, Robert Pearce, and John Gurney Hoare.

Another honoured name cannot but be remembered to-day, seeing that it is by the invitation of his son that we are here assembled—a name identified with the Society in its work and in its principles in its earliest days—with which they trust it will always be identified. The remembrance of Edward Bickersteth naturally carries the Committee back to other names with which he was closely associated, such as Josiah Pratt, whose colleague he was, and Charles Simeon, and John Thornton, and many others.

And what is the first use the Committee would make of these hallowed reminiscences? It is, beloved friends, to remind you that we are the immediate successors of those who left their mark for good, deep and distinct, upon the times in which they lived; and that if you would leave your mark, whether it be in India or in Africa, and if your mark is to be something more than the footprints on the sand which the next wave of thought may obliterate, it must

be by following them in their simple faith in God, in their holy consistency of life, in their fidelity to the Gospel of the grace of God in all its simplicity.

Another consideration presses also on the mind of the Committee.

It is impossible to think of those good men without contrasting the days in which they lived and prayed and laboured with those in which our lot is cast. What a change has come over the Church and the world within the last fifty years—a change upon which the Christian mind cannot reflect without thoughts the most solemn and heart-stirring!

At that time the rulers of the Church of England stood, with a few honourable exceptions, aloof from missionary work; it was out of place for them to notice it, or to give it any countenance, and, as was to be expected, "like priest, like people," the great mass of the Church of England had neither knowledge of nor interest in these things; and, as for the public press, missionary work belonged altogether to another order of things, with which it had no concern.

But now how different! How different the sentiments and the action of those in authority! how different the interest of the Church at large! how different the attitude of public opinion!

Who would have thought in those days of a Day of Prayer for Foreign Missions, sanctioned by those in authority? Who would have thought of the public press advocating missionary undertakings as the duty of the Christian Church? Who would have thought of the income of this Society alone increased tenfold?

On looking abroad upon the Mission-field, how plain and unmistakable are the goings forth among the nations of Him who openeth, and no man shutteth!

The Committee were persuaded they would be doing wrong if they did not point to these things as grounds for thankfulness and great encouragement. They are all indications that the purposes of God in the evangelization of the world are ripening fast; they are all encouragements to ask much and to expect much at the hands of God; they are all Divine calls to the people of God for a whole-hearted and unreserved sur-

render of themselves, their children and their possessions, to the kingdom of God—a challenge from Himself to prove Him therewith, whether He will not open the windows of heaven and pour down a blessing that there shall not be room enough to receive it.

The Committee, however, in the presence of this growing change, would address a word of very earnest—they would not say warning, but rather—caution. A time of external prosperity has its encouragements, but it has also its dangers; and against these it is the wisdom of the servant of the Lord to watch and pray. A river, as it widens, may attract more notice, but, if it is diminishing in depth, it is so far diminishing in power and usefulness.

And so it is here. Never forget, the Committee would say, that depth is power. What you want, what you should aim at, is depth—depth of conviction—depth of devotedness—depth of faith and love towards God.

Be fully assured that there is no such thing, and never will be, as “missionary work made easy.” Unless the Missionary lower his standard and his arms—which God forbid—the same faith, the same patience, the same self-sacrifice, the same endurance that was needed in the first days of Missions will be needed to the end. The heart will not grow less alienated from God through any mere civilizing influences; the prince of darkness will never grow more willing to give up his prey, or less able to keep it.

Therefore, brethren, while encouraged by thinking of the increased and increasing sympathy at home, forget not that that will fail you in the hour of need, unless your faith takes hold on God. While encouraged in thinking of the subsidiary influences at work on the side of truth—that in Africa, for instance, steps are being taken for introducing useful arts among the Natives—that in India and Japan, and elsewhere, education is undermining the systems of false science and false religion, which, happily, in many cases, are so interwoven one with another, that they must needs stand or fall together—never forget that civilization is not Christianity, and reformation is not regeneration; and that the message which converts the heart, and alone makes new creatures in Christ Jesus, is the setting forth of Jesus Christ and Him crucified—that the ministry com-

mitted to you is the ministry of reconciliation, and that the power which makes that ministry effectual is none other than the direct power of God the Holy Ghost.

The Committee therefore would address you all, and say, whatever your particular work may be, and amid whatsoever people, go forth full of hope; go forth sustained by the prayers and sympathies of friends at home; go forth thankful that some of the external barriers to the progress of the Gospel are removing; but go forth remembering that your faith and hope must be in God Himself—that the secret of success is holding fast by God.

The Committee would conclude in the language of their predecessors nearly fifty years ago on a similar occasion to this:—

“Finally, beloved brethren and sisters, we commend you all to the grace of Him to whom you have surrendered yourselves. Your work is not your own, but His. Look ever to Him for your encouragement, your success, and your reward. Walk with Him, and be ye perfect, and He will be your shield and your exceeding great reward. Watch against that vanity and self-seeking which lie ever near at hand, and would mingle with your labours. Do everything with singleness of heart—not with eye-service as men-pleasers, but heartily as unto the Lord, for ye serve the Lord Christ.

“We part with you but for a season. Faithful unto death, there remaineth a rest for us and for you in the kingdom of our Father.”

The Committee turn first to the brethren who have been assigned to the East African Mission.

You, Brother BINNS, have been diverted from West Africa, to which the Committee had appointed you with a view to re-establishing the Mission at Port Lokkoh. The Committee trust that this action will not be interpreted as indicating a change of plans in regard to the occupation of that place. Already a Native teacher has been sent there; a European catechist is employed at Free-town in learning the language, with a view to proceeding thither, and instructions have been given for the erection of a Mission House; and the Committee will be glad, as soon as the opportunity offers, to send there an ordained Missionary.

The change of your destination to the East Coast has been due to the imperative duty, as it seemed to the Committee, of sending an ordained Missionary to strengthen the hands of Mr. Price, upon whose hands the work is growing, and who, through sickness and death and other causes, had been left the only clergyman in the Mission.

The need in which our brother finds himself will be at once apparent, when it is remembered that, in addition to the settlement at Frere Town, there is a small Christian community at Kisulidini, and another little knot of believers at Girima, and the work of evangelization among the Wanika tribes waiting to be taken up.

There is also pressed upon the Committee, by the call from Central Africa, the importance of taking early steps for carrying out their long-contemplated plan of a chain of Missions from Mombasa towards the Victoria Nyanza. On this subject the veteran Dr. Krapf writes, in a letter received only a few days ago, "I firmly believe your Missionaries would soon reach Uganda in coming up from the coast of Mombasa, so that you would have a road by land and by water. A station on Mount Kadiaro (ninety miles from Mombasa), and another in Ukambasi, and one or two beyond, will fill out the region situated between the lake and the East Coast."

Where so many labourers are needed, it is impossible for the Committee, even if otherwise desirable, exactly to define the sphere of your labours. Their instructions, therefore, consist in desiring you to place yourself under the direction of Mr. Price, to undertake whatever work he may consider most urgent. Whatever that work may be, they would only add the expression of their earnest hope that from the very first you will prove yourself diligent in the acquisition of the Native language, which is of the first consequence to your future usefulness.

The failure of the health of others naturally gives rise to anxiety in the case of every one going forth to this field; but better dwellings have now been provided, the climate is better understood, an experienced medical man is at hand; and thus, with the blessing of God, they cannot but hope that there may be before you a long career of useful service.

Your sphere of work, Brother HANDFORD, is a very definite one. It is to educate and to train the liberated Africans, especially the children, who are entrusted to our care by the British Government. The Committee will not conceal from themselves, or from you, that your work is one of no ordinary difficulty, likely to draw largely upon your faith and patience, and to tax your energies to the utmost; but they trust that the readiness with which you volunteered for this post of difficulty is an evidence of the possession by you of a spirit of faith in God which will not quail before dangers, or faint under difficulties.

The mind of the Committee cannot but recur to the work on the West Coast of Africa some fifty years ago, when descriptions were given of the degraded condition of the poor creatures handed over to the Missionaries of this Society which might well make the most resolute heart quail. Pictures are given in the earlier reports of the Society, especially of the Natives of the Ebo tribe, that have their best counterpart in the description of the heathen orgies carried on among the Indians to whom Wm. Duncan was sent on the shores of the North Pacific. But in both cases faith and patience were put into lively exercise, and what the grace of God can do—and will do—when the Gospel of His grace is prayerfully and persistently proclaimed, Sierra Leone and Metlakatlah are witnesses. The Committee therefore would have you take encouragement from the thought that "where sin aboundeth, grace does much more abound;" that the Lord delights in magnifying His grace by the choice of those the most despised or the most depraved—"He raiseth up the poor from out of the dust, and lifteth up the beggar from the dung-hill, to set them among princes, and to make them inherit the throne of glory;" and all that they may shine to the praise of the glory of His grace, in whom He has made them—even them—accepted in the Beloved.

There is one other consideration they would commend to you both, a consideration which, had it been acted upon with more determination from the beginning of the work in West Africa, would perhaps have resulted in more rapid progress of the Gospel from Sierra Leone.

Let the thought possess you from the very first that the settlement at Mombasa, and all the work there, are with a view to the furtherance of the Gospel in the heart of Africa.

You are aware that the Committee have decided, in dependence upon God, to organize a missionary expedition from the East Coast to the shores of the Victoria N'yanza. For this not only will Native teachers and artisans be required to accompany the expedition, but natives upon whom dependence can be placed to act as porters. The time, no doubt, is short, as their intention is to organize the expedition without delay; but the Committee are in hopes that these needs will be supplied in a great measure from Frere Town.

Teachers and artisans will be found, they trust, ready to go from those who were trained at Nasik, but for porters they hope they may look to those who were lately landed from H.M.S. *Thetis*. They belong, the Committee learn, to a tribe—the Makua—who stand high for intelligence and endurance among the tribes of East Africa, and they trust that the result will show that they were brought to Frere Town for this purpose.

Anyway, brethren, do your best to cultivate a missionary spirit; let your eyes be ever turned towards the regions beyond. Let the spread of the Gospel into the interior have your sympathies and your prayers, and your best efforts, and God, even our God; shall bless you, and all the ends of the earth shall see the salvation of our God.

You, Brother and Sister LASH, are returning to the work to which God has already given no small blessing. The Committee are deeply thankful that your health is sufficiently restored to permit your returning, and that you, dear brother, have been able to do so good a work during your stay at home, in awakening and increasing Missionary interest; and the Committee are fully assured that the interest you have awakened in your own special work will have had the happy effect of enlisting many prayers on its behalf. It has been a great pleasure to hear from yourself, and to read your published account of the success which, in your hands, God has given to the Sarah Tucker Female Training Institution. You have been able not only to bring up the numbers of the

Native females receiving a Normal training in it to a higher point than has been attained before, and to make it the most successful of the kind in the Madras Presidency, in passing teachers for Government Certificates; but you have been also able to make it widely efficient in a true Missionary sense. You have been able to establish schools for Native females, with schoolmistresses, from the Central Institution, in over thirty towns and villages, thus very largely and effectively spreading the knowledge of Christ. The Committee earnestly hope that you and your devoted wife may have, through God's mercy, the health and strength for still further developing the Institution and the system of affiliated schools, and will look with the deepest interest on all your endeavours in this direction. It was with the view of this further development of your good work that the Committee gladly sanctioned our dear sister Buée accompanying you. The Committee are fully assured, dear brother, that it is your own great aim, as it is the Committee's earnest wish, that a high spiritual tone should be maintained in the Institution, and should permeate the whole work, and this they leave confidently in your hands. They will earnestly beseech the Lord's blessing to rest on this important work.

The Committee thank God, dear sister BUÉE, that He has put it into your heart to offer yourself for co-operation in the work of the Sarah Tucker Institution. It is the Committee's wish that, from your arrival at your station, you will make the acquisition of the Tamil language a matter of the first consideration. Further instructions they will not now give you. Brother Lash, in communication with the Madras Corresponding Committee, will arrange the precise work in the Institution to which you will devote yourself. The Committee will only express the hope that by your personal devotion to the work, and by seeking earnestly to maintain the spiritual life of your own soul, you may prove not only a comfort and strength to our brother and sister LASH, but may have an abundant influence also on the spiritual character and efficiency of the whole Institution.

You, Brother STONE, are proceeding also to South India, and the Committee

have designated you to Masulipatam, to take part in the Telugu Mission. Little more than thirty years have elapsed since the foundations of that Mission were laid—deeply and well—by Fox and Noble. It has now expanded into a Mission of nearly 4000 Native Christians, with a largely increasing staff of Native clergymen and Native teachers. In Masulipatam, our devoted brother Sharp is bearing the heavy burden of the Noble High School, and sorely needs the help of a European brother. He has under his charge in that school nearly 300 youths of the higher castes, and all these have been carefully instructed day by day in the sacred Scriptures, and in the subjects studied for the Madras University. The Committee wish you to take up your residence in Masulipatam, and your first and chief duty will be the acquisition of the Telugu language, but they think that it will be pleasant to yourself, in the meantime, to give some little help each day, perhaps in the teaching of Scripture, in the Noble High School; but whatever help you may give, it must not be allowed to interfere with your study of the language. As soon as this is acquired, your next location will be determined by the Madras Committee. The Committee can scarcely desire a better thing for you than that you may drink deeply into the spirit of those who have gone before you in this field of labour.

It is a great satisfaction to the Committee, Brother BARRY, that they are able to send you out to join our dear brother, David Fenn, in the important duties of the Secretaryship of the Madras Corresponding Committee. The Committee feared that, on the return home of our valued brother Barton in the early part of the year, it would be necessary for them to summon some missionary brother from perhaps some fruitful field in South India to the assistance of brother Fenn in the Secretariat; but your timely offer of yourself has relieved them from that necessity. On your arrival in Madras you will be able to enter on your office with the advantage of brother Fenn's experience, and the Committee need not therefore now enter upon any details of the duties of that office. But the Committee would desire to dwell briefly on the high importance which they have always attached to

the office of Secretary of the Madras Corresponding Committee. You will be brought into close and affectionate intercourse with that body of true and faithful friends who constitute the Corresponding Committee, and with the highly esteemed Bishop of Madras, who is its *ex-officio* president. The grants-in-aid given by Government to our missionary schools will bring you into contact with the Government educational authorities. Into all such intercourse may you be able to carry the spirit and example of our blessed Master! But chiefly, and above all, you will be brought into contact with our dear missionary brethren. In correspondence with them, in your visits to the Missions, and on the frequent occasions of their having to pass through the Presidency Town, you will have the opportunity—a most blessed one—of setting before them a high example of Christian love, Christian forbearance, Christian cheerfulness and devotedness. You will have the opportunity of counselling, strengthening, comforting. May you be able to suffer all things for the elect's sakes! It is the Committee's earnest prayer that in thus seeking to carry our blessed Master with you into all your intercourse, in all your love and care for our dear brethren, the God of peace and hope may vouchsafe abundant blessings to your own soul.

The business habits which you have acquired in your long experience as an Association Secretary of the Society will, the Committee believe, be of much assistance to you. They hope that, so far as the work of the office and the necessity of occasional visits to the Missions may allow of it, you may be able to give some attention to personal intercourse with the now large body of English-speaking Natives of Madras. In every way, dear brother, in your important sphere, may the pleasure of the Lord prosper in your hands!

You, Brother and Sister DURRANT, have been designated by the Committee to the North India Mission. Your first work, brother Durrant, on reaching the station to which the Calcutta Corresponding Committee may appoint you, will be to devote yourself to the study of the language of the place; and the Committee trust that nothing will be allowed to prevent that being regarded as your chief care. At your own request the work to be

assigned to you will be the work of an evangelist rather than that of an educational Missionary. And here the Committee believe fully that you will have a most promising and important sphere. Attention has of late been much drawn to the subject of more systematic evangelistic work amongst the village populations of North India. The Committee think that it would be well for an evangelistic itinerating Missionary to take some defined Missionary district as the sphere of his labour, to map it out carefully, to ascertain the precise number and situation of the towns and villages in it, and to consider himself responsible for having the Gospel carried into every town and village of it systematically and frequently. To do this, the Missionary should be continually looking out for superior catechists and other Native agents. As he finds them, he should locate them in well-selected centres of his district, and in this way secure the publishing of the Gospel over the length and breadth of it. He should systematically visit them at their stations, have them to his own central station regularly for instruction and exhortation, and superintend generally their operations. The Committee think that in this way an evangelistic Missionary would have a most influential and, under God, promising sphere, and that in the best possible way he would be preparing the way for prosperous *præparandi* and training institutions and theological colleges. The Committee would ask you, brother Durrant, to bear this matter in mind, and to let it influence you in your preparation for the work to be assigned to you after that you have passed the examination in the vernacular. The Committee would take this opportunity of letting it be known how great a work they believe there is to be done amongst the village populations of India. They believe that many a devoted young servant of Christ who might not see his way clearly to take up educational work in India might find, as systematic itinerants, a glorious field for the preaching of the Gospel of Christ. The Committee would only add the expression of their peculiar gratification in accepting your offer of yourself for their work, from the past connexion with the Society of your beloved and honoured father. They cannot doubt that the step you have taken would have

been a source of deep satisfaction to his heart had he been amongst us. They know there are hearts in Hampstead that will much feel the loss of both of you, but the Lord can and will make it up, and they trust that this double link between the congregation of Christ Church, Hampstead, and the Mission-field will bear fruit in the time to come.

You, Brother ALLCOCK, are returning to Baddégama, in Ceylon, a post where God has already blessed your labours, and where the Committee would not doubt that fruit will continue to be yielded—fruit in which the Redeemer will see of the travail of His soul and be satisfied, and which will be a source of joy to yourself, both here and at the great day of His appearing. In the Baddégama district there has been much sowing, and, in previous years, much disappointment. The efforts and prayers of George Parsons and others were often accompanied with the sorrow of plans frustrated and hopes deferred; and while your own experience has not been altogether dissimilar, yet you have, to a certain extent, entered into the labours of your predecessors. The Committee rejoice with you in the favourable change that has taken place in the zeal of those already gathered into the Church, and in the accession, through God's great mercy, of inquirers and converts. The Committee's instructions to you on the present occasion are what they know to be quite in accordance with your own views and wishes and previous line of conduct, that, together with the earnest publication of the message from your own lips, you should stir up the Native brethren to help forward the same work in every possible way, that you should urge them more and more to take upon themselves the burden, both of the pecuniary support of their own church, and of the direction of its affairs; that you should impress upon them the need of depending upon the great Head of the Church Himself rather than on the Foreign Missionary Society; and that you should set before them the paramount importance of cultivating, as individuals, that personal communion with the Lord Jesus Christ through the indwelling of His Holy Spirit, which is the only source of true spiritual life and progress, whether to individuals or to churches.

# RECORDS OF THE MISSIONS.

## NORTH INDIA MISSION.

### I. CALCUTTA—(*Continued*).

**R**EFERRING to our general remarks on the Society's Mission in and around Calcutta last month, we now resume our extracts from the detailed Reports of the Missionaries. We have still to notice the Cathedral Mission College, and the stations of Agartara, Kidderpur and Thakurpukur (so well known as the scene of Mr. Long's labours), and Kistopur and Terulia.

#### THE CATHEDRAL MISSION COLLEGE.

This College, established in 1865, in consequence of a suggestion of the lamented Bishop Cotton, with the view of providing for young men preparing for the Government University a high-class education based on Christian principles and pervaded by a Christian spirit, is an evangelistic institution of the greatest importance, as by its means the Gospel is brought regularly and systematically under the notice of Hindus of the upper classes, who cannot possibly be reached by such an agency as street-preaching. The Rev. S. Dyson continues his faithful and unwearied labours as Principal, and he is ably assisted by the Rev. Dr. Baumann and Mr. R. J. Bell. The latter gentleman, who is a very successful educationalist, has been transferred from St. John's College, Agra, in consequence of the removal of the Revs. E. K. Blumhardt and S. T. Leupolt to Burdwan and Benares respectively. The number of students at the beginning of 1875 was sixty-five, viz. sixty Hindus, two Mohammedans, and three Christians. At present it is seventy-five. We give some extracts from Mr. Dyson's Report for 1875, just received, and also from an interesting review of the work written last year by Mr. S. T. Leupolt on leaving the College:—

#### *From Report of Rev. S. Dyson.*

There is nothing very special to record this year in connexion with the Cathedral Mission College. The various branches of education sanctioned by the Calcutta University have been steadily and laboriously pursued. Scriptural instruction has also been systematically given. The Gospels have been the one text-book, and the life and work of our Saviour as there exhibited have been carefully expounded and enforced upon the attention of our students in their connexion with the distinctive truths of Christianity.

#### *Results.*

It is not easy to exhibit in one view the results of a year's labour of this kind. The spiritual results unquestionably to many would be disappointing, and we do not pretend to say that they are en-

couraging. We have no instance of a public profession of Christianity; but, coming short of this, my colleagues and myself are quite satisfied that very many of our students are very differently and much more favourably affected towards the Gospel than they were at the commencement of the year. A considerable number of our students are already secret believers in Christianity; but this fact, however, does not mean quite as much as ordinarily it would be taken to do. The great difficulty to be surmounted is indifference to religion altogether. The religious interest being weak, the religious concern being feeble, the perception, even clear perception, of a religious truth, does not generate that degree of feeling of responsibility which we should all naturally expect. In fact, the idea

that the perception of a religious truth carries with it an obligation is novel to the Bengali mind. The truth of a religion has never been with them a reason for accepting and obeying it. And now that the idea is springing up in their minds, we can scarcely be surprised that in its weakness it is easily overborne by other urgent pressing interests. But our careful religious teaching is all in the direction of strengthening this nascent idea; and that intimate acquaintance with the person and character of Jesus Christ which all our students in greater or less degree get, even if it is not now fully and practically realized in all its fruitful consequences, is still an acquaintance with Divine truth, which has a native power to influence the soul, and is ordinarily the instrumentality through which the Holy Spirit energizes. My colleagues and myself are satisfied that good and useful work has been done this year.

#### *A Hostel for Christian Students.*

During the year a hostel or boarding-house for Native Christian students was opened in connexion with the college. Buildings in the adjacent mission premises in Amherst Street were available, and were slightly altered and repaired. But the number altogether of Native Christian undergraduates is so small that we may be quite certain that the accommodation provided will not be utilized by Native Christian students of this college for some years to come. Still they are an increasing number, and to those that do exist, be they few or many, it will be a great boon. The accommodation of the hostel being in excess of the requirements, it has for the present been thrown open to all Native Christian students of all colleges. The number of inmates at present is six. Having in view the condition of the majority of Native Christians, the rate of charges has been fixed rather low, and the food provided is plain and simple, as much as possible like what they would have at home. It is not expected that the institution will be self-supporting. The cost of the establishment will be defrayed by the Society.

The first inmate of the hostel has

already secured a theological scholarship in the college, and both may be successful in the ensuing examination next January. We have now five Native Christian students in the college—one in the fourth-year class, just going into the B.A. Exam., one in the third year, who will go up the following year, and three in the first-year class. All these, with the exception of the one just come to us, have very nearly paid all the costs of their education by the scholarships they have secured. The Theological Scholarship Fund, the interest of which is available to promising Native Christian students, will be increasingly useful and helpful to the growing Native Church. Wealthy friends in England, who have the cause of the Native Church at heart, could scarcely do this Church a greater service than by adding to this fund.

#### *Saturday Religious Addresses.*

The religious addresses every Saturday have been carried on steadily throughout the year. Our students have had the benefit of listening to some very excellent and suitable addresses from others than the college professors. We owe many thanks to the Revs. A. Stern and A. Clifford, to H. C. Dutt, Esq., Colonels Haig and Bacon, and Sir W. J. Herschell, Bart., who have on different occasions during the year given religious addresses to our students. These addresses are, on the whole, carefully listened to, and, as we by subsequent examination know, much of their substance remains in the memory. Some of them were exceedingly earnest and practical, marked also by great ability, and some of the students were deeply impressed by them; but still it was painful to observe how, even among the most advanced and thoughtful of our students, the direct thrusts of these appeals were attempted to be parried by a readiness to attribute to the speakers motives more or less selfish, in spite of their high rank and position. I suppose they find it difficult to realize the possibility of a disinterested love, and a zeal for religious truth simply on the ground of its truth. The greatest difficulty we have to contend with, and the most trying, is religious indifference.

#### *From Report of Rev. S. T. Leupolt.*

Opinions differ with respect to the comparative utility or inutility of the education branch of mission enterprise.

My unqualified opinion is, that wherever thoroughly Christian instruction can be imparted in schools and colleges,



occupation in them is both a legitimate and profitable sphere of mission labour. The field may not be so promising, but the seed sown will be as lasting, and the opportunities of ineradicably implanting the seeds of Christianity greater than could be obtained by visiting the students at their homes, inasmuch as, in our Cathedral Mission College, for example, the truth can be taught oftener, more systematically, more continuously.

Much has been said about the indifference of students to religious instruction. Much of this indifference is but apparent. For instance, I have a student in my mind's eye, whom I always took to be most indifferent. He never opened his mouth to ask a question, nor to object but once. I ascribed it to indifference, till, happening to overtake him on his way home towards the close of the college year, I entered into conversation with him. In reply to a remark I made about some inveterate arguers and cavillers, he said, "It is of no use arguing. We have our difficulties, but no amount of arguing will solve them. The best thing is to listen and think the matter over; and then we shall receive comfort."

Another student, also very silent, though an acute arguer in philosophy, I took to be unaccountably indifferent to Christianity, till one day he asked leave to visit me, which he accordingly did for several Sundays, sitting three hours at a time discussing the doctrines of Christianity.

Another, a former student, I have several times seen attending our Amherst Street Preaching Chapel. This student, whilst at the chapel, asked for

some books on Christianity, yet, when a student at our college, I had always looked upon him as an inveterate opposer, as he never seemed to miss an opportunity of trying to refute what was said.

One student, with whom I travelled for some distance by train, and who was formerly a student at one of our mission schools, said he always enjoyed the Bible-classes, and never missed one if he could help it.

We have also our dark side. We have inveterate cavillers. But 'tis an ill wind which blows no one any good. The very objections brought forward further our work, for they give occasions for enlarging on subjects which might otherwise have been passed over, and I must also add, not unfrequently, open up Scripture to the teacher, and confirm him in his faith.

One such caviller joined a fellow-student in hunting for objections; these two brought notes with them of their objections (objections which showed that they had thought the matter over, and which, if they had been unanswerable, would have been a blot on Christianity), with chapter and verse.

On the whole, I am firmly convinced that if the students be prayerfully borne on our hearts to the Throne of Grace, the seed sown in their hearts will, in due time, spring up and bring forth fruit, *if we faint not*. Probably the richest harvest will be reaped from those students who at present cavil most, and kick hardest against the pricks: for I am of opinion that the cavilling and resistance against the truth is in consequence of a wrestling within them of the truth for the mastery.

#### AGARPARA.

#### *From Report of Rev. F. J. De Rozario.*

##### *Congregation.*

There are now in connexion with this mission about nineteen families, besides widows, bachelors, and girls in the orphanage, making in all 196 individuals. Many of the adults, men and women, are employed as teachers of schools and zenanas, as catechists, pundits, readers, monitors, and colporteurs, others as servants, some are working elsewhere; but most of the children are pupils of the Upper Female School, and of the Orphanage. The average number of attendance at church services has been

about 140, of whom forty-five are communicants. Fifteen children have been baptized, but no adults have been received by baptism; seven marriages have taken place, and three deaths of children.

The Sabbath Services have been continued regularly as usual, and the Christians have been, I am thankful to say, generally well-behaved; and many of them are spiritually minded, which is of great comfort to me. They have contributed during the year Rs. 73 towards two or three objects of importance.

*Preaching.*

A great deal of preaching in villages, bazaars, high-road, and by-lanes, and private houses, has been carried on without any visible result. But two colporteurs selling this year in the neighbouring villages about 827 portions of the Bible, principally the Gospels, amounting to 522 copies, shows the spirit of inquiry roused by the preaching of Christianity.

*Education.*

This mission is chiefly educational. We have in connexion with it seven schools for boys—Anglo-Vernacular and Vernacular—and five girls' schools, including an Upper Anglo-Vernacular for girls of respectable Christian families,

and an Orphanage for girls of every description; there are besides ninety-nine zenana pupils in different families in this neighbourhood. The girls' schools and zenanas are taught by two Normal School young ladies and trained Native Christian females, under the general management and indefatigable superintendence of Miss Neele. The boys' schools are managed by Native Christian head-masters and assistants under the control of the missionary. The want of efficient Christian English teachers obliges us to employ Hindu assistants for secular branches, and Christians for Bible lessons. The number of Christian teachers is, indeed, increasing annually, but demands for them are proportionately greater.

*From Reports of Miss Neele.**St. Mary's Orphanage.*

Our numbers now are, in the Orphanage seventy-four, and one day scholar; in the upper school twenty-five boarders and two day scholars.

One or two of the admissions during the year were elder girls of very unruly disposition; they exerted a very bad influence, especially during an enforced absence of my own in consequence of illness. We trust, however, that it was only a temporary evil, and pray that these poor children, and those they influenced, may together become followers of the Lamb.

Our elder girls, now teachers and monitors, have almost without exception been throughout satisfactory. Those who were confirmed this year have not proved altogether all we might have hoped, though some dear girls among them have been all we could wish. It is impossible in a school of this sort to attempt anything like a "hot-bed system;" we can only pray that those who are real children of Christ may be, though "not taken out of the world, yet kept from the evil of it,"—nay, more, that they may be "the salt" to preserve; "the lights" to bring some of their more thoughtless companions to walk with them in the narrow way; indeed, they do now strive to do so. May God bless their efforts, and may He also bless all the instruction given here, not only to the salvation of all the precious souls brought into this "training plot;" but to making them

instruments in His hand of bringing many more out of heathen darkness into the marvellous light of the Gospel, and to a saving knowledge of the truth!

Our elder girls still help in the schools and the zenana work in the neighbourhood.

*Zenana Work.*

A few months ago I was asked by a zenana visitor to accompany her to one of her houses, as she, not having been long in the country, was unable fully to understand some wish expressed by two of her pupils, except that they desired to be baptized. We were only able to see one of the ladies (the other being from home). With her I was much pleased, for with very few opportunities of learning she seemed to have grasped, and to have believingly received, the truth of the way of salvation. She begged us to take her away with us that she might be baptized. This I explained we could not do; but urged her to confess her faith to her relatives, and at least to refuse joining in their family "pujahs" (religious offerings). She promised to try to get courage to do this, and we prayed with her before leaving. Some little time after we went again; but it was a disappointing visit. They were delighted to see us; but to gain further instruction in some new sort of fancy-work seemed now to have absorbed the interest which was formerly shown in better and all important things; and though after a time I gained their at-

tention, I felt it was like sowing by the wayside. I fear not one grain fell where it could take root. Still we must not despair; some seed had evidently previously taken root in some measure, and that, please God, may not all be choked or scorched. Again, after seeing the story of a Saviour's love listened to with rapt attention, an earnest appeal may be made, as, "Why will not you receive and love such a precious Saviour?" Often have I received the answer, even with tears, "I do love Him and believe on Him as my Saviour." But alas! the hopes thus raised in the teacher's heart are often saddened, when on asking, "But do you also believe in Durga, Siva, and Krishna?" the ready answer is, "Oh, yes! of course I do." Our only comfort, then, is to know that we can but sow the seed, and pray that God may give the increase.

November, 1875.

With few exceptions I find the women more anxious to listen to what I may tell them about our Saviour than to have a lesson in reading or work. My little knowledge of medicine would obtain for me a ready entrance into almost every Zenana, and in none have I ever been prevented praying for the sick, and in some cases prayer has even been asked

for. One poor woman told the Zenana visitor that she had ceased praying to her gods, as none of them had cured her, notwithstanding all her prayers and offerings, and she would now only pray to our God; and this when I visited her she told me she continued to do, although we could not assure her that He would cure her, as hers is almost a hopeless case, and she seemed quite to understand when I explained to her that, though sickness is one of the fruits of man's fall, yet God often afflicts in love—an idea foreign to their religion.

There are now three or four of the Zenana pupils of whom we have good hope. They seem to have an intelligent and loving belief in the Saviour, and one has really suffered persecution at home on account of persisting in reading the Bible. They may not be able to come out and join the visible Church; but if they have the courage to confess their belief in the Saviour in their homes, we cannot doubt that He who reserved unto Himself the 3000 secret, and probably timid, ones in Israel, He who knows "where they dwell," and that they have "done what they could," will in nowise cast out these believing ones, but will welcome them among His redeemed children.

#### KIDDERPUR AND THAKURPUKUR.

*From Report of Rev. Modhu Sudan Seal.*

*St. Barnabas' Church, Kidderpur.*

The congregation in connexion with this church, including the Native Christians of the out-stations, numbers 132 persons, of whom forty are communicants. The contributions of the congregation amounted to Rs. 296-10-3.

The last year has been a year of sufferings and trials to us. The missionary and some members of his family were prostrated by serious illness, and obliged to seek health by a change. The colporteurs were laid up for a time. The catechist and readers at Thakurpukur suffered much from repeated attacks of fever, and not a single member of that congregation escaped it.

I have, however, only one death to record in connexion with the Kidderpore Mission, and that of an old man of Akra, about a hundred years of age. He was once a man of notorious character. I heard of his approaching end, while out on itineration, and hastened to see him.

Being anxious to know whether he had a proper sense of sin, I asked him on approaching his bedside, "Well, sir, did you express a desire to see me?" "Yes, I did, and I am so happy that you have come." "How do you feel now?" "I am going; I don't expect to live long." "Where are you going to?" "To heaven." "Do you know that no unholy thing can enter heaven? Have you not been a very wicked man?" "Yes, I know, and do feel that my sins have been very great." "How, then, can you expect to go to heaven?" "Have you any merits?" "I have, I have, not of my own, but those of Jesus Christ, my Lord and my Saviour, who gave His life as ransom for mine." It was evident, from the after-conversation I had with him, that the gracious Spirit brought all the teachings he ever had, all the sermons he had heard, fresh to his memory, and took the things of Christ, and showed them unto him. My

astonishment was as great as my joy to find him express correct and clear views on those points which concerned his salvation. I saw him again before his death, rejoiced at his firmness, and committed his soul to the safe keeping of the dear Redeemer.

#### *Thakurpukur.*

The congregation of Christ Church at Thakurpukur consists of 288 souls, including women and children. Their contributions during the year amounted to Rs. 28-2-3, a smaller sum than that of the previous year, owing to the distressing effects of the famine felt by the people. There is a great deal of ignorance, worldliness, and unwillingness to support the ordinances of religion in the congregation, but the consistent walk and growth in grace of some, cheers the heart of the pastor. The convert Taruck, whose baptism in the mission-tent at Sarisa, near Diamond Harbour, was mentioned last year as creating great stir in the neighbourhood, is, I am thankful to report, getting on steadily and growing in grace and in the knowledge of the Lord Jesus Christ. His father-in-law is reconciled to him, and his wife has joined him, but his poor superstitious mother still keeps him at a distance.

The blessing-seeking-conference and the monthly concert, reported last year, have been kept up, and are the means of awakening thought, and elevating the social standard of the Christians. The Sunday and the girls' schools are getting on very satisfactorily.

#### *Evangelistic Operations.*

*Bazaar Preaching.*—This department of our work has not been carried on so regularly and vigorously as in former years, owing to illness and absence; but there have been attentive hearers whenever the Gospel has been preached.

*Hindustani Preaching.*—The message of peace has been carried to the retinue of the ex-King of Oude at Matyaboory twice a week; but no salutary effect has as yet been visible.

*Boatmen.*—The infinite love of God to sinners has been proclaimed to the boatmen; but their prejudice and bigotry have hardly been lessened.

*Schools.*—I have twenty schools under my superintendence, comprising 1045 pupils. They are supported by the C.V.E. and C.M. Societies, and Govern-

ment grant-in-aid. I examined them in December last, and was much gratified with the proficiency made by the boys, both in Scripture and other subjects.

*Colporteurs.*—The colporteurs have not been able to do so much during the year just passed as they did in the previous year on account of illness. They have, however, visited 224 villages, and sold, including those I have disposed of, 3479 copies of the Bible and Tract Societies' publications.

*Itinerancy.*—We set out early in January for our itinerating work. The night before we left home, the members of the congregation gathered themselves together to invoke the Divine blessing on the itinerants and their work.

We followed the same plan, as in former years, of pitching our tent in a town or large village for eight or ten days together, and of carrying the news of salvation to villages and hamlets around, within an area of eight or ten miles. Our routine of daily work was to meet together after washing in the mornings for prayers; then, according to the good old plan of our Divine Lord of sending two and two, our whole preaching force divided itself into parties, and went in different directions. They returned by twelve in the noon, and went out again in the afternoon to villages lying at a shorter distance from the camp. After evening prayers, each man gave an account of the villages he visited, the sort of people he came in contact with, the kind of reception he met with, and the number of Scriptures he disposed of.

*Melds or Fairs.*—In January, 1874, we visited a fair at Tumlook, and remained there for four days, preaching the Word of Life to the large concourse of people congregated there from villages, far and near, to wash away their sins by bathing in the Roopnarayan river. They readily heard us, and eagerly purchased our books; but the priests and some of the people of the city vehemently opposed us, poured out torrents of abuse on our heads, and, the day before we came away, forcibly prevented men from standing by and listening to us. It happened that a short time after we were thus defeated, and compelled to leave our stand, a fire broke out in the dwelling of the ringleader of the mob, and burnt down the houses and shops of some of

those that were concerned in offering us insult, leaving a poor widow's hut, situated in the midst of the houses consumed, untouched by the element. As we were passing through the bazaar to our boat the next morning, we overheard some of the shopkeepers talking of the fire, and saying, "God has espoused the cause of the Christians."

In the following February we reached, by the Tolly's Nullah and the Bidyadhari river, another fair at Harwâ, in the Balanda pergunnah, held in honour of a Mohammedan Saint named Gorachand. More than fifty thousand people were gathered there. We pitched two small tents in two different places, which served for our bookshops and preaching stands.

During our stay of four days at the fair, several men spent hours together in the tents, reading our books, and hearing us preach. Two interesting young men visited us at nights to converse with us on the subject of religion. One of them called afterwards to see me at Kidderpore, and the other wrote several letters to my youngest son, who was with us at the fair, asking him to explain the doctrines of the Trinity, and the filiation of our Lord, and the meaning of certain passages which he met with in the Gospels. We embraced every opportunity of publishing salvation by faith in a crucified Redeemer in villages lying on our way to and from the fair.

#### KISTOPUR AND TERULIA.

##### *From Report of Calcutta C. M. Association.*

Kistopore and Terulia are two village congregations situated towards the east of the Salt Water Lake. They are insulated from the rest of the world by miles of inhospitable swamps, so that the approach to them, especially during the rains, is by no means comfortable and easy. The traveller has to pass over a number of bridges of the most primitive type, consisting of the trunk of a palm-tree, and a few shaky poles loosely joined by a dangling rope, intended to serve for a balustrade. Then he has to entrust himself to a flat-bottomed, coffin-shaped canoe, about twenty feet long and three feet wide, which he is expected to keep well in balance, as it is in constant danger of capsizing, while pushed along by means of two long poles. But the discomforts of the journey are at last amply rewarded by the sight of a pretty Gothic church, standing upon a small hill, and backed by noble masses of foliage. It is not too much to say that it looks like a

gem of the sea, shining far and wide in beauteous lustre. This is the "Sandys Memorial Church," built in memory of one who for many years was the Secretary to the Calcutta Church Missionary Association.

But, we regret to say, there is also a dark side to this bright and gladdening picture. The Christians of these rural communities are, both as to their temporal and spiritual condition, miserably poor. The people live perpetually on the verge of famine. They pick up a livelihood as best they can, subsisting mostly by fishing, or by cultivating small patches of land with a fitful tillage. During the last year especially, the struggle for life has been a hard one, and but for the generous relief afforded by the Parent Society, many of our poor Christian brethren would have either succumbed to their distress, or been compelled to forsake their homesteads for ever, and seek a subsistence elsewhere.

##### *From Report of Rev. Rajkristo Bose.*

If we look at the external side of the Mission at *Kistopore* and *Terulia*, we have great reason for thankfulness. Formerly we had no proper place of worship: now we have a beautiful brick-built church, which was lately consecrated by our Bishop. Formerly there was no parsonage, nor a suitable house for our boys' school, but now we have commodious buildings for both, and in addition to these a girls' school, estab-

lished by the exertion of Miss Neele, whose zeal in behalf of native female education is beyond all praise. Formerly there was no burial place, and the Christian dead were disposed of in a shocking manner; but now ground has been purchased, and we have the prospect of possessing soon an appropriate burial ground.

So far so good. But what about the evidences of spiritual life? There are a

few who regard the ordinances of religion, but, we fear, the majority only "mind earthly things." . . . They are literally steeped in ignorance. I am therefore using all my influence to persuade the people to send their children regularly to school, and I am thankful to say that the attendance at both our schools has slightly improved. There are about forty boys and thirteen girls on the rolls. At first the parents of the children, especially the mothers, failed to see the advantage afforded by schools; but now, seeing that their children are cared for during the whole day, and are taught to learn obedience, and

to keep themselves clean and tidy, the parents feel the relief which our labours confer, and cannot but appreciate them.

As regards our work among the heathen at and in the vicinity of Kistopore, we have to praise God for several tokens of goodness with which He has cheered our drooping spirits. During the past year He has enabled us to bring *ten* souls out of heathen darkness into the marvellous light of the Gospel. Five of these form one family, and the rest are adults. Besides these there are several others who are receiving instruction with a view to baptism.

## II. BENGAL.

Properly speaking, Calcutta being in Bengal, the missionary agencies in and around Calcutta belong to the Bengal Mission; but for convenience sake we have given the capital of India a section to itself. We now proceed to review the work in the rural districts of the province, which may be arranged under four heads—Krishnagar, Burdwan, Bhagalpur, and the Santal Mission.

### Krishnagar.

The Missionaries in this district are—the Rev. C. H. Blumhardt, who has now completed forty years of faithful labours among the heathen, and who is still in charge of the "Sudder" or central station, where the congregation numbers 400; the Rev. A. P. Neele, who superintends the Native agents and congregations in the outlying villages, numbering over 5200 souls, assisted by two Native Pastors, the Revs. Molam Biswas and Sartok Biswas; and the Rev. F. Gmelin, who conducts the educational machinery.

Mr. Blumhardt's work in bazaar preaching during the past year has been interfered with, we regret to hear, by the serious and prolonged illness of his wife. It has, however, been carried on by catechists, and five adults have been baptized. Of the congregation and schools he writes favourably; and his daughters have engaged diligently in zenana visiting and schools for the better class of Hindu girls.

Mr. Neele has sent home during the past year several interesting reports, particularly with reference to extensions of the Mission which he has been enabled to set on foot through the liberality of the congregation of St. Peter's, Eaton Square. From these we must make some extracts:—

#### *From Reports of Rev. A. P. Neele.*

##### *A Day at a Mission Out-station.*

The following notes of a visit to a mission out-station, are but an enlargement of an entry in a missionary's diary. The station in question is not very distant from the mission head-quarters; and by starting betimes in the morning and returning at night, one may, except during the rainy season, visit the place in the

course of the day. Several years ago there was in a neighbouring place a movement in favour of Christianity, but the generation who at that time heard something of Christian truth has almost entirely passed away. The station has now been only recently occupied; and the two brethren located there were, at the time of our visit, occupying tempo-

rary and very uncomfortable quarters. I found them living in a shed, of which, if the outside had been smeared with mud, it would have answered to the description popularly known as "wattle and daub"; as it was it was only *wattle*, without the *daub*. This shed had previously been used as a temporary store for grain. To make it in some way suitable for habitation, the thatch had been extended on one side to cover an additional space which was to serve the purpose of a cook-room. It is, of course, needful to keep the "fire-place" as far as possible away from the inflammable walls. Even then the danger of fire is not small; but it is a satisfaction that no great expenditure for insurance is required upon such a tenement. The brethren occupying it certainly had a miserable abode; for the hot air in the day, and the cold air at night rattled in through every crevice; and as the whole was a structure of crevices, the result may be easily imagined. Our two preachers made, however, no complaint, for the lodging was the best that could be obtained; and for this we had to pay the exorbitant rent of one rupee a month. The situation nevertheless was good, just outside the town, and very near to the business part, where comers and goers to the large and busy bazaar were readily met with.

My arrival soon caused a large assembly outside the preachers' little house above described. We were very hungry with our journey, and craved a little time for refreshment. This over, we soon sallied out again, and found a goodly number of people, with whom we spent some time in conversation and preaching.

The immediate object of our visit to the place was, however, to see the owners of some land, and to endeavour to secure a site whereon to erect a less comfortable dwelling for the preachers. We accordingly went, accompanied by one of the catechists, to call on the proprietor of the land we sought to obtain. A difficulty is ever experienced, especially in the Mofussil, in obtaining a house for a Christian in the midst of a Hindu population; and we had already met with much disappointment in the place in question. An enhanced rent and a good *selami* will, however, in the case of a not very strict Hindu landlord, remove the difficulties. The person on whom we

called is a rich man, the owner of a good deal of land, but at the same time a thriving shopkeeper, and therefore not of the usual zemindar class. We found on inquiry that he was the owner of only an "eight anna" or half share in the property. We called upon him in his place of business, an open store in the centre of the bazaar. All the people of the neighbourhood pressed in, leaving but a few inches of space for us to occupy. Raised seats for Europeans are not to be found in a Native bazaar in the Mofussil. The master of the place was seated on his mat; and an empty rice bag was offered for my companion. For myself an upturned rice measure, a "bushel," was offered with many apologies, and was cordially accepted as the best seat the circumstances could afford. After some conversation our friend expressed his willingness, so far as his "eight anna" share was concerned, to give us a lease of the ground. Still there seemed in his manner some hesitation; and I noticed glances passing, and whispering going on between himself and the neighbours who had come in. I requested him, if he had any objection, frankly to state it. He said he feared that the customs of the two preachers whom I proposed to locate there might, in the matter of eating, give offence to the people. I said there was no fear on that score: they were Christians indeed, and we boasted in the name. I further told him that to be a true Christian involved an abstinence from all moral evil; that religion did not consist in eating or refraining from eating; and, in short, that the two Native brethren lived precisely on the same food as themselves. The explanation, I perceived, did not altogether satisfy my friend; and it occurred to me that I was, perhaps, myself the cause of his scruples; and my thoughts suddenly ran to the cold fowl that I had brought with me, and on which I had shortly before repasted. I asked him whether this was the case, when he laughed and said he did not care how many *fowls* we killed; it was the slaughter of *cows* he was afraid of. And now I laughed in my turn and told him his fears on this score were groundless. I said I was sure the Native brethren would forego beef, and I did not think it at all likely that they ever took it. And as for myself, I could safely promise the same, as I would not

offend their prejudices in such a matter : and, moreover, no beef can possibly be obtained, at least such as Europeans would eat. He asked me to enter this condition in the lease, but I entirely objected to anything so humiliating, and told him he must be content with my word. He appeared satisfied, and promised to give the desired lease.

Going a little distance out of the town, I called upon a Native gentleman, a well-educated man, who could speak English pretty well. He has been friendly to the Native preachers, and this was the reason of my calling on him. In conversation with him, however, while I found him free from Hindu prejudices, he was nevertheless almost entirely ignorant of Christian truth; and he appeared to be on the subject of religion completely indifferent. He is a sad example of a large and increasing class.

From his house I went into another part of the town inhabited chiefly by Brahmins, and on this account called the *Brahmin para* or quarter. Here in front of a temple we found the usual open erection used for the theatrical representations and for assemblies. A school was being held in it. Most of the pupils were Brahmins: the master was a Brahmin, and several people of the same caste came in when they noticed my arrival. I expressed unwillingness to interrupt the school work; but the Brahmin pedagogue had no scruples on that score; and he immediately began to enter on conversation with me. It was soon taken up by the others, but the chief part was assumed by an elderly man, to whom the others seemed to pay some deference. There was in his manner and that of the others a marked superciliousness; but I have observed that, except in the case of rude and insolent opponents, this may by a calm manner, and by looking the person somewhat steadily in the face, be overcome. In the present instance my friends gave a respectful hearing to what I had to say. A long time was indeed spent in fruitless discussion; but the people were at last induced, before we left, to listen without interruption to a statement of the Gospel plan of salvation. Humanly speaking, however, these Brahmins seem

the least hopeful of all classes, as respects the progress of Christianity.

Leaving the *Brahmin para*, I was returning through the bazaar, and stood for a moment to notice the operations going on in a brazier's shop, wherein were men engaged in beating with rapid blows a piece of fiery metal with heavy sledge-hammers. To an unpractised eye it seemed astonishing that one or other of the hammers did not come into destructive collision. As soon as the metal had cooled, the operators stopped to wipe the perspiration from their streaming foreheads; and as they did so they begged me to come in, and talk to them. It seems that the Native preacher had established a friendly footing at the forge, on the strength of which I was welcome. These toiling brass-smiths and the people that collected round formed a congregation of quite another kind to the "Banerjees" of the *Brahmin para*. They had nothing to say in reply to us, except that they must follow the custom of their forefathers.

Leaving the brass-smith's shop we went on, and called at the place of business of the second proprietor of the land about which we had inquired in the morning. Here a somewhat similar scene was enacted; but the "beef" difficulty was not renewed, as probably the information had already been received that that was satisfactorily settled. Our business over, the master of the house did not object to our addressing some words to the assembled people on the object of our coming to the place.

We then left, and returned to the preachers' mat-house, glad that at least a prospect appeared of our being able to secure for them some better quarters than those they at present had. Here, after resting for a while, it was refreshing indeed to be able to take out God's Holy Word, and, with no cavillers present, to read its saving truths, and then, with the two Native brethren, to bend the knee in prayer that they, in the midst of that heathen place, might be as lights in darkness, preaching by life as well as lip.

As the shades of evening were now approaching, we bade the brethren farewell, and set out upon our return journey.

We shall resume our extracts from Mr. Neele's Reports in our next.



## NORTH-WEST AMERICA MISSION.

### I. NORTHERN DIVISION—ATHABASCA (*Continued*).

#### *Tukudh Mission (continued).*



RESUMING our review of the persevering labours of the brothers McDonald among the Tukudh Indians in the extreme north-west of the vast territory comprised in the Diocese of Athabasca, we now turn to Mr. Kenneth McDonald's Journals; and as no detailed account of his work as yet has appeared in any of the Society's publications, we give somewhat full extracts as a specimen. They comprise the period from September 1873 to March 1874, and convey a good idea of the constant journeyings backwards and forwards, from post to post and from tribe to tribe, by which the work of carrying the Gospel to the scattered bands of Indians is carried on:—

#### *Journal of Mr. Kenneth McDonald.*

*September 4th, 1873*—About 4 p.m. the boats were loaded and all things ready for a start, when we bade good-bye and set off. Mr. Wilson, who is to take charge of Rampart House, kindly gave me a passage in his boat, and as I am to proceed to the western side of the mountains at once this fall, I will have the pleasure of his company for some time. After supper the boats were tied together and were left to drift all night.

*September 11th*—Favoured with fair winds and fine weather we have got on better than we anticipated, and this evening, about 10 p.m., reached Peel River. There are very few Indians about the Fort at present, but are expected in shortly from their summer hunting-grounds.

*September 12th*—Held morning and evening prayers with the Indians, and spoke to them on 1 John v. 1. Had some conversation with several during the day, and am pleased to find them as anxious as ever to be further instructed in the knowledge of God and of His Son Jesus Christ.

*September 13th*—The weather is beautiful at present, and we have hopes of reaching Rampart House before boating is over for the season. Mr. Wilson left to-day for La Pierre's House, but as I have been asked to pass Sunday here I don't leave till Monday, and trust to have time to get across the mountains before the boat leaves. Held prayers with the Indians, and during the day was teaching a little.

*Lord's-day, September 14th*—Fine calm day. Held Divine Service in English, and read a sermon. Held morning and evening services in Tukudh, and explained St. Mark vi. 45—56 and St. Mark vii. 1—13. Went to an Esquimaux lodge in the evening, and had a short service, but from want of an efficient interpreter I could not speak much to them. God grant, however, that the little done this day may prove it not to have been in vain.

*September 15th*—After morning prayers in Tukudh, left Peel River for La Pierre's House, accompanied by two men who are carrying for me. The weather is cool and favourable for travelling. Made a very good day. Prayers in the evening.

*September 16th*—Fine weather. About mid-day crossed the Pass and had dinner at the foot of the mountains. One of the men killed a deer, which was very poor. Proceeded, and about 3 p.m. came to a "cache" of deer-meat which had been left for me. We had not gone far when we espied a herd of deer feeding. One of the men and myself managed to kill two, and as it was getting late we camped at the foot of the Big Coolie, and, as to be expected, the men had a great feast.

*September 17th*—About noon to-day overtook Mr. Wilson and party. Went on and camped together. Evening prayers in Indian.

*September 18th*—Reached La Pierre's House, and was welcomed by all. There are only two or three families here, but

they are very anxious to be taught. Had prayers with them and spoke on the Creation.

*September 19th*—Busy the greater part of the day in teaching a few prayers to the Indians.

*Lord's-day, September 21st*—Morning service in English, and sermon read. Divine Service held twice in Indian, when I spoke on St. John i. 1—15, and on the trial of Abraham's faith. The weather has suddenly changed. A cold north wind has sprung up, and snow is commencing to fall.

*September 22nd*—Cold day. The ground covered with snow. Poor prospect of our getting to Rampart House with the boat before the close of navigation. Embarked, however, and got under way. Slow progress—only three oars in the boat.

*September 24th*—Blowing a strong north wind. Lay by most of the day, and, when we did start, made very little way against the wind. Mr. Wilson and I steering and pulling time about. Ice beginning to form along the beach.

*September 26th*—Ice all round the boat this morning, but not of any thickness. Proceeded through drifting most of the day, and arrived at North River a little before sunset. Found a few Indians here, and was welcomed heartily. Held evening prayers, and spoke to them a little.

*September 27th*—Cold and snowing. It is thought impossible to proceed, so that the boat was beached and a "cache" made for the goods. Got up a sort of tent made from the boat-lodges, and are now comfortably sitting round the fire. As there is no snow on the ground we will have to remain here till sleighing becomes practicable; but as there are several lodges of Indians close by, the prospect, for me at least, is not so dreary as it would otherwise have been.

*Lord's-day, September 28th*—Went over to a small river, where the Indians are encamped, and passed the day with them. They were much pleased and wished to learn. I held prayers twice with them, and spoke on the 11th of St. John and the 2nd of Genesis. During the rest of the time was teaching. Returned to the camp and held prayers in English.

*October 8th*—Have been busy teaching, and have met with some encouragement. May God bless my humble efforts to pro-

mote the glory of His name! Preparing to leave this to-morrow.

*Lord's-day, October 12th*—We have had very good weather, and the trip was on the whole pleasant, although unaccompanied with anything of interest. This evening we reached Rampart House, and found all well. No Indians have yet come in, and will not be expected for a week or two.

*October 14th*—As there is nothing for me to do here till the Indians come in, I have decided on going with two young men to Black River, where I hope to see a good number of Indians. So about noon, throwing our blankets and bundles on our backs, we set out and camped a few miles below where Rampart House formerly stood.

*October 18th*—The weather has been beautiful and the walking good, so that I have rather enjoyed the trip. After supper at the camps on the way I have held prayers daily, and have been teaching the two boys with me, and am pleased to find that they have learnt very well and are able to sing a hymn set to the tune of "Jerusalem the Golden" very nicely, and also several others. To-day reached the Black River Indians' camp, and received a cordial welcome from all. Held evening prayers, and gave an address on St. John ii. 1—11.

*Lord's-day, October 19th*—Fine mild weather. Divine Service held morning and evening. Addressed the Indians on the fall of man and the death of Christ. I am much pleased with the eagerness they evince in asking to be taught.

*October 20th*—This morning I set out for the Youcon in hopes of seeing some Indians there, and, as the track was good, travelled a long distance.

*October 21st*—As the sun was setting, arrived at Fort Youcon, and was welcomed by Mr. Moses Mercier, the gentleman in charge.

*October 23rd*—As there are a good number of Indians at Black River, I think it best to return thither at once and pass a few days with them; so about sunset I left on my return, and camped a short distance from the Fort.

*October 25th*—The weather has been mild, and this morning it commenced to rain, which makes travelling very hard. This evening, however, I got to the camp, and, before retiring to rest, held prayers in Tukudh.

*Lord's-day, October 26th*—Held Divine

Service, morning and evening, with the Indians, and spoke to them on the love of God. The rest of the day I was busily engaged in teaching a few prayers to them.

*October 28th*—It has been raining most of the time, and only this morning has turned rather cold, so that now snow is falling, and travelling will again be good. The Indians here are very desirous to learn; and as their Christian leader, William Loola, has been with me most of the fall, and has learnt a great many texts of Scripture, prayers and hymns, I trust that they will avail themselves of his teaching. I left the camp to-day for Rampart House, accompanied by David Anderson (*alias* Red Leggings) and several others.

*October 31st*—Have been travelling steadily, and about 9 p.m. arrived at Rampart House; and I was glad to meet Mr. McDougall, who had come from Fort Simpson, and arrived a day or two before me. No Indians have come in yet, but are expected daily.

*November 6th*—As there are no Indians come in yet, and a train of dogs has been kindly lent me, I again set out on a visit to more distant Indians. I intend visiting the Gens du Large, the Kutcha Kutchin, and also the Black River Indians.

*November 8th*—This evening I reached Black River, and will pass Sunday with the Indians. Evening prayers with an address.

*Lord's-day, November 9th*—Fine weather. Divine Service held twice in Tukudh, with an address both times. Was busy teaching all day.

*November 10th*—Rose this morning about two o'clock, packed up my things, and wrote a note to Mr. McDougall, using my knee for a desk. About daylight, got everything ready, and, after prayers, set off. Fine travelling weather. Camped about ten miles from the Youcon.

*November 11th*—Came to the Youcon River to-day, but found it still open with drifting ice. I intended visiting the Indians across the Youcon first, but as it will be some time before the ice sets fast with the mild weather we are having, I have decided on going to the Gens du Large at once. Passed close to the Fort but did not go in. Camped about five miles from it.

*November 12th*—Snowing and blowing from the north. Disagreeable weather.

Shortly after leaving camp I met Peter of the Gens du Large, who was on his way to the Youcon Fort. He turned back with me. It is very fortunate that we met, as otherwise I might have experienced some difficulty in finding my way to his camp, for neither the young man with me nor myself knew anything about the track. Evening prayers.

*Lord's-day, November 16th*—I expected to reach the camp yesterday, but, the track being so bad, we are yet a day's travel from it; and, as our provisions will last till to-morrow, we are passing Sunday in open camp. Morning and evening prayers with a short address. Rather cold.

*November 17th*—Reached the Indians to-day, and was heartily welcomed by all. There are five lodges here, and about a day's travel from here are four more lodges of the Gens du Large. Immediately on my arrival a young man set out for the other encampment to apprise the Indians of my visit. Held evening prayers and gave an address.

*November 19th*—Have been busy teaching, and am pleased to find them so eager for instruction. The men from the other camp arrived this evening, and at prayers all listened with the most rapt attention while I spoke to them of the Gospel of Christ. The text I spoke from was St. John viii. 12.

*November 20th*—Early this morning the women and children of the other camp arrived, and it was most gratifying to see the joy with which they listened to God's Word at morning prayer. I was very busily engaged all day in teaching, and am glad to find several quick at learning.

*Lord's-day, November 23rd*—Fine weather. I have been very busy teaching, and it was a pleasure to hear some of the young children repeating the prayers, hymns and texts of Scripture, which their parents had taught them. To-day at morning service spoke on our duty to God; and this evening explained, as far as I was able, our duty to man. I have enjoyed my stay with these Indians, and all, I think, have learnt a little. May God bless what has been done in His name, and to Him be all the glory!

*November 24*—After morning prayers I left the camp, and am on the return to the Youcon, accompanied by Peter and two or three others.

*November 28th*—Camped close to Fort

Youcon last night; and this morning, in passing behind the Fort, met an Indian from across the Youcon. I made an arrangement to visit the Chief Sahnyati's camp, and for it to be made known to any of his party who might not be staying with him, as I wished to see them all together. I appointed the 3rd of December as the day I would be likely to reach them. In the meanwhile I proceeded down the Youcon to visit another party, who had sent word requesting me to do so. Late at night I arrived at the camp and met with a warm welcome. Although I was rather tired, I held prayers and spoke a little to them. There are only two lodges here, and they have not much provisions.

*Lord's-day, November 30th*—Have been fully occupied in teaching the Indians, and am glad to find the same eagerness for instruction as I have met with among the other tribes. Held Divine Service morning and evening, with addresses.

*December 2nd*—Several committed to memory a few prayers and texts of Scripture, as well as two or three hymns. God grant that the seed sown may bring forth fruit to His praise! Left the camp to-day, and arrived at Fort Youcon late at night. Called upon the gentleman in charge, and, after a few minutes' conversation, went and held prayers with the Indians staying at the Fort. About midnight started again, and came to a lodge where I camped. Before lying down to rest, held prayers again and gave a short address.

*December 3rd*—Started early this morning, and, after a hard day's travel, reached Sahnyati's camp. All were glad to see me, and at evening prayers listened attentively.

*Lord's-day, December 7th*—Morning and evening prayers have been held daily, and during the rest of the time I was employed in teaching. To-day spoke to them on faith and on our membership with Christ. I am much pleased with these Indians, and have enjoyed my stay with them. Most of them learnt a few prayers, hymns, and verses from Scripture, and I pray God that the Word preached may not return void, but bring forth abundantly.

*December 8th*—Took leave of the Indians this morning and started for Rampart House, accompanied by Sahnyati and several others. Camped a

short distance from Fort Youcon with the Indians I had seen on my way out. Was pleased to see four of the Gens des Fous, with whom I arranged that they should come into Rampart House about the middle of February, and I would accompany them back to their camp. Evening prayers held with an address.

*December 10th*—This evening reached Red Leggings' camp, but found that he had left this morning with his family. As he had not gone far, a boy went after him and returned about midnight. After supper, held prayers and spoke on the providence of God. Conversed with several before retiring to rest, and am pleased with them, especially with William Loola, the Christian leader of the Black River Indians.

*December 13th*—Reached Rampart House to-day and was cordially welcomed by all. There are only two or three families here, who were much pleased at my return.

*December 19th*—Cold very severe. Got all ready and left this morning for Peel River.

*December 25th*—The weather has been good, and as we had a track we got on very well, and reached La Pierre's House this evening.

*Lord's-day, December 28th*—Held Divine Service in Tukudh, and spoke on St. Matthew v. 1—12, and on St. John xiv. 14, 15. Divine Service performed in English. Read a sermon.

*December 29th*—Took my departure for Peel River, and expect to cross the pass in three days.

*December 30th*—Blowing a gale of north wind this morning. Started, however; but, on coming to the Chûte Mountain, found that we could not cross, and so turned back to our camp.

*December 31st*—The weather still stormy; but, as our stock of provisions is getting low, rather than return to La Pierre's House I determined to try the mountains. We got along very well till night overtook us, when we lost the track, and, after wandering about in search of wood till near midnight, had to spread our blankets on the top of the snow and lie down till morning. At peep of day we rose and set off, and had not gone more than two miles when we found wood and the track. Made a fire and ate our New Year's breakfast of a piece of dried meat. Proceeded and camped at McKay's House.

*January 2nd, 1874*—Reached Peel River (Fort McPherson) early this morning, and received a hearty welcome from my brother.

*January 16th*—Snowing. Left on my return to Rampart House.

*February 1st*—Arrived at the Fort (Rampart House) to-day, and found very few Indians. Held evening prayers, however, and gave a short address.

*February 10th*—Five Gens des Fous young men came in to-day and wished me to visit their camp. I intend doing so, and hope to have a pleasant time.

*February 12th*—The Gens des Fous set out on their return to-day, I accompanying them. Fine mild weather.

*February 17th*—The weather has been stormy, and, as the track was drifted over, the travelling was hard. Yesterday I met the Black River chief's son, who had been sent to meet me with some provisions. Reached Red Leggings' camp about mid-day and was warmly received by all. Evening prayers and address.

*February 19th*—I have remained with the Black River Indians, and yesterday sent two boys ahead to beat the track. The Indians are anxious to be taught, and learnt a few prayers and verses of Scripture.

*February 20th*—Left for the Gens des Fous' camp, accompanied by William Loola. I have taken him with me, as I may have some difficulty in understanding the Gens des Fous, for their dialect is a good deal different from the other dialects I have heard.

*Lord's-day, February 22nd*—About noon, came to the camp, and was glad to find a large number of Indians, from whom I received a hearty welcome. There are thirteen lodges, and two families in each lodge. Held Divine Service in Indian, and spoke on St. Matthew xxii. 37—40. I find the language slightly different from what I have heard of the Tukudh, and have some difficulty in making myself understood.

*February 28th*—Have stayed with the Indians, and held morning and evening prayers daily. The Indians are very

anxious for instruction, and during the week I have been busy teaching, and am pleased to find that most of them have learnt something. They are a warm-hearted people, and a few of them, I think, are really sincere in their desire for a further knowledge of God's Word. After prayers to-day I left the camp and proceeded to Red Leggings', where I intend spending Sunday. Late at night reached the camp. Evening prayers.

*Lord's-day, March 1st*—Held Divine Service morning and evening. Gave an address on 1 John v. 13—15, and in the evening examined them on the Church Catechism, the greater part of which I taught William Loola in autumn. I was much pleased indeed with them, especially with old David the chief. Nearly all of them knew it, and gave me answers quite readily.

*March 2nd*—Left for Rampart House. Evening prayers with Indians.

*March 5th*—Arrived to-day and was glad to find all well. Held evening prayers and gave an address. The Gens des Fous return to-morrow.

*Lord's-day, March 8th*—Only two or three Indians here. Held prayers, however, and spoke out of God's Word to them. Divine Service performed in English. Read a sermon.

*March 14th*—After morning prayers I got my traps ready, and, Mr. McDougall kindly placing a train of dogs at my service again, I set out for Peel River. Warm weather.

*March 21st*—The weather has been very mild, and so much snow has fallen that travelling has been very slow. To-day we reached the Fort La Pierre's House. There are only two families here, and no more Indians are expected in till the middle of April.

*Lord's-day, March 22nd*—Divine Service in English. Read a sermon morning and evening. Services in Indian, with addresses both times.

*March 24th*—Took my departure for Peel River. Fine mild weather.

*March 26th*—Arrived to-day after a very pleasant trip.

In the following letter, Mr. K. McDonald summarises his later journeys:—

I remained at Peel River a little over a month, and then crossed to La Pierre's House. Here I met my brother, and spent a few happy days with him. Thence I came on, and went on a visit

to the Gens du Large. On my way out I passed two encampments of the Rat Indians. As provisions were scarce, my stay was necessarily short. While with them I taught a hymn, "For ever

with the Lord," two prayers, and several verses of Scripture. Thence I proceeded to the Gens du Large, and stayed nine nights with them. They were glad to see me, and eagerly embraced the opportunity for learning God's Word. Last winter I taught the Church Catechism, when I was much pleased, on examining all, to find that the majority knew it. Four or five young children of six or seven years of age knew it well, and answered the questions put to them very nicely. On my return I

made a *détour*, and visited the Black River Indians. With them I remained ten nights. They also were pleased at my visit, and learnt very well. Altogether, on this trip, six hymns, the *Jubilate Deo*, six prayers, and several portions of Scripture were committed to memory by the Indians. I am now able to speak tolerably well in Tukuth, and with pleasure I spoke of the riches of redeeming love. May God bless my humble efforts for the promotion of His glory, and to Him be all the praise!

Mr. Kenneth McDonald, who is (like his brother) country-born, and who was educated at St. John's College, Winnipeg, was engaged for the Tukuth Mission for five years, and this period will shortly expire. He has been so successful in mastering the language in its various dialects, and in winning the confidence of the Indians, and his labours have been so manifestly owned and blessed by the Holy Spirit, that his continuance in the work is most desirable. With a view to his greater usefulness, Bishop Bompas has offered him ordination; and though he appears to have been hesitating about accepting the ministerial office, we trust that in any case, whether as a clergyman or as a layman, he may now be stirred up to consecrate himself wholly to the work.

### **Mackenzie River and Slave Lake Missions.**

For the last six years, the Rev. W. D. Reeve, who went out in 1869, has been stationed at Fort Simpson on the Mackenzie River, which is the centre of all the northern Missions now comprised in the diocese of Athabasca; and, until the arrival of the Bishop, he was the only clergyman in the whole territory east of the Rocky Mountains included in the diocese. Extracts from his journals appeared in the *C. M. Intelligencer* for February, 1875, and the *C. M. Record* for March, 1875. His last report is dated June 19th, 1875, from Fort Rae, on Great Slave Lake, whither (as intimated in the Bishop's report in our last number) Mr. Reeve had removed in April to start a new Mission, leaving the Bishop himself to superintend the work on the Mackenzie. Mr. Reeve's two months' experience of his new station leads him to expect that "by the exercise of a little patience, perseverance, and reliance upon God's help and blessing, a very successful Mission may be established there."

### **Athabasca Mission.**

At Fort Chipewyan, on Lake Athabasca, is stationed the Rev. Arthur Shaw, a young Missionary who went out as a lay agent eighteen months ago, and has since been ordained in the country. Not as yet being able to speak the language, he had scarcely begun work among the Indians when his last report was written, but the spirit of humble dependence upon God in which he is facing it augurs well for his future usefulness.

Another centre is about to be occupied in this division of the diocese, viz., Fort Vermilion on Peace River, in the neighbourhood of which there are a good many Indians, both of the Beaver tribe and Crees. Mr. G. Garrioch, a catechist trained at St. John's College, Winnipeg, is appointed to commence evangelistic work among them.

## THE MONTH.

---

### Urgent Calls for Men.

LAST JUNE, the C.M.S. Committee put forth a Special Appeal for twenty-eight men, wanted at once for definite posts in the Mission-field, a list and description of which were given. At the same time, earnest and united prayer was offered to Him who alone can put into the heart good desires or bring the same to good effect. In one form the answer to these prayers was manifest and immediate. Since that time, the number of candidates for admission into the Church Missionary College has been quite unprecedented, and a good proportion of these have been accepted. But more especially urgent was the need of men ordained, or ready for ordination, who could be at once sent out. Within a few weeks of the issue of the appeal six clergymen offered. One was physically disqualified; one, a young man of great promise, was accepted, but, though his health was then good, it has since, by a mysterious providence, quite failed; three have gone out (two to North and one to South India); the sixth will, we trust, be available hereafter.

Three men, therefore, have been supplied out of twenty-eight; but in the meanwhile, fresh vacancies (actual or prospective) and fresh openings have much lengthened the list of places calling for immediate reinforcement or occupation; and the appeals that come home are more frequent and urgent than ever. In particular, we may mention a most earnest letter from the Bishop of Madras on behalf of the Society's Mission in Travancore. For that part of the field the Committee's appeal last June was for *two* men. The Bishop asks for *twelve*, and gives good reasons for his request. Tinnevely was not even mentioned by the Committee; but Dr. Sargent now begs for a fresh supply of qualified men to conduct the training of Native agents in that province, upon which the future well-being of the Church there so largely depends. The wants of North India remain, at least, just what they were; for though two of the men asked for in June have been supplied, one is now required for Simla, which was not then referred to, and there will be another vacancy shortly in Bengal; besides which, Sir William Muir has written to the Society urging a large extension of the Santal Mission, and offering 100*l.* for every new station occupied. For Sindh, the Telugu Country, China, Palestine, East Africa, the men appealed for are yet to be found; and West Africa, Yoruba, and Mauritius might well be added to the list.

Surely it is a time for each one, as the *general* command sounds in his ears, "Go ye also into the vineyard," to ask himself the *individual* question, "Lord, is it I?"

---

### "The Victoria N'yanza a Field for Missionary Enterprise."

THE above is the title of a book by Mr. Hutchinson, the Lay Secretary of the C.M.S., which has just been published by Mr. Murray, and to which we would specially draw the attention of our readers. The great interest awakened by the call from Equatorial Africa conveyed in Mr. Stanley's letters has caused a widely-expressed desire for information respecting the countries from whence the call comes; and Mr. Hutchinson's book gives just the information that is wanted, gathered from the narratives of the travels of

Speke and Grant, Baker, Cameron, and Stanley himself, and from reports in the Journals of the Royal Geographical Society, which are accessible to but few of the friends of the C.M.S. In its pages will be found a summary of what is known respecting the two kingdoms of Uganda and Karagué, with a careful examination of their relative advantages, and full particulars concerning the different routes thither.

It also points out the connexion of the Society's East African Mission with the first commencement of the brilliant series of explorations by which the Lake region of Central Africa has been opened up, and the truly remarkable preparation which has, under the overruling though unnoticed providence of God, been made for the New Mission by the labours of the missionaries at Mombasa. The linguistic researches of Krapf and Rebmann have provided a key to what is supposed to be the Nilotic family of languages; the station at Mombasa itself will be a valuable base for future evangelistic operations in the interior; from among the Native teachers and artisans formerly trained by Mr. Price at Nasik, and now working under him at Mombasa, will no doubt be drawn those needed for the expedition; while it is at least a coincidence that the freed slaves lately received at Frere Town belong to a tribe (the Makuas) said to be about the best travellers and porters in East Africa.

We hope this book will be widely read. It will show how serious is the undertaking on which—relying on the all-sufficient grace of the God of Missions, and earnestly desiring to follow only where He leads, but *there* to follow fearlessly—the C.M.S. Committee have resolved. But it will, we think, also make clear to every ear that is attent to the still small voice of Divine Providence, that the command *has* gone forth, “Now therefore arise, go over unto the land which I do give thee,” and that the accompanying promise will surely be fulfilled, “I will not fail thee, nor forsake thee.”

We shall keep our readers informed of the Committee's plans. Meanwhile, it is a sign of the deep interest felt in the enterprise, that, besides the two first contributions of £5000 each to the Special Fund, £2000 had been subscribed in smaller sums within a month of the resolve being made known. Several offers of personal service have been received, but two or three able and devoted men are yet wanted, both clerical and medical.

---

### The New Mission to Persia.

THE friends of the Church Missionary Society are aware that the recent visit of the Rev. R. Bruce to England has resulted in the adoption of his work by the Committee. He has just gone back to Ispahan to prosecute his zealous labours under the Society's auspices; and to the familiar names on its list of Missions the new one of PERSIA is now added. We doubt not that this announcement has given general satisfaction. We are sure that it is a loud call for thankfulness to God that it has pleased Him, if we rightly judge, to open a door so long closed.

The Committee have not taken this important step hastily. It is more than seven years since Mr. Bruce, being on his way back to India after a visit to this country on furlough, halted in Persia in order to give a few months' study on the spot to the Persian language, a knowledge of which is of great value in dealing with the Moslem population of the Derajât, among whom Mr. Bruce had previously laboured. Once in the country, the call to stay there seemed to him so strong that from year to year he obtained leave to defer going on to India, the Committee yielding to his earnest appeals although unable to



see any providential opening to warrant the establishment of a regular Mission. Still, therefore, nominally on the North Indian staff, Mr. Bruce worked away at Julfa, near Ispahan, making a new translation of the New Testament in Persian to take the place of Henry Martyn's imperfect one, proclaiming the glad tidings of salvation to all with whom he came in contact, and teaching a large number of Armenian boys in a school he had opened. Several Mohammedans embraced the truth and were baptized, and, though some of these proved unsatisfactory, others remained steadfast.

In 1871-2 the terrible Persian famine took place, during which Mr. and Mrs. Bruce devoted themselves with noble self-denial to the relief of the sufferers. No less than 16,000*l.* was placed in their hands by friends in England and Germany, and 7000 persons were fed by their means, which naturally much increased their influence with the people, and gave them, for the time, a fresh reason for remaining in Persia. Out of this famine, as out of so many famines in India, arose a new agency of the Mission in the shape of an orphanage, which was supported by the balance of the fund.

In the spring of last year Mr. Bruce returned home, but after a few months stay he has now gone out again to take up his permanent abode at Julfa, as the Society's acknowledged Missionary there, and as the one representative of the Church of England in the ancient kingdom of Persia. The Committee, after full and anxious deliberation, resolved that, "regard being had to the leadings of Divine Providence," they were of opinion that "the time had come to establish a Mission in the Persian-speaking districts of the Persian empire," and instructed Mr. Bruce to "direct his attention principally, as heretofore, to making known the Gospel of Christ to Mohammedans and other sections of the non-Christian population," and "to continue his labours for the spiritual enlightenment of the Armenians, steadily keeping in view the importance of training Native agents who may hereafter carry on evangelistic work in Persia." Mr. Carapit Johannes, the experienced schoolmaster formerly at Nasik, who is by birth an Armenian of Persia, is attached to the Mission; the Basle Society's agent at Ispahan, Mr. Melcom, also of Armenian parentage, is to be transferred to it, that Society withdrawing to leave the field clear for the C.M.S.; and steps are being taken to prepare for publication Mr. Bruce's Persian New Testament, and a Catechism and Scripture History written by him in that language. A Special Persia Fund has been opened, in aid of which contributions will be thankfully received at the Society's House.

May God prosper the work! A great door and effectual appears to Mr. Bruce to be opened; but certainly there are many adversaries, and much grace and wisdom are needed. The Divine leadings have been prayerfully followed; may the Divine approval now follow the plans that have been formed, that God in all things may be glorified, through Jesus Christ!

---

### Mr. Stuart's Retirement.

A FOOT-NOTE on page 36 of our last number,serted at the last moment before going to press, communicated to our readers the great loss which has fallen upon our North India Mission by the resignation of the Calcutta Secretaryship by the Rev. E. C. Stuart. Mr. Stuart first went out, at the same time as Mr. French, in 1850; and together they devoted themselves to the difficult work of high-class Christian education in connexion with St. John's College at Agra. He afterwards had charge of the C.M.S. Anglo-Vernacular School at Calcutta for a time, and subsequently was engaged in

direct evangelistic operations at Jabalpur in the Central Provinces. In 1861, on the lamented death of the Rev. C. G. Cuthbert, he was appointed to succeed him as Secretary to the Corresponding Committee in Calcutta. This office is one of great importance and influence, as the Calcutta Committee have the direction of all the C.M.S. Missions in North India; and for ten years Mr. Stuart discharged its multifarious duties with unflinching fidelity to the principles of the Society, and with a devotion that won for him the affectionate regard of all with whom he was brought into contact. The late lamented Bishop Cotton showed the confidence he felt in him by appointing him one of his chaplains. Weakened health brought him home in 1872—but not to rest; for he gave much assistance in the Home Secretariat, and also represented the Society on many important occasions in various parts of the country. His sermon at Westminster Abbey on the first Day of Intercession, Dec. 20th, 1872, and his paper at the Bath Church Congress in 1873, may be particularly mentioned.

In the early part of 1874 he went to Australia, hoping thus to get some real rest, and gain strength to resume his duties at Calcutta; but he has not been idle, having done much to forward the missionary cause in New South Wales; and last year he visited New Zealand, and inspected the Society's Missions there. He had earnestly hoped ere this to have been able to return to India, but the medical men at Sydney have now prohibited his doing so. "I have fought," writes Mr. Stuart, "against this abandonment of my life's work as long as I could, but at last, after repeated warnings, I have been obliged to give in, and to accept as final the opinion of the two medical men." He adds that he does not abandon the hope of resuming missionary work in India after some years of residence in a favourable climate; and we heartily trust it may please God that this hope may be realized. Meanwhile, our readers will join us in the earnest prayer that his health may be restored, and that in whatever sphere his lot may be now cast, the Lord will bless him and make him a blessing. It is hoped that some suitable sphere may open for him in connexion with the Society's work in New Zealand.

---

#### North Indian Items.

WE are glad to be able to report an addition to the ranks of the Native Clergy in the Punjab. At an ordination held at Amritsar, on Advent Sunday, the Bishop of Calcutta admitted to Deacon's orders Babu Bhola Nath Ghose, head master of the mission school at Narowal, and Mian Sadiq Masih, a catechist trained at the Lahore Divinity School. They are to act as pastors of the Native congregations at Narowal and Amritsar respectively; at the same time, the Rev. Imam Shah, of Peshawar, received Priest's orders, along with an English missionary, the Rev. F. H. Baring. It is hoped, before long, that Native pastors will be ordained for one or more of the Santal congregations, and for Lucknow.

Another interesting item in the same connexion is that the Bishop of Calcutta has appointed the Rev. Imad-ud-din, the well-known and learned convert from Mohammedanism, his examining chaplain for Hindustani candidates for holy orders.

A passage in a journal just received from the Rev. B. Davis, of Allahabad, will be read with thankfulness, indicating, as it appears to do, a return on the part of the Government to an educational policy more favourable to missionary

colleges, and more consistent with Sir C. Wood's famous despatch of 1854, than has lately prevailed. In that despatch it was laid down as a principle of action that, in the promotion of higher English education, independent and voluntary institutions, but aided by grants, should be encouraged. Latterly, however, the colleges and upper schools carried on under the auspices of the C.M.S. at Benares (Jay Narain's), Allahabad, Agra (St. John's), &c., have been injuriously affected by the withdrawal of Government grants and by the lowering of fees in rival Government schools. Mr. Davis, writing in November, says, "Orders have come out from the Home Government disapproving of the withdrawal of Government grants-in-aid from the college departments of Jay Narain's, &c., and that they are to be continued. Though we would not rest on the arm of flesh, it is encouraging to look upon this as the overruling of a still Higher Power."

We learn from a localized edition of the *Church Missionary Gleaner*, published at Lucknow by the enterprise of the Rev. J. P. Ellwood, that a series of vernacular lectures of unusual interest will shortly be delivered at Amritsar by some of the leading Native Christian gentlemen of North India. Among the names are those of Moulvie Safdar Ali, Assistant Commissioner, Jabalpur; Professor Ram Chandar, Director of Public Instruction, Patiala; the Rev. Imad-ud-din, of Amritsar; the Rev. Tara Chand, of Delhi; the Rev. C. Chatterji, of Hoshiarpur, &c. The topics of the lecture include "Christ's Teaching and Influence," "The Doctrine of the Trinity," "Infidelity," "Mohammedanism Past and Present," &c. To increase their circle of usefulness, the lectures will be afterwards printed, both separately and in a collective form, and circulated as widely as possible. Public lectures on subjects bearing upon Christianity are a valuable missionary agency. They have been tried, generally with gratifying success, by Mr. French and Mr. Hooper at Lahore, by Mr. Sheldon and Mr. Shirt at Karachi, and by Mr. A. Stern in Bengal. The Rev. W. T. Sathianadhan, of Madras, has lately built a hall specially for such purposes; but excepting in this latter case we think the plan is a novelty in the hands of Native Christians. We rejoice heartily that the Church of Christ in North India can produce able and learned men for such an effort; and this one fact is of itself a sufficient reply to the depreciatory remarks on the converts recently made in a letter to the *Times* by an educated Hindu.

Of the three young Missionaries appointed by the Committee last summer to North India, the Rev. J. R. Hodgson has been located at Agra, to assist Mr. Vines in the work of St. John's College; the Rev. J. S. Doxey will probably be sent to reinforce the Punjab; and the Rev. G. B. Durrant, who has just sailed, is designed for systematic itineration in some part of the North-West Provinces.

### Death of a Veteran New Zealand Missionary.

ANOTHER of the faithful band of self-denying men who laid the foundations of the Maori Christian Church half a century ago has gone to his rest. Mr. George Clarke, whose death we have now to record, went out as a missionary schoolmaster in 1822. He laboured zealously for several years in that capacity, and in 1839 he was appointed by Captain Hobson, the first governor of the then infant British colony, to the specially instituted office of Chief Protector of Aborigines. This department was abolished by Sir G. Grey in 1846, and Mr. Clarke then rejoined the staff of the C.M.S. as Secretary of the Mission. Afterwards, however, he again accepted office under Government. He

was one of the first Justices of the Peace in New Zealand, and a member of the first Provincial Council of Auckland; and he was for some time Civil Commissioner and Judge of the Native Law Court for the district of the Bay of Islands. "But," says the *Auckland Church Gazette*, from whose columns we have gathered these particulars, "he never lost sight of the object for which he came to the country, and whether as missionary, Government officer, or private individual, he used all his influence in promoting the religious welfare of the Maori race."

The last ten years of his life were spent in retirement at Waimate, where he was regarded as the patriarch of the village; and there he died, on July 29th last, in his seventy-eighth year. Loving Maori hands bore his body to the grave, and two Maori clergymen, Matiu Taupaki and Hare Peka Taua, read the burial service in their own tongue, in Waimate Church, which stands on the site of a former one designed and mainly built by Mr. Clarke himself thirty-five years ago. "The memory of the just is blessed."

### The Mission to the Liberated Slaves in the Seychelles.

THE object and plan of this Mission were explained in the *C. M. Intelligencer* for June last, and in the *C. M. Record* for the same month. Considerable numbers of the slaves rescued from Arab dhows by the British cruisers have been landed at the Seychelles Islands, and are employed on Government works or by the planters. The chaplaincy of the settlement being vacant, and Bishop Royston, in whose diocese the islands are, being anxious to find for that post a man who would also interest himself in the spiritual welfare of the liberated slaves, it was agreed that the Rev. W. B. Chancellor, late of the East African Mission, should accept it, and at the same time work amongst the poor Africans under the auspices of the C.M.S.; but we are glad to say that the way is now open for him to devote himself wholly to them, another clergyman having been found for the chaplaincy. The following extracts from Mr. Chancellor's letters will show how interesting a sphere of labour has thus been opened. He proposes to establish an Industrial Institution for the children in the interior of Mahé, the principal island; and Government has granted a piece of land for this purpose in a part of the island called the Black Forest, in a healthy situation 2000 feet high. He now begs that an English schoolmaster may be sent out to him at once; and we trust some one will be found willing, for Christ's sake, to offer for this interesting work.

*June 28th, 1875.*—Yesterday I saw the Civil Commissioner, who informed me that there were five thousand children, Africans, whose parents would only be too glad to hand them over to me. He said I might have a hundred at once, and advised me to commence operations as soon as I should come to a decision with reference to the land in the *Forêt-Noire*.

*July 28th.*—The temporary school-house for our African children is finished. Mr. Salmon, the Civil Commissioner, has promised to give us as many

as we can possibly take; he well recognizes the fact that the poor Africans are terribly neglected with regard to their spiritual welfare. They grow up in all manner of sin and vice, no one teaches them anything better, and they know not what love is. A poor girl about twelve years old was handed over to us just a fortnight ago. She had run away from her master, had been caught, and put into prison. As soon as her time was up there, Mr. Salmon sent her to us. We dared not put her to board with our other children, so have kept her in our

own house, as she has to be watched all day long. She is a thief and a liar, but when you remember how she has been brought up, and that her soul has never been cared for, you cannot wonder.

*Sept. 20th.*—Prashu, an island twenty miles west of Mahé, is Protestant, but the congregation is composed almost entirely of liberated Africans working on the different plantations. The Bishop

is greatly in need of a catechist for this interesting spot. At present we only have a blind man, who, although a true child of God, is quite unfit for the work.

*Dec. 8th.*—There are now forty-two children in the school, and I have twelve more in view. I could easily get a hundred, but of course cannot until our buildings are completed in the Black Forest.

### The Native Church at Ibadan.

SINCE the Ibadan Mission was reviewed in the *C. M. Record* for November, some interesting journals have been received from the Native Agents of the Society there. We give some extracts from that of Mr. Samuel Johnson, containing an account of the reception of Mr. Hinderer at his recent visit to the town after six years' absence, and some further particulars of old Mele, whose baptism has already been mentioned in both the *Record* and the *Gleaner*. We may mention here the remarkable fact that the Mohammedan head chief of Ibadan was instrumental in the conversion of Mele. On the latter uttering fierce threats against the Native Christians in his presence, he said, "Had a missionary been here before I became a Mohammedan, I would surely have joined myself to Christianity. I sincerely wish you to join yourself to it; you will then find that the Word of God is true." On the following Sunday (February 23, 1873), to the astonishment of the congregation, Mele presented himself at both church and Sunday-school; on April 2nd he brought all his idols and charms to Mr. Olubi, the Native pastor; on the 4th he began family prayers in his own house; on the 6th, the usual Sunday congregational prayer-meeting was held in it; and now after two years' consistent life, witnessing abundantly to the reality of the work of grace in his heart, his faith has been sealed in baptism:—

#### *Mr. Hinderer's Visit.*

*April 10th.*—Having heard that our dear pastor, the Rev. D. Hinderer, will arrive to-day, we all went out, some on horseback and others on foot, to escort him. This was a happy meeting after a separation of about six years. Some of the women came out very far, as all were eager to see him. We miss greatly our dear Iya, and the missing of that lovely face has made a breach upon that general interest. But our loss is her gain. Many old faces amongst us were missing; but we, the surviving, as well as the new faces who are eager to know him for once, join together to make the day happy as we could. Sorry to say that our dear pastor's health is not good, having suffered much the effect of the journey. The tediousness of the way, as well as the unaccustomed filth of the places he lay sick, helped to increase his illness, and he was feverish by the time we met him; but the meeting

once more with his people helped him in accomplishing the rest of the journey.

*Lord's-day, April 18th.*—Our dear pastor was well enough to preach. The three congregations met, and his sermon was from Hosea xiv. 9. He touchingly referred to the loss of our dear departed Iya, quoting the affecting passage in application to himself, "The Lord hath chastened me sore; but He hath not given me over to death." He also mentioned the consideration which induced him to venture out again, which is to

"Gather in the lost,  
Never mind the cost."

It was a very impressive sermon, and many do covet in him that holy zeal for the cause of God which brought him out singly to Africa, even to the scene of the early labours of him and his dear departed partner in life. The Holy Communion was celebrated after the sermon. 137 communicated.

### *The Baptism of old Mele.*

*Lord's-day, April 25th.*—Fifteen candidates were baptized this day. The Revs. D. Hinderer and D. Olubi officiated on the occasion. Of the candidates were Mele, and Moyoadé, the persecuted girl so often spoken of. It was very interesting to see old Mele kneeling before the font with a sweet smile over his bright face, while the sacred rite was in administering. To think of his past career when he was at the head of the army, acting under the first Bashorun, the greatest chief Ibadan ever had, and whose favourite he was, and to contrast it with his present life, we cannot but give God the glory. He was once, for about twenty years or more, the second man in the town after the head chief, to whom all bow in submission; but from adverse circumstances he lost his position, and fell into extreme poverty.

All were struck with the humble manner this once inveterate enemy of the Gospel, who had exerted all his influence to overthrow Christianity, now knelt before the baptismal font, with a heart full of joy, receiving the holy rite from one whose labours he had used his en-

deavours to overthrow. In his last effort before he was changed from a Saul to a Paul, I was present at the Kakanfo's, when, with a heart full of malice and wickedness, he was breathing out his threats, and said, "If all my people are not forbidden to come to the house of God, I will enter the church with a drawn sword, and will kill one half of them before I fall amongst the slain, and then," bowing before him, "your highness can come and order the burial of my dead body." With the same mouth he made his vows to-day, and after the baptism he said, "To-day I am become a Christian." After the service the Christians went home with him, and offered prayers with him, returning thanks to the great God who wrought about his conversion. After the prayers, every one tendered to him his congratulations, and they returned congratulating each other, and giving thanks to God for his conversion. May his conversion be the means of bringing in many into the fold of Christ! One of his sons received baptism next after him. This is the Lord's doing, it is marvellous in our eyes.

### **Work at Nagasaki.**

THE following extracts from the journal of the Rev. H. Maundrell, formerly of Madagascar, who joined the Japan Mission in June last, will be read with interest. Mr. Maundrell takes the place of Mr. Burnside, who has returned home invalided. Mr. Evington, whose name occurs in the journal, was in charge between the departure of the one and the arrival of the other:—

*Monday, June 28th*—"Through the good hand of our God" upon us, Mrs. Maundrell and the children and I have reached our destination, after a voyage of fifty-three days. This morning we found ourselves at anchor in the lovely Nagasaki Bay.

*Sunday, July 4th*—I attended three services to-day. The first was an English service, at 10.30 a.m. This was in a nice little Church which was built by the foreign residents themselves, chiefly English and Americans. The attendance is not very good, but it is gratifying to see the interest there is taken in the worship of God on the part of many. The second service was a small native one, held in a small room at Decima, in which Midzu Shina, our catechist, lives. Sixteen Japanese were present, fourteen men and

one woman. Mr. Evington read a few prayers, and Midzu Shina read and explained a portion of Scripture. Some of those present appeared to make objections to Christianity, which were answered by the others. The third service was that of Mr. Stout, an American Missionary of the Dutch Reformed Church. Mr. Stout has been here about eight years. He was first a teacher of English under the Japanese Government, and subsequently became a Missionary. He is able to preach in Japanese fluently, and is evidently drawing around him a congregation, though he complains that it is a fluctuating one, and that he has not many regular attendants. He has built a neat temporary Chapel, in which, this evening, there were about sixty Japanese assembled.

*Sunday, July 11th*—English service at 10.30. Mr. Evington preached. In the afternoon, at 3.30, we held the opening service at the Mission Church. Mr. Evington, with a good deal of pushing, succeeded in getting the Church nicely finished last week. It now looks well, and does credit to Mr. Burnside's taste and design. It is not situated in the Native Town, but as near to it as Mr. Burnside could get, and close to a thoroughfare leading from the Native Town to the European settlement, and within easy access for the natives. At this afternoon's service, Mr. Evington read a shortened form of prayers, and Midzu Shina preached from Matt. vii. 24—27. Midzu Shina and a young lad baptized by Bishop Williams, at Osaka, are the only Native Christians here connected with our Mission as yet. There was, however, a congregation of about thirty present. As we have the *material* building, let us hope that the *spiritual* one may not be long wanting.

*Sunday, July 18th*—Preached my first sermon at the English Church. At the native service, 3.30 p.m., there was a congregation of about twenty, attentive and orderly. There were other persons standing at the door. It was suggested that these would more readily enter but for their *geta*. The *geta* are wooden clogs worn by all Japanese when out of doors, men and women alike, except by such as have adopted European shoes. They are made of wood, either of one solid piece about two or three inches thick, or of a thin sole piece half an inch thick, with two upright pieces let into it, to answer the purpose of the iron ring on English pattens; and they are kept on the foot by means of a soft cord which comes up from the fore part, passing between the great toe and the next to either side of the heel. To accommodate this strap there is a division in the Japanese stockings, between the first toe and the next. There is no operation of fastening and loosening to be gone through, and indeed it is well that there is not, as the Japanese have frequently to put on and off their *geta* during the day, never on any account wearing them indoors. For the house a lighter straw kind of sandal is used, or none at all. At our Mission Church the pews are provided with a rest underneath the seat for the reception of the *geta*, but the difficulty is to get them to the seat. A Japanese must either

wear them, or carry them, or leave them at the door. Custom forbids his wearing them up the aisle, and he is afraid to leave them at the door of a public building, lest they should be stolen. Out of deference to himself he may object to carry them with him to the seat. It has been suggested that a solution of the difficulty would be to have unboarded aisles, like the passages in a Japanese theatre. There, I am told, the *geta* are worn all about the building, and doffed at the entrance to the sittings. Mr. Stout keeps a man at the entrance to his Church, who receives the *geta* and tickets them, as the porters at our public buildings in England receive umbrellas and sticks.

*Sunday, August 8th*—An interesting day in connexion with the Mission Church. My teacher, N—, was baptized—the first baptism in the new Church, and my first in Japan. N— asked to be baptized on the day the Church was opened, but both Mr. Evington and I thought that he would do well to wait a little and come to me a few times first. Since then Midzu Shina has urged his baptism. For many months past he has been studying the Bible in Chinese, and portions of it in Japanese, and has quite linked himself latterly with Midzu Shina and his work. He is a native of Higo, an important province of Kiusiu, on the eastern side of Simabara Bay. I trust that he may prove not only a help to the work here in Nagasaki, but in time a means of spreading the knowledge of Christ among his own clan. It is a great pleasure to know that Midzu Shina is no longer alone. He has now a Christian brother. What may not these two do if endued with the power of the Holy Ghost! Nakashima, the young man mentioned above, is returning to Osaka.

*Monday, August 16th*—During the three previous nights, and again on a somewhat smaller scale this evening, has taken place the superstitious "Feast of Lanterns." Each night, but especially last night, all the Japanese graves have been lighted up with Japanese lanterns, placed in little open booths erected for the purpose over the gravestones, or hung on poles stretched from stone to stone, or resting on the gravestones themselves. As these graves cover the sides of the hills that rise up from the back of the Nagasaki towards the in-

terior, the effect produced was quite imposing. Of the origin of this Feast I have not been able to get any reliable information. It appears that on the first evening of the festival a kind of altar is prepared in the houses, on which is placed every kind of fruit and vegetable of the season for the entertainment of the guests (spirits) from the Buddhist Paradise. The first guests who are thus entertained are the souls of those who have died since last year's festival. The surviving members of the family then go to the graves of these, and illuminate them with lanterns. On the following evening each family honours its more remote ancestors in the same way. The following midnight the spirits are supposed to take their departure in "junks of fire." Small junks are prepared, made of straw, and varying in size from three or four feet, to as many yards in length; and in these are placed the offerings on which the spirits were supposed to have feasted, and the lanterns with which their graves had been illuminated. Before the break of day the junks ignite and burn up, and the spirits which are supposed to have embarked in them retire till next year. In spite of the inattention of the higher classes to these ceremonies, this year's festival is said to have been more brilliant than that of the few previous years. It is only at Nagasaki, I have been told, that the *graves* are illuminated at this festival.

*Sunday, September 5th*—English service at 10.30. The Church nicely filled

with English sailors from H.M.S. *Frolic* and from an Australian trading vessel. The sailors of the latter ship are many of them godly. They have two meetings a week on board among themselves for prayer and the reading of God's Word. At the Japanese service Nakamora is always present, and takes a deep interest in my attempting to read and speak. He has advised me to let him put the translation of St. John's Gospel into a more colloquial style. One difficulty to a foreign student of Japanese is to find out the differences between the *written* and the *spoken* language.

*Sunday, September 12th*—There is much to be thankful for in connexion with the Native service at Decima. The people appear to be coming to it without restraint. This evening about seventy persons were present, amongst them several children. We have continued to have more listeners since I changed the hour of service from 3.30 to 7.30 p.m. I must soon attempt a morning service and a week-night evening one. At present it would fall on Midzu Shina alone, who, during the hot weather, has been anything but strong. After this evening's service I baptized I—, a friend of N—'s who, like N—, and with him, has been studying the Bible for some months past. He placed himself under instruction for baptism a month ago. He is a nice young man, and Midzu Shina speaks well of him. His name, I—, he has to-day exchanged for the Christian name of John.

## TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING that so impressive an illustration of the success of Missions in India should have been witnessed by the Prince of Wales as is described at p. 65. Prayer that his visit may promote the highest interests of the people.

Thanksgiving for the establishment of a new Mission in Persia (p. 114). Prayer for Mr. Bruce, that he may be kept in health and strength of body and soul, and that the Word of God by his lips may be a mighty weapon to effect at Ispahan a breach in the great fortress of Mohammedanism.

Thanksgiving for the grace of God bestowed on the isolated Native Church of Ibadan (p. 119). Prayer that it may be a bright light shining in a dark place.

Prayer for the services in the new church at Nagasaki (p. 121), that by their means the spiritual edifice of a Church of living souls may speedily be raised up.

Prayer for much blessing on new work among the liberated African slaves in the Seychelles Islands (p. 118).

Prayer for the Missionaries lately dispatched to their stations (p. 90)—some of them now on their voyage out.

Prayer, continuous and fervent, for the much-needed supply of men to meet the urgent calls from so many of the Missions (p. 113).



## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, Dec. 13th.*—The Rev. Dr. Copleston, Bishop Designate of Colombo, was introduced to the Committee, and the Secretaries having briefly reviewed the present condition of the Ceylon Mission, Dr. Copleston expressed to the Committee his sense of the great importance of the Society's work in Ceylon, and of the blessing that had been vouchsafed to it; and that he had looked with great interest on the growth and independence of the Native Church, and on the extension of evangelistic labours in the island, especially among the Coolies on the coffee estates. The Bishop Designate also remarked on the subject of union among the Missionaries of different Societies. Lord Lawrence, in the name of the Committee, addressed the Bishop Designate, congratulated him on the compactness of the diocese over which he was called on to preside, and dwelt on the importance of co-operation and of the sinking of comparatively minor differences among the Missionaries of the various Protestant Societies. Dr. Copleston, on taking leave of the Committee, asked for their prayers in view of the important duties on which he was about to enter.

*Special General Committee, Dec. 21st.*—The Report of the Sub-Committee appointed to consider and report to the Committee on the best mode of carrying out the Resolutions of the Committee of November 23rd, in regard to the commencement of a Mission on the Victoria N'yanza, was considered by the Committee, and the Secretaries having stated that 11,000*l.* had been offered for the Mission, the following Resolution was passed :—

"That, considering how freely some friends of the Society have come forward with pecuniary means to commence a Mission in Equatorial Africa, and trusting that it may please God to raise up suitable men to carry on this important but difficult work, the Report be adopted, and steps be at once taken to carry its recommendations into effect, and the Sub-Committee be requested to continue their services."

A communication was read from the Archbishop of Canterbury, forwarding a letter to his address from Miss Whately, dated Cairo, November 18th, 1875, giving an account of her work in Egypt, and applying for the help of the Church Missionary Society to sustain her efforts, as otherwise she would have to give up several of her agencies. Two letters were also read from Miss Whately to the Secretary, giving interesting details of the work carried on by her among Moslem adults and children, both at Damietta and Cairo, and urging the importance of sending an European Missionary to engage in this work. The Committee, as an earnest of their appreciation of the work Miss Whately is carrying on in Egypt among the Mohammedan adults and children, and in view of its possible bearing on the future work of the Society among Mohammedans and others, sanctioned an immediate grant to her of 100*l.*, on the understanding that she would thus be enabled to maintain all existing agencies.

A letter was read from the Rev. W. B. Chancellor, dated Mahé, October 13th, 1875, stating that he had applied for and obtained a grant from the Governor of Mauritius of fifty acres of land in the Forêt Noire for the purposes of the Liberated African Institution in the Seychelles, subject to certain conditions. The Committee thankfully accepted the grant of land made by the Governor of Mauritius, on the conditions agreed upon with Mr. Chancellor.

The Committee received with much regret an intimation from their Calcutta

Secretary, the Rev. E. C. Stuart, then at Sydney, that he was not in a fit state of health to think of resuming work in India, and recorded the following Resolution:—"That the Committee cannot receive the medical opinions as to the state of Mr. Stuart's health, and his inability to resume work in India, without recording their sense of the great assistance which Mr. Stuart has been able, during his connexion with the Society in North India, to give to the North India Missions, and of the heavy loss which his withdrawal must be to these Missions." They also requested the Secretaries to convey to Mr. Stuart the assurance of their continued affectionate sympathy; and adverting to the importance of still retaining Mr. Stuart's services for the work of the Society in a climate which might suit his health, the Secretaries were asked to consider and report whether some suitable sphere might not be offered to Mr. Stuart's acceptance in connexion with the New Zealand Mission.

The Committee also directed that their thanks should be given to the Rev. J. Welland, for the zeal and ability with which he had discharged the duties of Officiating Secretary of the Calcutta Corresponding Committee since Mr. Stuart's removal from the Mission, and that he be requested to accept the post of Secretary of the Calcutta Corresponding Committee, and be also appointed to the Incumbency of the Old Church in Calcutta.

The Committee, on the request of Bishop of Moosonee, agreed to request the British and Foreign Bible Society to print an edition of the New Testament in Moose Cree, for the use of the Indians in that district.

*Committee of Correspondence, Jan. 4th.*—A letter was read from the Archbishop of Canterbury, dated Addington Park, Dec. 21st, stating that the Bishop of Madras had expressed his wish that Drs. Sargent and Caldwell should be consecrated as Bishops, to act under him in the Diocese of Madras; that the Principal Secretary of State for India had intimated the willingness of Her Majesty's Government to sanction the consecration of such Bishops, the Bishop of Calcutta having signified his concurrence; and stating his own readiness to proceed in the matter as soon as he was satisfied that an income sufficient for the support of such Bishops was forthcoming, and requesting to know what financial arrangement the Society were ready to make with the view of promoting this object. The draft of proposed letter in reply to the Archbishop's, stating that the Committee were prepared to guarantee an adequate stipend to Dr. Sargent as long as he remained a Missionary of the Society, was read and approved; and the Secretaries were directed to take an early opportunity of bringing before the consideration of the Committee the question whether any, and if so what, steps should be taken (1) in reference to the future introduction of a Native Episcopate into the Native Christian Churches of India, and the further development of self-government and self-support in those Churches; and (2) in reference to the proposal for establishing Missionary Bishoprics in India, in addition to the Suffragan Bishoprics of Dr. Sargent and Dr. Caldwell.

The Committee sanctioned the return to England of the Rev. E. Sell, *vid* Constantinople, in order that he might have the opportunity of intercourse with Missionaries who have had experience in the Mohammedan controversy.

On the application of the Rev. T. Sathianadhan, the Native Missionary at Madras, the Committee made a grant of books to the value of 20*l.* for the use of the Library of the Lecture Hall at Madras.

On the recommendation of the Che-kiang Conference held at Ningpo, Nov. 5th and 6th, 1875, the Committee sanctioned the ordination of three Native Catechists, Wong Yiu Kwong, O Kwong-yiao, and Dying Ts-sing.

*Extract of Letter from the Rev. W. S. Price, dated Frere Town, Mombasa, December 6th, 1875.*

"OUR work here is steadily progressing, and the colony assuming a more settled condition; but it is up-hill work. A freed-slave colony is not a popular institution in this part of the world, and there is a clique of miserable Suahelis, who seem to wish for nothing less than that the earth would open and swallow us up. Just now the town is in a state of feverish excitement, owing to rumours of an invasion by Ibrahim Pasha. This, however, would scarcely affect Frere Town, further than by crowding it with timid refugees from Mombasa.

"You will be interested in hearing that Jacob has come from Rabbai, and this week entered upon his duties here as schoolmaster, with nearly a hundred little boys and girls, who don't know their right hand from their left."

## NOTES OF THE MONTH.

### DEPARTURE OF MISSIONARIES.

*East Africa.*—The Rev. Harry Kerr Binns and Mr. John William Handford embarked at Southampton on Dec. 9, 1875, for Mombasa.

*North India.*—The Rev. George Backhouse Durrant, B.A., and Mrs. Durrant embarked at Victoria Docks on Jan. 15 for Calcutta.

*South India.*—The Rev. James S. Stone embarked at Victoria Docks on Jan. 15 for Madras.

## Contribution List.

*From December 11th, 1875, to January 10th, 1876.*

In this List are acknowledged all sums paid or remitted to the Parent Society in London, as follows:—

*From Associations—all sums.*

*Collections of 10s. and upwards.*

*Benefactions and Legacies of 5l. and upwards.*

Smaller sums, Annual Subscriptions, and Payments made to Local Associations, on account of the General Fund, are acknowledged in the Annual Report.

Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

\*.\* All Post-Office Orders should be drawn on the General Post-Office, London, and made payable to "Edward Hutchinson, Esq.," the Lay Secretary.

### ENGLISH ASSOCIATIONS.

Bedfordshire: Ampthill .....	10	2	6	Edlesborough.....	5	15	0
Houghton Regis .....	1	17	4	Hanlope-cum-Castlethorpe .....	3	3	6
Podington .....	8	8	7	Lee .....	6	13	4
Westoning .....	7	13	8	Lillingstone Lovell.....	1	8	8
Berkshire: Bourton .....	1	19	0	Marsh Gibbon .....	14	7	4
Letcombe Regis.....	5	15	6	Great Missenden .....	6	5	3
Reading.....	235	12	1	Shenley .....	3	0	0
Wargrave.....	18	1	0	Stony Stratford .....	11	6	2
Buckinghamshire: Aston Abbots .....	11	9	0	Waddesdon .....	2	7	0
Bierton .....	3	14	0	Wendover .....	8	2	0
Cheesham .....	22	3	9	Wing .....	5	2	0
Drayton-Beauchamp .....	5	9	4	Winslow.....	11	10	0
				Cheshire: Bowdon.....	172	14	7

Burleydam .....	7 10 0	Lee .....	13 11 4
Byley .....	17 0	Milton next Gravesend: Christ Church .....	6 8 6
Cloughton: Christ Church .....	43 0 0	Sevenoaks and Neighbourhood: .....	5 0
Crewe Green .....	2 10 0	Sundridge .....	2 4 0
Delamere .....	7 1 2	Smarden .....	300 0 0
Letchford: St. James' .....	44 9 6	Tunbridge Wells and Neighbourhood .....	3 13 4
Malpas-cum-Whitewell .....	34 9 3	Yalding: St. Margaret's, Collier-st. ....	
Middlewich .....	21 14 2	Lancashire:	
Minshall Vernon .....	1 16 6	Lancaster and N. Lancashire .....	400 0 0
Moreton .....	18 7 6	Liverpool and S. W. Lancashire .....	1 13 4
Nantwich .....	6 18 6	Accrington, &c. ....	5 0 0
Poynton: Parish Church .....	9 11 5	Colne: Christ Church .....	31 18 7
Stockport .....	28 0 0	Haslingden .....	29 13 0
Wrenbury .....	46 3 10	Ince .....	6 5 0
Cornwall: Marazion: All Saints' Chapel .....	1 11 0	Lowton .....	29 9 4
Rame .....	2 12 0	Penwortham .....	2 0 0
Truro: St. George's .....	1 0 0	Stalmine .....	10 16 0
Cumberland: Gosforth .....	7 8 0	Warrington: St. Paul's .....	11 7 6
Keswick: St. John's .....	20 14 3	Worsthorne .....	45 0 0
Derbyshire: N. W. Derbyshire .....	25 0 0	Leicestershire: Ashby-de-la-Zouch, &c. ....	17 4
Alderwasley .....	1 1 0	Frowlesworth .....	6 19 0
Findern .....	6 9 0	Harby .....	1 12 6
Norbury .....	1 7 6	Lowesby .....	2 8 0
Devonshire: Devon and Exeter .....	260 0 0	Marston Trussell .....	1 13 6
Blackawton .....	19 6	Lincolnshire: Appleby .....	5 5 0
Fremington .....	1 6 0	Barrowby .....	1 1 0
Hatherleigh .....	2 17 0	Belleau .....	1 0 0
Lee .....	1 1 6	Cadney .....	1 8 1
South Molton .....	19 14 6	Dunaton .....	1 10 0
Morchard Bishop .....	3 6 6	Great Grimby .....	1 2 9
Northam .....	20 12 2	Kedington .....	1 0 0
Shebbear .....	1 10 8	Kirkby on Bain .....	4 8 3
Sheepwash .....	1 7 4	Langrville and Thornton le Fell .....	4 5 0
Silverton .....	2 8 0	Linwood .....	268 10 2
Dorsetshire: Compton Valence .....	3 15 8	Louth: Holy Trinity .....	2 10 0
Langton Herring .....	1 7 9	Osgathorpe .....	1 12 10
Lyme Regis .....	5 5 0	Stewton .....	1 7 5
Milbourne: St. Andrew .....	1 13 0	Weston: St. Mary's .....	
Minterne .....	3 10 0	Middlesex: City of London:	
Portland: St. Peter's .....	6 10 2	St. Stephen's, Coleman Street .....	43 3 5
Shaftesbury: St. James' .....	6 18 1	Acton .....	16 18 0
Durham: Hawthorn .....	7 8 0	Ashford: West London Schools .....	1 8 0
Seaham Harbour .....	10 6	Bancroft's Hospital .....	2 4 2
Essex: Birdbrook .....	1 5 1	Bethnal Green: St. Bartholomew's .....	4 9 1
Dunmow District .....	50 0 0	St. James the Less .....	19 1
Epping: St. John's .....	9 15 0	Bloomsbury .....	23 9 3
Felstead School .....	2 18 9	St. George's .....	23 0 0
Gestingthorpe .....	11 4 5	Chelsea: St. Matthew's Temporary	
Horndon-on-the-Hill .....	4 10 10	Church .....	1 13 6
Lindell .....	2 14 0	Edgeware .....	4 5 0
Mount Bures .....	2 1 0	Fulham: Parish Church .....	2 17 3
Rochford District: Southend .....	100 0 0	Haggerston: St. Paul's .....	4 0 0
West Tilbury .....	2 2 2	Hayes .....	7 8 11
Gloucestershire: Chipping Campden .....	18 9 5	Horton: St. John's .....	1 9 9
Mickleton .....	17 4 1	Islington .....	150 0 0
Quenington .....	30 0 0	Kensington: St. Mary Abbott's .....	71 15 0
Stroud .....	270 0 0	Kilburn: Holy Trinity .....	44 8 11
Tewkesbury, &c. ....	27 0 0	Juvenile Association .....	8 6 6
Hampshire: Alton .....	10 15 0	Limehouse: St. Anne's .....	7 0 0
Farley-Chamberlayne .....	2 10 0	Malda Hill: Christ Chapel .....	65 0 0
Gosport: St. Matthew's .....	9 7 0	Notting Hill: St. John's .....	22 18 10
Lymington .....	8 19 9	Paddington: St. Andrew's .....	17 13 3
Southampton, &c. ....	230 0 0	St. Saviour's .....	4 9 6
Isle of Wight: Bembridge .....	1 3 2	St. George's, Tufnell Park .....	62 9 10
Newchurch .....	3 0 0	St. James', Norland Square .....	1 1 0
Wroxall .....	2 10 0	St. John's Wood, &c.: Kilburn: St.	
Yarmouth .....	9 3 5	Mary's .....	41 7 7
Channel Islands: Guernsey .....	50 0 0	St. Mark's, Regent's Park .....	21 15 7
Herefordshire .....	60 0 0	St. Mary's, Spital Square .....	10 0 0
Donnington: Parish Church .....	1 10 0	St. Saviour's, Fitzroy Sq., Juv. Assoc. ....	8 10 2
Hertfordshire: Aspenden .....	1 17 6	St. Thomas', Portman Square .....	6 6 6
Buckland .....	3 5 9	Somers Town: Christ Church .....	5 3 2
St. Alban's: Christ Church .....	90 0 0	Stepney: St. Benet's .....	1 12 0
Walden: St. Paul's .....	10 4	Westminster: St. James the Less .....	17 6
Kent: New Beckenham. St. Paul's		Monmouthshire: Llansey .....	3 0 0
Juvenile Association .....	1 9 10	Raglan .....	9 7 6
Belvedere: Ladies' Association .....	5 13 9	Norfolk: Heigham .....	3 3 0
Benenden .....	16 3 4	Methwold .....	3 1 6
Bexley: St. John's .....	23 1 8	Northamptonshire: Aldwincle: All Saints' .....	3 1 6
Blackheath: Ladies' Association .....	82 2 0	Dingley .....	1 18 8
Bredhurst .....	11 0	Pitsford .....	2 6 0
Bromley .....	51 16 10	Thrapston .....	18 6 6
Deptford: All Saints' .....	17 2 7	Wappenham .....	3 10 0
St. John's .....	55 6 9	Nottinghamshire: Mansfield Woodhouse .....	

Southwell.....	22	19	11
Sutton in Ashfield.....	4	4	11
Oxfordshire: Aston Sandford.....		1	0
Great Rollright.....	4	16	9
Shropshire: Burwarston.....	1	10	0
Hodnet.....	23	14	0
North Lydbury.....	50	16	6
Prees.....	4	4	0
Whitton Chapel.....	10	0	0
Somersetshire: North Somerset.....	34	10	2
Babington.....	1	7	0
Clevedon.....	5	7	0
Combe Florey.....	3	0	0
Frome.....	71	8	3
Trent.....	6	5	0
Wedmore.....	23	0	0
Staffordshire: Barton-under-Needwood.....	20	2	7
Brewod.....	3	19	3
West Bromwich: St. Peter's.....	4	1	0
Penton.....	20	0	0
Hixon.....	1	15	0
Kinver.....	3	7	7
Pastingham and Patehall.....	16	16	6
Pekridge.....	27	18	5
Rolleston.....	11	10	2
Smethwick: Old Church.....	3	14	6
Stoke-upon-Trent.....	10	9	2
Uttoxeter.....	14	3	6
Wednesbury: St. John's.....	5	0	0
Wiggington.....	28	9	6
Wolverhampton: Wombourne.....	5	0	0
Suffolk: Helmingham.....	4	0	0
Newton.....	1	6	0
Wickhambrook.....	10	4	2
Worham.....	1	1	0
Surrey: Balham and Upper Tooting.....	28	9	4
Battersea: St. Luke's.....	4	10	9
St. Mary's.....	4	4	9
Bermondsey: St. James'.....	13	17	1
St. Anne's.....	6	2	6
Blindley Heath.....	7	6	2
Great Bookham.....	5	0	0
Brockham.....	12	14	0
Chartsey.....	16	18	11
Epsom.....	19	15	0
Kingston and Vicinity: Ham.....	24	18	0
Kingston-on-Thames: St. John's.....	26	13	6
Southwark: St. Jude's.....	12	12	0
St. Saviour's.....	1	12	5
Streatham Common: Immanuel Church.....	87	6	5
Walton-on-Thames.....	7	12	6
Wimbledon: Holy Trinity.....	2	14	7
Wotton.....	1	10	0
Sumex: Ashburnham and Penhurst.....	3	9	0
Lower Beeding.....	1	5	5
Crowhurst.....	5	1	2
Easebourne.....	10	4	6
Framfield.....	1	11	10
Keymer: St. John the Evangelist, St. John's Common.....	3	14	6
Kingston-by-Sea.....	8	18	7
Lymington.....	2	16	5
Warwickshire: Leamington.....	22	10	5
Meriden.....	12	12	8
Westmoreland: Crosby Ravensworth.....	3	10	0
Orton.....	6	19	2
Wiltshire: Bishop's Cannings.....	3	15	0
Bramshaw.....	4	12	2
Burbage.....	2	11	0
Edington.....	6	10	0
Ham.....	1	3	6
Salisbury.....	35	4	10
Sedgeshill.....	1	0	0
Seend.....	1	6	7
Warminster.....	30	0	0
Wootton Bassett.....	3	0	3
Worcestershire: Cookley.....	3	7	1
Far Forest.....	1	1	0
Grimley and Hallow.....	5	1	0
Hayley Church Union.....	11	15	0
Redmore.....	2	8	5
Worcester.....	5	0	0
Yorkshire: Aysgarth.....	4	16	4
Birstall.....	2	2	0

Coverham.....	6	0	0
Cundall with Norton-le-Clay.....	3	3	6
Dewsbury.....	8	13	6
Driffield.....	40	0	0
Goole and Vicinity.....	19	0	0
Hawes.....	11	13	2
Kettlewell.....	1	14	0
Middleham.....	9	14	6
North Cave, &c.....	7	0	0
Patrick Brompton.....	2	0	6
Pontefract.....	75	0	0
Scarborough.....	45	0	0
Skirpenbeck.....	17	6	6
Sutton-on-the-Forest.....	2	19	5
Wath-upon-Deane.....	4	2	0
Wilton.....	29	12	0

## ASSOCIATIONS IN WALES.

Anglesey: Llanvachreth, Llanenghenedl, and Valley.....	2	0	0
Carmarthenshire: Llanstephan.....	8	0	0
Carnarvonshire: Llandudno: St. George's.....	10	15	10
Denbighshire: Llantysilio.....	10	15	10
Rosset.....	12	3	9
Glamorganshire: Glamorgan: St. Andrew-in-the-Vale.....	1	1	0
Llantrisant.....	2	3	4
Penlllyn.....	1	0	0
Merionethshire: Aberdovey.....	7	16	6
Maentwrog.....	1	16	0
Montgomeryshire: Llandrinio.....	18	16	10

## SCOTLAND.

Crieff: St. Columba's Church.....	33	9	5
Edinburgh Diocesan Association.....	44	1	4

## IRELAND.

Hibernian Auxiliary.....	1300	0	0
--------------------------	------	---	---

## BENEFACTIONS.

A. B.....	150	0	0
Allan, R. M., Esq., Newcastle-on-Tyne.....	10	0	0
Arbuthnot, H. R., Esq., Gt. St. Helen's.....	20	0	0
Armitage, Rev. F. J., Casterton.....	50	0	0
Belmore, Earl of, Castle Toole (incl. 12l. 10s. for India).....	25	0	0
Bentley, James, Esq., Cheeshunt.....	10	10	0
Bishop, F., Esq., Onslow Gardens.....	10	0	0
Buxton, Sir T. Powell, Bart.....	100	0	0
Collet, M. W., Esq., Founder's Court.....	15	0	0
Digby, G. D. W., Esq., by Messrs. Hoare.....	25	0	0
Esdalle, E. J., Esq., Cothelstone.....	40	0	0
E. S. N.....	50	0	0
Frankham, Miss, Fairfield.....	10	0	0
Garland, Rev. T. L., Little Eaton.....	5	0	0
Harden, Mrs. J. W., Stapenhill.....	5	0	0
H. H. H.....	100	0	0
Hoare, R. G., Esq., Newcastle-upon-Tyne (for China).....	25	0	0
Hubbard, W. E., Esq., Leonardalee.....	500	0	0
Hubbard, W. E., jun., Esq., Leonardalee.....	50	0	0
J. G. W.....	12	10	0
In Mem. F. B. S.....	24	2	5
Kemble, Mrs. Henry, Camberwell.....	100	0	0
Lake, John J., Esq.....	5	0	0
Langston, Rev. S. H., Dorking (for Africa).....	10	0	0
Millar, Mr. and Mrs., Kensington Gardens Square.....	5	0	0
Nairn, Miss, Wetheral.....	20	0	0
Nicholl, Mrs. Vincent, Oakwood.....	21	0	0
Price, Mrs., Buiith.....	5	5	0
Roberts, Wm., Esq., Manchester.....	60	0	0
Sellwood, Frank, Esq., Collumpton.....	20	0	0
Strickland, Jacob, Esq., Clifton.....	5	0	0
Trench, Mrs., Liverpool.....	5	2	6
Thankoffering, Anonymous, Ps. xc. l.....	10	0	0
Thankoffering from one who has recently recovered from a severe illness.....	5	0	0
Whidborne, G. F., Esq.....	10	0	0

## COLLECTIONS.

Ballantine, Mrs., Hammersmith.....	18	0	0
------------------------------------	----	---	---

Bilderbeck, Mrs., by Rev. J. Bilderbeck	11	9	St. Pierre les Calais .....	7	4	10
Church of England Young Men's Society:			Italy: Milan .....	5	0	0
Camberwell Branch, by S. W. Vinicombe, Esq. ....	3	3	Naples .....	5	8	0
Collection Box of a dear departed Child, by Mrs. L. H. ....	3	17	Newfoundland: Topsail .....	4	0	0
Cotton Hall Missionary Box, by Mrs. Wakeman .....	2	1	New Zealand: Nelson .....	8	14	0
Etches, Miss M. E., Randolph Cliff, Edinburgh .....	3	15	Prussia: Dusseldorf .....	17	5	6
Henty, Mrs. ....	17	3				
Humphreys, Miss, Walcot .....	18	0				
Jones, Mrs. Champion, Contents of Missionary Box for 1875 .....	15	0				
Kilnwick, Yorkshire, School Children, &c., by Miss M. Grimston .....	1	1				
Knox, Edward, Lucy, and Alice, Falmore, Upper Norwood .....	2	0				
Martyrs' Memorial Church Sunday School, Clerkenwell, by Rev. B. O. Sharp .....	3	17				
Mynors, Aubrey B., Llanwarne Rectory, Ross .....	19	0				
Pepper, Miss Edith, Worth .....	2	1				
Rendall, Miss, Rosoman Buildings, Islington Green .....	1	15				
Roshier, Miss, St. John's Wood Road .....	1	14				
St. Andrew's, Newington, Sunday School, by A. J. Humphreys, Esq. ....	2	15				
St. Ann's, Brookfield, Sunday School, by Rev. G. S. Bam .....	1	10				
St. Mary's Sunday School, St. George's-in-the-East .....	12	0				
St. Paul's, Hounslow Heath, Sunday School, by Mrs. Keys .....	3	3				
St. Stephen's, South Kensington, Sunday School, by Mrs. R. Henry .....	1	11				
Sawyer, E. W., Esq., Hammoon .....	3	0				
Servants at 96, Harley Street, by Mrs. Clarke .....	1	4				
Stevenson, Mr. Benjn. Speck, Aldborough	16	3				
Vivian, Mrs. ....	15	7				

## LEGACIES.

Christie, W. P., Esq., <i>vide C. M. Record</i> , Nov. 1875. ( <i>Government indemnity for loss of casual rights</i> ) .....	1279	13	5
Sinclair, Venerable Archdeacon, late of Kensington: Exors., Rev. W. Sinclair, A. and G. Sinclair and G. Silk, Esqrs. ....	225	0	0
Spencer, Mrs. Georgiana Mary, late of Norwich: Extri., Miss G. E. Bignold .....	19	19	0
Winsor, F. A. Esq., <i>vide C. M. Record</i> , Nov., 1875 ( <i>share of residue</i> ) .....	1800	0	0

## FOREIGN CONTRIBUTIONS.

Asia Minor: Kadikeny .....	3	9	0
Australia: Sydney .....	66	18	2
Western: Geraldton .....	3	0	0
France: Biarritz .....	12	18	0
Cannes: Christ Church .....	55	5	0
Corica: Ajaccio .....	9	8	1
Lyons .....	12	1	0

EAST AFRICA FUND.					
A. M. P. ....	5	0	0		
Bannermann, Mrs., Parkham Hall .....	5	0	0		
Braithwaite, J., Esq. ( <i>Family collection</i> ) ..	20	0	0		
Carter, Edward, Esq., Birmingham .....	10	0	0		
Cookson, Miss, Eastgate .....	50	0	0		
Coote, Rev. Algernon, Dungarvan .....	5	0	0		
Deverell, John, Esq., Purbrook Park .....	100	0	0		
Dillwyn, Mrs. S. A., Bath .....	30	0	0		
Evans, Miss, Sheffield Terrace .....	50	0	0		
Fisher, James, Esq., Radford Works .....	50	0	0		
Garland, Rev. T. L., Little Eaton .....	5	0	0		
Grant, Col. and Mrs. J. A., Nairn .....	100	0	0		
Gratton, Miss, Chesterfield .....	5	0	0		
In Memoriam .....	100	0	0		
Lancashire: Didbury, by Rev. W. J. Kidd	7	6	6		
Leycester, Miss C., by Messrs. Gosling and Sharpe .....	5	0	0		
Lushington-Tilson, Rev. Sir Tilson Marsh	10	0	0		
Peters, Rev. T., Eastington .....	20	0	0		
Phelps, Rev. W. W. ....	5	0	0		
Price, Rev. H. H., Clifton Down .....	10	0	0		
R. D. W. ....	30	0	0		
Strachan, Mrs., Clifton .....	25	0	0		
Tribute to the memory of Livingstone ..	10	0	0		
Trye, Rev. J. Rawlin, Witcombe Rectory	50	0	0		
Ward, Mrs. T. Le Hunte, Ardamine .....	5	0	0		
Williams, Mrs. Molyneux, Tunbridge Wells .....	100	0	0		
Wright, Rev. Henry .....	300	0	0		

## HENRY VENN NATIVE CHURCH FUND.

Abinger, Lady Elizabeth .....	10	0	0
Gray, William, Esq., York .....	10	0	0
Hornbuckle, Miss .....	10	0	0
Pelham, Lady Henrietta, Chester Square	10	0	0
Wright, Rev. Henry .....	50	0	0

## VICTORIA NYANZA FUND.

Bath Abbey .....	16	13	5
Brock, Rev. Mourant, Mentone .....	5	0	0
Buxton, Sir T. Fowell, Bart. ....	100	0	0
Claines .....	6	13	0
Collet, M. W., Esq., Founder's Court .....	10	0	0
Croydon: St. Matthew's .....	6	1	7
Farington, Miss S. M., Worden .....	5	0	0
France: Mentone: Christ Church .....	7	4	0
Friend, by Rev. J. Venn .....	100	0	0
Gosse, Mr. and Mrs. P. H. ....	10	0	0
Hadden, The Misses, Guildford, by B. Bailey, Esq. ....	20	0	0
Leamington .....	39	1	6
Maxwell, Miss E. J. ....	25	0	0
Thankoffering for Restored Health .....	10	0	0
Upton: St. Mary Magdalene's .....	10	2	11

The Secretaries thankfully acknowledge the receipt of—

A Box of Clothing, &c., for the Missions, from the Ulverstone Missionary Working Party (per Mrs. Jomini).

A Box of Fancy Articles for Rev. C. T. Hoernle, Mirut, from the Ladies' Working Society, Bexley (per Miss Fontaine).

The Secretaries have much pleasure in informing "Working Parties," and other friends, that all articles of clothing intended for gratuitous distribution among the Indians of North-West America are now admitted duty free. It is, however, necessary that full invoices of articles sent should be furnished in duplicate.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

---

THE RELATIONS OF MISSIONARY SOCIETIES TO  
NATIVE CHURCHES.



HERE has very recently sprung up a cry among us that the missionary work of the Church of Christ should be undertaken by the Church. We say advisedly, very recently, because, although it was raised about forty years ago, it died away so completely, and smote so feebly upon the ears of those to whom it was addressed, that it might have been an unmeaning and inarticulate sound. Industrious efforts are now being made to revive it, and to stimulate, amidst our languid and indifferent congregations, a sense of this responsibility to the heathen. It is no concern of ours to speculate upon what may be the more particular motives of those who are urging on this endeavour; it will be more simple as it is more reasonable to assume that they have but one desire, and that they are labouring "*ad maiorem Dei gloriam*."

Now it has been calculated, in an appeal which has come under our notice, that there are, of one sort or another, 40,000 congregations in England, and that not nearly 2000 labourers from our country are engaged as Missionaries, so that probably more than 38,000 congregations have not one single representative in the Mission-field; most of them probably never have had one. This, however, would very imperfectly describe the apathy and listlessness which exist upon this subject throughout the length and breadth of England. If, beyond the limits of a few highly-favoured parishes, one were in a position to visit from house to house and to ascertain the amount of interest in and knowledge of missionary questions possessed by the owners of them, the result would be most astounding to the enthusiasts who imagine that the "Church" takes any interest in what is asserted to be the Church's work. Of Dissent we say nothing, because it is not our business to judge those who have separated themselves from us; but if the investigation were restricted within narrow bounds, and confined to the clergy alone, we have no hesitation in asserting that even among them, speaking of them as a body, there is neither acquaintance with the subject nor intelligent interest in it. If they have any zeal, it is not zeal springing from knowledge, but oftentimes the reverse. Should any one doubt these statements, he has merely to go into ordinary society and broach the subject, or attend a rudidecanal meeting or conference of the clergy, and ascertain by personal inquiry how far what we have put forward is correct. And yet these clergy and laity constitute the "Church"! We do not mean to say that they are wanting in their duties in their respective

parishes; the large majority are decidedly the reverse; often they are laborious and indefatigable workers, but they have no time, but they have no knowledge, but they are often unconvinced about the necessity of doing anything for the heathen abroad while there are heathen at home. *Fiat experimentum.*

It was not so in the beginning. Then every Christian was a Missionary. Christ's followers were individually and collectively "ambassadors for Christ" and "fellow-workers with God." Then the Church *bonâ-fide* did the work of the Church. Even in times of persecution, they that were "scattered abroad went everywhere preaching the Word." But this did not last. What was the duty of all became the privilege of a few. Sometimes those whose hearts and sympathies were aroused formed themselves into ecclesiastical corporations with ecclesiastical sanctions; sometimes when these sanctions were withheld they worked without them—and this in all ages. But in all cases they were eclectic societies of believers, having a common object, which was not participated in by the mass of professing Christians. Missionary Societies, as we term them, are no novelty. In some form or another they have existed within the pale of all Churches which are not altogether dead, ever since iniquity began to abound within the Church, and the love of many for the Lord Jesus has waxed cold. It is a glorious vision that the Church should awake, put on her strength, put on her beautiful garments, shake herself from the dust, and go forth into all regions, so that "all the ends of the earth shall see the salvation of our God." Like the godly discipline mourned over in our Communion Service, "it is much to be wished," but until it arrives and the "Church"—not individuals within the Church, whether cleric or laic, working in committees or coteries—is one vast missionary body, preaching the Lord Jesus Christ as with the voice of many waters, it seems of paramount importance to define aright the functions of Missionary Societies which are doing the work, while outsiders are speculating about it, or making feeble and desultory efforts in its behalf.

One important topic we would wish to put forward for consideration. In the midst of general apathy Missionary Societies have been instrumental in gathering out of the heathen Native Churches. These have attained different degrees of magnitude, and are of different degrees of stability. Many of them, however, in India especially, are of that importance that it becomes requisite to consider what ought to be the future relations of Missionary Societies to them. They have hitherto been to them as nursing mothers: is it time for the children to be weaned? It may help to an elucidation of these matters if we recur to the past.

If, then, we revert to Holy Scripture, we confessedly meet with what differs wholly from our present practice. Then Apostles and evangelists were sent forth, who went throughout the length and breadth of the habitable world, and within comparatively a brief period made proclamation everywhere of the advent of our Lord Jesus Christ; they preached, in every town and village through which



they passed, repentance and faith in Him. When they had done this as they conceived thoroughly, their mission was fulfilled; they did not settle down in particular places, but, after committing their doctrine to faithful men who were able to teach others, and ordaining elders in every city, they passed on to the regions which were beyond. Even Timothy and Titus, in Ephesus and Crete, after some stay were recalled by St. Paul. There is no trace of the establishment of any institutions for the education of the young, or any attempt at what we would call church-building, or of any of that complex machinery which we deem essential. So far from sending money or supplies to these Missions, it seems to have been a fundamental principle that the Missions should from the very outset minister to the necessities of those from whom the knowledge of their salvation came.

Are we, therefore, with these statements before us, unreservedly to condemn our present system, or to precipitate ourselves blindly into what was beyond a doubt primitive practice? Such a proceeding would be, we conceive, injudicious in the extreme. The circumstances of the two cases are wholly different, though the chief means to be employed, and the results to be obtained, are identical. It is still by "the foolishness of preaching that those who believe are saved." The salvation through the one only "name given under heaven among men whereby we may be saved" is the one only result to be sought. But we can no longer send forth men gifted with inspiration, to whose message God Himself bears witness "both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His will." Nor do we send them to persons in some measure by previous knowledge and training prepared to receive their message. Our Missionaries do not go into synagogues and to multitudes already familiar with Bible truth, as the Jews were in the time of the Apostles. They carry a new revelation to idolatrous nations mad upon their false gods. Multitudes of the Jews opposed the Apostles fiercely, but there is abundant evidence that proselytes to Christianity were gathered out from among them; and no doubt in many ways God's ancient people at that time were, although in much blindness and with much prejudice, already witnesses after a fashion for Him. On the other hand, many advantages which we possess in the way of countenance on the part of authorities and freedom from persecution facilitating settlement, as well as pecuniary means, were wanting to the men of old: these we now enjoy.

Both for good and for evil there is therefore a change in our days, and it must needs be that in the exercise of Christian discretion we should accommodate our plans to it. It is not supposed or maintained that the organization of our missionary schemes is perfect, and not susceptible of improvement; but in many important respects it has worked well and successfully. When a better is supplied, and has proved its superior efficiency, it will be wise to adopt it. Till then, it would be foolish to relax endeavours which answer well. Railroads may be an improvement upon the old coach-roads which formerly

supplied the traffic of England, but it would have been folly to let the latter fall out of repair till the former were in fully working order.

Assuming, then, the value of our present organizations, a question is now rising up out of the very success of their efforts, and that is—What should be the relation of Missionary Societies to Native Churches? It is not one to be decided in an off-hand manner, for it is complicated with many considerations requiring much thought and anxious deliberation. Some one or two points, however, may be touched upon in this paper with profit. While it may fairly be allowed that in modern times, at the first commencement of missionary effort, it is becoming that wealthy Christians in settled Churches should not content themselves merely with sending forth Evangelists, but should commend the Gospel to the heathen by such gifts as they possess—poor substitutes, after all, for those at the disposal of the Apostles—it does seem important that great care should be taken that a habit of dependence on foreign aid should not unduly be fostered. Possibly, at the outset, there may have been occasionally error in this direction in time past, but of late years great and successful effort has been made to encourage independent exertion. The present condition of the Sierra Leone Church, contrasted with what it was, and Bishop Crowther's Mission up the Niger—a purely Native missionary agency—testify to the hearty recognition of this principle. In our more advanced Indian Missions, by the organization of Native Church Councils and the eliciting of Native contributions, a similar spirit of independence is steadily being evoked. We hope that with the consecration of the new Bishop for Tinnevely this may be furthered yet more, and that the time may not be far distant when, beyond some model training establishments for the impartation of superior theology and higher literature, the Native Church in these regions will become independent of foreign support. This step should not be unduly precipitated, but we question how far the tone of Native Christianity will ever be thoroughly healthy until it is the spontaneous product of Native thought and energy, working mainly, if not exclusively, through Native channels. When this culminates in a Native Episcopate, the work, so far as man is concerned, will be completed, and for weal or for woe the relation will and then ought to be between the Native Christians and the true God whom they have been taught to worship.

Meanwhile gentle but gradual withdrawal should be effected if the Native Church is to walk alone and upright. The number of European Missionaries should be as far as possible diminished, and the number of Native Pastors be increased: resources should be looked to from within, and not from without. Moreover, the utmost care should be taken that the burden eventually to be imposed upon the Native congregations should not be made heavier than is absolutely necessary. Except in solitary instances, there should be no attempt at Europeanizing Native Pastors. There may be here and there cases like that of Bishop Crowther, where European training is invaluable, and productive of infinite advantage to missionary work among the heathen. It is, we rejoice to know, the rule with the Church Missionary Society that this should not be attempted except in isolated instances. We do not think

that there is a Native Pastor in the Indian Church connected with the Church Missionary Society who has been in England; nor has there been one trained in Bishop's College, Calcutta, which, fatally for its usefulness, strove to reproduce the forms and fashions and modes of English collegiate life to an extent that was at one period most ludicrous among Native students. Stipends, therefore, should be calculated rather with a view to what the Native Church will probably contribute rather than to what a foreign society can afford to pay.

Another very important point is that the Native Church should not be oppressed with the charge of costly buildings raised by foreigners, which it would be wholly beyond their power to keep in repair. In this matter primitive practice deserves more consideration than it often receives. Of course it is not pretended by anybody that the first Apostles and Evangelists built churches or schools, or had any distinct places to worship in. Rooms available for the purpose were used as opportunity offers. The learned Bingham has laboured hard in the face of conflicting evidence, and often upon the strength of authority which his candour admits is unreliable, to make out that there were places set apart for public worship in the first and second centuries of Christianity; still it may be conceded that it is not unnatural or unreasonable to suppose that there were places which were habitually frequented by primitive Christians for devotional purposes, and gradually appropriated to this special use. But it would be difficult to prove that, before the time of Constantine, churches at all corresponding to our idea of what churches ought to be existed, unless it might have been some isolated structure. Indeed, from the accounts given of the churches in Britain and Cyrene and Lybia, even after what may be termed the settlement of Christianity and the erection of Episcopal sees, the churches were made of wood and thatched. With the increase of Christianity more ornate edifices were introduced by the piety, and still more frequently by the superstition, of those who worshipped in them. It is the remark of Bingham that "in the first conversion of any nation the churches were always answerable to the state and condition the converts were in." This was practical wisdom, and should as far as possible be adhered to now, if Native Churches are to have an independent future.

We are not, therefore, disposed to endorse a well-meaning but not over-judicious effort which was attempted some years ago. A handsome sum of money was collected for a painted window: it was entrusted to the Bishop heading the new Mission. The cathedral for which it was intended was not yet built, nor was it indeed certain where it was to be built; we believe it never yet has been erected, but probably the window has found a temporary resting-place somewhere. Even Euelpides and Peisthetairos, when setting out to found Nephelococcygia, would have hesitated about such an incumbrance; how much more should there be an abstinence from such superfluities in Missions supplied from English resources! If Native piety finds the adjuncts of costly churches and lofty cathedrals essential, and should feel disposed to erect and maintain them, they might be an evidence of the hold which their religion has upon them just as the masses of Cillumbrum and Madura testify to

the dominion of idolatry over its votaries. But to be of any value, even in this respect, they should be the fruit of Native munificence. Otherwise, costly buildings erected by foreign intervention, out of foreign resources, would only serve to retard the freedom of the Native Churches. When, too, it is borne in mind that in countries like India the aggregation of mud huts, which constitutes a village or town, perpetually disappears, and only a temple remains to be dug out with difficulty in spots where there are no longer worshippers, the folly of erecting buildings beyond what are absolutely indispensable for the ordinary decencies of worship is painfully conspicuous. Old Goa, with its glorious shrines deserted and forsaken, is a memorable case in point. Any one acquainted with India knows that it is no solitary case, even in Missions of later date, although probably it is the most conspicuous instance of lavish expenditure wasted upon ephemeral display.

It is wise jealousy, therefore, which discourages building beyond what is indispensable for the decent service of God, for the maintenance of schools, and for the due preservation of the health of Missionaries. Even the present edifices, although the Society has been most watchful in its expenditure upon them, may yet prove too much for the resources of a Native Church, and might in some cases have to be got rid of or be allowed to fall into decay. There does not seem any adequate reason why we should build churches for Natives more than houses. If they want them, and as they want them, and when they want them, they should provide them for themselves. It would be an unlawful and we think a most mistaken diversion of money for English Christians to find funds for these purposes. We know that the Church Missionary Society strenuously deprecates it, and we rejoice in the wise decision. There may be yet a time when Indian Christianity may stud the land with gorgeous fanes, suited to its own wants, and expressive of its own religious feelings; but, till that period arrives, all that English Christians should aim at ought to be the gathering together of spiritual temples in the persons of living Christians, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner Stone. Most strenuously would we object to saddling either the resources of Missionary Societies in England, or Native Churches abroad, with the erection or maintenance of expensive buildings incommensurate with their wants, and, probably, alien to their tastes and feelings. The evil might prove a serious one, and therefore we have adverted to it in the hope that the whole subject may receive serious and earnest consideration from all interested in the extension of Native Churches, and anxious to see them, as soon as may be, acquiring an honourable and independent status. We would not wish to see their aspirations after life smothered and overlaid, even by too much love; but for the present we must abstain from proceeding with the subject further. It may yet require more careful and particular handling hereafter.

## SIR W. MUIR ON THE SANTHAL MISSION.



It is hardly an exaggeration to say that eighty years ago, beyond a limited circle of old Indians who amalgamated but very imperfectly with their fellow-countrymen on their return home, the popular notions concerning India were mainly derived from the "Arabian Nights!" Occasionally, as on the memorable trial of Warren Hastings, an imperial genius like Burke would bend itself to the task of mastering Indian questions, and by indefatigable industry, guided by wonderful tact and illuminated by brilliant imagination, would produce pictures of the actual condition of Indian life, which can be recognized as realities even in the present day. But instances of this kind were most rare. The utmost that the bulk of Englishmen then knew was that we had possessions in the far East, which were sources of wealth to our merchants, and in which our countrymen had won some most astonishing victories. But whether Calcutta was the capital of Bengal, or Bengal of Calcutta, would have been a somewhat difficult problem at even a later date in many otherwise well-informed circles. When Missionary Societies were called into existence, much of this ignorance was dissipated by the publications which they issued, and the meetings which they held throughout the country. Full justice has not, we believe, ever yet been done to the important part which these efforts have played in enlightening our home population as to our Indian empire, and enabling them generally to take an intelligent interest in it. At a subsequent period the opening of overland communication, railroads, and electric telegraphs, to say nothing of the fearful events of the Mutiny, have made India to a certain extent comparatively familiar to all. But yet, when we read the ordinary run of periodical publications and newspapers, a general impression seems to prevail that the inhabitants of India are a highly cultivated and intelligent people, quick witted, brimming over with abstruse philosophy, familiar with their sacred books—the Vedas, and requiring the utmost efforts of European intelligence to cope with them successfully. Unquestionably there are individuals among them of whom this may be predicated. But as regards the vast mass of the population it is an utter delusion. On the strength of this ignorance, only the other day, a Hindu student in England resented what he imagined was the application of the term "barbarous" to his fellow-countrymen. We believe the supposition that Dean Stanley had meant this was a mistake, and when we contrast the Hindus with wholly uncivilized races, if he had meant it, it would have been unwarrantable. Nevertheless, it is a fact that many most barbarous customs prevail among the Hindus proper, or have only been repressed by the stern action of British law, to the great confusion of what are held by them to be religious rites and ceremonies, and not without some discontent among the people. Moreover, throughout India there is a vast aboriginal population as rude and uncivilized, as wholly barbarous, as could be found in Central

Africa. Hinduism and Mohammedanism have produced little effect upon these tribes; not improbably they have injuriously reacted upon them, for many dark and cruel superstitions are rife throughout the land, indulged in so far as law will permit by all, which cannot readily be traced to any other source. They certainly are not to be found either in the Vedas or in the Koran.

Among these aboriginal races are the Santhals, "a wandering race, whose country extends from Cuttack across Manbhum, Chota Nagpur, Hazaribagh, Palamow, to Rewah." Those with whom we are more immediately concerned occupy for the most part a large level tract extending itself round the skirt of the Rajmahal hills, and the valleys which lie in the bosom of them. In former publications of the Church Missionary Society abundant descriptions will be found of them, which it is needless here to reproduce. It may suffice to say that they are a quiet, inoffensive, and industrious race, unfettered with caste, enjoying existence to a far greater extent than does the priest-ridden and caste-crushed Hindu. They are singularly truthful, and in this particular present a marked contrast to their lying neighbours, the Bengalis. For some considerable time past they have been increasing in a very remarkable manner. They are computed now at about a million of souls, of whom two thousand are Christians. Their religious rites are of a gloomy and terrific character. The invisible spirit whom they worship is propitiated by blood-shedding. Their religion, according to Mr. Hunter, is a "religion of terror and deprecation;" almost all notion of a supreme and beneficent God having been obliterated from their minds by the ceaseless persecutions they have endured from superior races. Desultory efforts had been made to reach them by Christian instruction, but it was after the great Santhal rebellion in 1855, which sprang from the sufferings inflicted upon them by Hindu usury, that any settled attempts were made to bring them into the pale of Christianity. In many important ways, by beneficent regulations, the extortion of the Hindu money-lenders was checked, and the people, relieved from oppression, returned to peace and order.

It was at this time, as will probably be remembered, that the Director of Public Instruction addressed a letter to the Calcutta Corresponding Committee of the C.M.S., stating that Government would assist liberally in the establishment of schools if the Society would establish its Missions among the people. This was subsequently disavowed by the Home Government in 1857, upon the most ridiculous pretext that the Santhals were "often located in close vicinity with well-inhabited towns and villages, and mix with the general population in many of the relations and concerns of life!" From that time to the present, the Society has been constrained to carry on single-handed the work which it had begun. It should not be forgotten, in connexion with this matter, that the people of those villages in which schools had been commenced, acting under the influence of Christian teachers, were the last to rise in insurrection, and only did so at length on being forced to it by the main body; and they first gave warning to their teachers to withdraw and secure their own safety in

time, as the friendly villagers among whom they were were no longer able to protect them. Indeed, the insurrection caused an increase in the girls' school at Bhagulpur, for a number of girls there came to the school, saying that, if the insurgents attacked the place, Mr. Dröese's house would be the only place of safety. He was well known and much respected among the Santhals.

We cannot undertake to recount the history of the Santhal Mission, which in many ways has been before the public. We pass on from the insurrection of 1853 to one attempted in 1874. We have already noticed that the former originated in Hindu oppression. Notwithstanding the anxiety manifested by the Home Government in 1857, that there should be no identification of themselves with Missionary effort for fear of giving offence to the Hindus, among whom some Santhals were dwelling, rebellion once more broke out. In the year 1874, when the famine which, under God, the wisdom of Lord Northbrook's policy so signally arrested, was devastating the land, a fresh insurrectionary attempt was made. Although the famine was not felt in the Santhal district as in some parts, an ex-convict named Baghrit, taking advantage of some irregularity in the distributions of rice during the distress, persuaded some of the people to profess the worship of Siva, and to anoint him king. By the performance of some juggling tricks, he led them to believe that he was inspired. Daily bathing, prayers, the slaughter of pigs and fowls, the wearing of the Brahminical thread, were enjoined. A shrine was established, and a number of stones were set up to be worshipped. He undertook, when made king, to keep the country from famine and all plagues. A plot was formed to destroy the magistrates and the missionaries, and multitudes were initiated as the followers of Baghrit. When the rice was brought by Government, it was given out that he was the real giver of it, and that the Government were merely his agents in the matter. Orders were given by him to spread abroad a report that the Government only gave it as a loan; but he enjoined upon the people not to repay it, as he gave it them gratis! Although the whole matter was upon a small scale, it would be hardly possible to find a more striking illustration of the dangers resulting from people being kept in ignorance of the truth, and of the hopelessness of conciliating false systems of religion by pandering to them. After a while the attention of Government was aroused; the shrine erected by Baghrit, as the focus of sedition, was pulled down; he himself was once more imprisoned for having threatened to behead a certain man; but it was some time before the delusions he had created were dispelled. And what was the conduct of the Native Christians during this trying period, when even many Hindus fled from their habitations in dread of what was coming? The report was:—"The conduct of the Native Christians has been most satisfactory; loyal to Government, and true to their faith; not one has joined the malcontents; though much alarmed by the threats of slaughter and plunder of their goods, they continued faithful, and helped in bringing evidence with reference to

the movements of Baghrit's party." Most assuredly it is suicidal policy, as detrimental to the maintenance of our rule in India as it is derogatory to our character as a Christian nation, to persevere in unwholesome traditions of the past, and to place obstacles in the way of bringing the Gospel to those who are not Hindus, people who can hardly be said to have any religion at all, in order to please Hindus and Mohammedans whose sympathy with us is small. Meanwhile it is the opinion of all capable of forming a judgment, that the Santhals are religiously in a transition state. Since the quelling of this last outbreak, a reaction favourable to Christianity has set in; and although there are some unfavourable influences arising from oppressions caused by village authorities opposed to Christianity, there would seem every hope that in due season there might be in these districts raised up a people loyal to our Queen, and faithful to Him who is King of kings and Lord of lords. Recently the district has been visited by that distinguished Oriental scholar and statesman, Sir W. Muir, for a long period Lieutenant-Governor of the North-West Provinces, and now a member of the Calcutta Council. The impression left upon his mind, by what he witnessed of the results of missionary labour among the Santhals, is recorded in the remarkable letter we subjoin, and its importance is evidenced by the kindly offer which he therein makes. Once again, then, the Church Missionary Society is appealed to by another distinguished Indian official. Will England, and her young men especially, enable the Society adequately to respond?

*Letter from Sir W. Muir.*

*November 28th, 1875.*

Since visiting the Santhal Missions, it has been strongly impressed on my mind that there is an immediate and pressing obligation on the C.M.S. largely to extend its operations among the Santhals.

It is true that my visit was very short, both to Taljhari and Ebenezer—only a day at each—but I saw and heard quite enough to convince me that a wide door was opened; that the favourable disposition towards Christianity is quite general; that the work is a real and an extending work; that we do not know what course future feeling may take in the province if the advance of Christianity be arrested or slackened; and that it is our duty to take present advantage of the turn of the tide just now in our favour. God is blessing the work: is it not a call to enter in and possess the whole land?

The indications are extremely encouraging. In these ten or twelve years, the population that has been brought over to Christianity, through the agency of the C.M.S. at Taljhari and its two

out-stations, is some 1500. In the great church at Taljhari there were present to meet us, it was said, nearly 1000, of whom about 800 were Christians. Their demeanour during the service was devout and earnest, and their singing most spirited; they evidently enjoyed the exercise; the schools—both boys' and girls'—most promising; the singing, especially among the girls, infant school, &c., delightful. The boys were said to be quite able to make good advance, and there is no reason why they should not, in course of time, emulate their neighbours in the plains. The interest with which my party was received and greeted by the great numbers assembled at Taljhari on the occasion (some from a distance of forty or fifty miles) was very gratifying. The mass of voice, and the spirit and energy with which they all joined to sing as a sort of farewell, "There is a happy land," were quite affecting.

At Ebenezer [the head-quarters of the Indian Home Mission], the results are, in some respects, even more wonderful. The Mission has only been at work seven or eight years. It has already struck



root all round. Within a radius of thirty or forty miles, there are not less than 5000 Christians—men, women, and children—and 2000 communicants. Messrs. Baeresen and Skrefsund believe the movement to be *national*. They admit that there are powerful elements of opposition in many villages, besides the general love of drink, and the facility of divorce. But they make no secret of their anticipation that the whole tribe is coming over. They may be too sanguine; but certainly the existence of such a feeling among men who are spending their lives in the midst of the people is remarkable. I do not think the views are equally sanguine at Taljhari, and it rather seemed as if the movement had for the present stayed in that vicinity; but then the population there is more amenable to Hindu influence; and the extension of this bad leaven is one of the reasons which I think renders it urgent to lose no time in endeavouring to evangelize the whole province.

I saw one of the villages near Ebenezer, and was much struck by the simplicity of the people. They may know little of doctrine, but they have a firm faith; they have their little village church for their five and twenty or thirty converts, and there they have service morning and evening. They have their Native Pastor, or catechist and elders (there are two to every village), and apparently they hold themselves well and bravely towards the non-Christian part of the village. Here, too, they delight in singing hymns, sometimes to their Native tunes; and I have no doubt that what may be wanting in systematic doctrinal teaching is made up by the rich practical teaching contained in the hymns. At Ebenezer (the notice received was short) only two or three hundred Christians came to see us. I was much struck with the interest they showed in what was said to them, and their extreme earnestness in appealing that the liquor-shops should be shut; and here, too, at the end, as a farewell, all joined in a farewell hymn, singing it with great fervour and spirit. One cannot mistake in such an assembly the signs of a real work. Mrs. Baeresen has some thirty or forty girls, whom she is educating under her own eye, and who look up to her as a mother. They promise extremely well, and sing beauti-

fully; and these, as well as the boys' school, ought to provide a valuable educational agency.

What was to me most satisfactory was the testimony of some Bengalee landholders who called on me. They were the zemindars of the Talookas around Taljhari. The Santhals, they said, were degenerating as a race from their simple manner and guileless habits by contact with the people of the plains, and they were given to drink, *but the Christians were an exception; they never drank.*

Now, can any such hopeful indication of a good work be found anywhere else within the scope of the provinces occupied by the C.M.S.? There may be such in Southern India; there may be among the Coles; but in Upper India I have certainly met with nothing holding out in any degree at all approaching to this, the hope of a rich and wide harvest; nowhere else can it be said that the fields are thus whitening; nowhere else is the ground so prepared—the hearts of the people ready for the Christian seed and the Spirit's work. Why not, then, when the wind blows fair, spread your sail? You know not how long these prosperous indications will last—how soon the demoralizing plains' influence will blight them.

Mr. Baeresen seemed troubled in spirit at some who had come over being apparently only nominal Christians, and at being obliged to sometimes debar inconsistent professors from the privileges of the Church. But this is only to be expected. Where shall we find large masses of pure and consistent Christians? And, although the grand object of the Missionary must be conversion in its highest sense, yet even the nominal adhesion of considerable numbers, if it embraces an outward observance of Christian principles and admission of its authority, is by no means to be despised, for it not only brings such persons themselves under the influence of Christian teaching, but places the children altogether under that influence—an inestimable advantage. Redoubled exertion and the multiplication of missionary agents and stations would, no doubt, produce, with other results, much merely nominal Christianity, but for the foregoing reasons even that result is by no means to be despised.

With these views I would urge on the

C.M.S. the immediate call upon it to increase the stations and agency all over the Santhal pergunnahs. I do not suppose that there is much room for the extension of Mr. Baeresen's operations; but he has been so successful that I should be glad to see them greatly extended. The best feeling exists between the members of the two Missions. Both spoke in terms of confidence and sympathy in reference to the late conference between them at Ebenezer.

The movement is one which the Government cannot, I think, regard otherwise than with decided approval. As held by Sir George Campbell, where races are backward and rude in their position, every step towards Christianity is a step towards civilization, and therefore the missionary work assumes quite a different aspect from the Government point of view, when prosecuted among such aboriginal and rudimental societies as the Santhals, from similar work among the already civilized Hindus and Mohammedans. The influence of Hinduism on the Border Santhals does not affect this position, for the Hinduized Santhals sink into a low caste with weak moral and social sanctions—the last class of people I should think that Hindu society would be interested in or patronize. There can be no antagonism between proselytism by Hindu and Christian evangelization. What the people are called from is, moreover, hardly what is

worthy of the name of a religion, and there seems little or no bigoted attachment to whatever there is; I have no doubt, therefore, that the Government, viewing favourably the Missionaries' movement, would be specially ready to subsidize the educational efforts of the Mission.

I feel so strongly the obligation resting on the Mission to extend its operations that I should be glad to contribute Rs. 1000 for every new station opened like Hiranpur and Godda. It is not much of an inducement, but it will at any rate serve to show that I am deeply impressed with the importance of your enlarging your mission work among this people. I think you should concentrate and energize your work wherever there appear symptoms of unusual and widespread success; wherever there is the sound of coming showers, there crowd your labour. It is the same Spirit that works, but the conditions often differ—we cannot tell why. I could not have you close any other Missions for this object, but I would have you concentrate on the Santhals every available man whom you can bring to bear on the work.

What a grand and blessed result if the whole tribe were brought over, and, besides the benefit to themselves, what a blessing it might prove as an evangelizing element to the empire at large!

(Signed) W. MUIR.

## THE NOBLE HIGH SCHOOL.

By the Rev. J. SHARP, M.A., *Principal.*



OUR annual course of study is divided into two unequal terms. One is a little over four months; the other not quite six. The University Examinations begin on December 15, and last five days. After a month's vacation, the school reopens about January 20, and we go on to as near the beginning of June as the weather will let us. In May the fierce unclouded sun is passing us on his northward course, and the wind comes with scorching heat from the south-west. The thermometer is usually over 100 deg. in the shade for a large part of the day. The grass has disappeared, and the burning sand blisters feet unprotected by sandals. Parents are afraid to let little boys come to school in such weather. Many of our pupils have to come two miles or more, and two such journeys have to be made in the full heat of the day. The difficulty

is still greater in our girls' schools, as custom does not allow them to protect their feet by sandals or their heads by turbans or umbrellas, and they are all very young. Hence education has to succumb to weather. After a month's vacation, when the first burst of the south-west monsoon in June has improved the temperature a little, we begin again, and go steadily on till nearly Christmas.

Our school hours are similarly hampered by the climate, and still more by native customs. We cannot, as at Rugby, have forms in and out for short periods at different times of the day. We have to take advantage of the cooler periods of the day. We usually begin at 6.45 a.m. and close at 10, re-opening at 2.30 and closing at 5.30. During the hottest season the hours are half an hour earlier in the morning and half an hour later in the evening. The Brahmans, who form the most numerous class both among masters and boys, only take food twice a day, about noon and 8 p.m. Before doing so they have to bathe and go through a variety of religious ceremonies. Government offices are usually open from 11 a.m. to 6 p.m., and the high-caste clerks in them have to accommodate themselves to an arrangement which gives the Englishmen at their head the precious hours in the cool of the morning for out-door exercise or private reading and writing. It is more difficult to carry out the same plan in schools. The pupils are, for the most part, too young to work all day with meals only at 8 a.m. and 8 p.m. Even for the masters, the strain of teaching all through the hottest part of the day is very trying. If a break is allowed from one to two, their homes are too far off to make a walk there and back in the sun worth while. The school contains no easy chair, or private room, or punkah; caste prevents the natives from taking any refreshment in public, and without a variety of punctilios, which can only be carried out at their individual homes. We pay a special servant—an old Brahman—to bring jars full of water from a caste well at a distance, and dole it out in little brass cups to thirsty boys and masters in an afternoon. Each great division of caste has its own brass cup, from which others must not drink. The Mohammedans, too, have one for themselves. In drinking, the head is thrown back, and the water is poured straight down the gullet, so that the lips should never touch the cup.

The heat is only endurable with plenty of doors and windows through which the wind can pass. Hence, at the opening morning prayers the doors of the large hall cannot be shut to exclude the late boys, as at Rugby, and we have to make the head boy of each class responsible for telling who were absent or late. The same cause deprives us of the advantage of being able to shut each class up with its teacher in a separate room. All have to be open on every side, and, as they are contiguous, the noise is often a great trouble. Natives are accustomed to pronounce their own languages in a very loud tone, and seem unable as teachers to drop the habit.

I often look with admiration and envy on the *simplicity* of the time table for Rugby in January, 1867, which forms an appendix to Mr. Wilson's paper on Natural Science teaching. How I long to devise one

equally complete and simple for my school! But besides such difficulties as those I have mentioned, arising from the climate, the distances, and the intolerable hobbies of caste and custom, there is another one which I cannot yet get over. As a *Mission* school, our first duty is to teach every pupil as much as we can of the religion of Christ. Hence we begin every morning with prayers for a quarter of an hour for the upper school in English; for the lower in Telugu. A small portion of Scripture is read, explained, or made the subject of questions in public, and then a short prayer is read, all standing up. Then each form has its own Bible lesson for an hour some time in the course of the day. But when there are only three or four Christian teachers on the whole staff, some intricacy is at once involved in arranging that each form may go to one or other of them in the limited periods of the day during which school is held. Then again one, or perhaps two, of these Christian teachers have to do also much of the *English* teaching in the three highest forms, being the only Europeans in the school. Our timetable must bring this in. Then, again, many of the Native assistant masters are only available for some special subjects. The Pundits can only teach Telugu classics; the writing masters must have each of the lower forms in turn for copies. The higher forms can only be sent to particular Native masters in their mathematics, history, or English; and all these conditions have to be dove-tailed into one scheme, embracing each form and master, during the fixed three hours of the morning and the afternoon. If a teacher is left an hour without a class before him, the Government inspector of schools satirizes these "leisure hours" in his report, and says the staff ought to be reduced. If an "unattached" Missionary, while learning the language, gives me help by teaching a Bible lesson in English for one hour in the day, or perhaps two, he is at once reckoned up as one of the staff, and the same suggestion is made. His salary and allowances have to go in with our annual returns to Government, and they swell the total sum put down as the cost of the school. This total is divided by the average number of boys daily present throughout the year, and the quotient is put down as the cost of educating each pupil. Only a small portion of this cost is yet borne by the school fees, though it has been increased sixfold within the last few years. The greatest contributor is the Church Missionary Society (including the Fox Fund), and the next is the Government in the shape of grants-in-aid of the salaries of the masters. Both the Society and the Government keep a keen eye upon the expenditure, and its results in the shape of undergraduates and converts. The Government financial and statistical year ends with March; that of the Society ends with September. These cross-divisions clash somewhat with the *school* year mentioned before. The last figures I have are those of the Government year, ending March 31, 1875. Combining the High School with its branch, the principal figures are these:—

Average number on the rolls, 1874-5	325
Ditto daily attendance	300
Total cost	£1802
Average paid by each pupil daily present to school fees	£1 0 6

Average cost of each pupil, daily present, to Government	. . . . .	£1 17 2
Ditto to C. M. S. (direct)	. . . . .	2 6 0
Ditto to Rugby Fund and other sources	. . . . .	0 16 3
Ditto altogether	. . . . .	6 0 0

Our appearance in the University Examinations in December, 1874, was only poor. Including an assistant master, eight went up for the first examination in arts (= Moderations), but only three passed. One of them, however, carried off the Macdonald Gold Medal, which is given to the youth who passes highest in the year's examinations from any school in the whole of the northern circars. In the very next place below the winner this time was a youth from the Government provincial school at Rajahmundry. Another year, I fear, they may beat us. Rugby helps us splendidly each year with money in its Fox Fund. Oh! how intensely I long to see it help us with a *master* to represent the fund. Year after year goes by, and no University man offers himself for this most interesting and important work. The subjects set for the University examinations are now so varied, so large and difficult, and the standard demanded in them is so high, that a man requires an English University training to fit him to take them up efficiently. I have mentioned some of the difficulties I have in distributing the work among the teachers. It would often solve a difficulty if I had one assistant to whom almost any kind of work could be given.

For the Matriculation Examination (= Responsions) twenty boys presented themselves, but only three passed. Any boy who pays the fee (1*l.*) may present himself for this examination, whether his headmaster thinks him fit or not; so every year some go up on the chance of passing. Unfortunately, it often happens that the examiners pass one or more of those whom we think least deserving of passing, and pluck others whom we think far their superiors; so our advice goes for nothing, and going up on speculation is the rule. Still, I cannot explain five or six of our failures in this class last year. There are one or two things which perhaps palliate it a little. I was myself all but killed on Sunday evening, March 29th. Two dogs jumped up at my horse's head just as I reached the church gate, and he threw me. I was senseless for two days, and apparently dying for ten; but the Lord was pleased to restore me wonderfully. Though the doctors said that I should do no work for a year, and must take a long sea voyage, I was eventually only absent from school for April, May, and June, and during a good deal even of that time I was obliged to do much superintendence work at home. (Here again how much I felt the need of a Rugby Fox Master definitely assigned to the school, and sufficiently acquainted with the details of management to be ready to take charge of it in an emergency!) In the ordinary course of events, even if nothing else happens, I shall have to leave the school in two or three years to see after my own children. It takes fully two years of steady work for a man to become efficient in Telugu and gain some experience in Indian matters. I am therefore now most anxiously looking to see whether any graduate will come forward for the work. It is very nearly ten years since Mr. Noble died. During all this time the C.M.S. Com-

mittee have only been able to send out one man definitely as Fox Master—the Rev. J. Cain, from the C. M. S. Islington College. He was well suited to the work, and began to do all he could in the school from the first, even while studying Telugu hard for half the day; but the moist climate of this place did not agree with him, and, after working here for 1870 and part of 1871, he had to move to inland stations.

The Home Committee say that when graduates do offer themselves to it for Mission work, they almost invariably stipulate that it is to be “evangelistic,” not “educational;” but my conviction is strong that, in the present state of India, decidedly Christian educationists are as much wanted for the higher castes as simple evangelists are for the lower. The endless punctilios of caste keep us at arm’s length from the most influential classes among the natives. They may not eat with us, or we with them. Very few will shake hands with us or receive us into their houses further than the verandah or the buffalo-stall. Mrs. Sharp has with much and trying toil, since we returned to India, acquired a good knowledge of Telugu, so as to converse with native ladies and teach them Telugu reading and writing as well as sewing, Berlin work, and Scripture; but only the poorest of my *Brahman* assistants will allow her to call at his house and speak to his wife, and he seats her outside, in the yard! It is only in our high schools, and with the young, that we get at all within the shell of this preposterous system, and may acquire a little influence and plant a little knowledge of Christianity before the door is shut against us by prejudice, habit, worldly business, and social position.

No doubt a great upheaval of all this is being effected by the spread of the “higher education” through Government as well as Mission schools; but the influence of the former is necessarily almost entirely destructive of old beliefs, without recommending any better substitute in their place. For “neutrality” in *teaching* comes *practically* to this, that any heathen or Mohammedan religious books may be taught with implicit confidence by the Pundits or Munshis, or with ridicule by an Englishman; but Christian prayer must never be seen, or Bible teaching be heard, in school. The graduates who come out to hold Government head-masterships and professorships on from three to five times a Missionary’s salary, and with contingent advantages of promotion, position, and pension, are, I believe, usually very talented and good men, whose influence is intellectually and morally beneficial to their pupils; but it is almost indispensable to accepting such a post that a man should not feel very strongly the importance of the most distinctively Christian doctrines and practices—at any rate, as far as his pupils are concerned—and he feels, at best, bound in honour to keep a long way from liability to the stigma of any “proselytizing” tendencies.

But, as a matter of fact, the disintegration of what was old, which is going on rapidly now among the upper classes in India, is drifting an immense number into avowed or practical infidelity; and if its political outcome is to be gauged by the native periodicals, disaffection towards English rule is being diffused among the masses by many a falsehood

or base imputation. Our late Governor, Lord Hobart, said a week before his death, in his speech at the Presidency College, "Some persons assert that by promoting education in India we are doing that which is injurious to India herself, and to the stability of our own Government. Let no one believe it. Ignorance, not knowledge, is the parent of political as well as of moral evil. Misunderstanding, which is another name for ignorance, lies at the root of every kind of national antipathy. Religious animosity, which is another name for unreasoning folly, cannot breathe in the pure atmosphere of mental advancement. The prejudice which could resist both time and civilization melts away before the sympathy of thought. Men learn that, whatever may be the creeds and dogmas which have kept them so long and so lamentably asunder, their duty and interest for the present and their hope for the future is in reality the same." I venture to think that we shall dispel the "religious antipathy" between Hindus, Mohammedans, and ourselves much more by really teaching them the life of Christ and the writings of His immediate Apostles than by leaving them to pick up their ideas of what Christianity means from "F. W. Newman's Phases of Faith," "Theodore Parker's Discourses," "Bradlaugh's National Reformer," and the like. These are the works which are now being spread, and read with *implicit belief*, by hundreds of the young men who fancy themselves "educated" because they have got somewhat ahead of the mass of their countrymen in their knowledge of English and a few Western ideas. Brahmoism denies the possibility of the supernatural, the efficacy of prayer for spiritual blessings, the possibility of Divine forgiveness of human sins, and the existence of a Divine Mediator—the Man Christ Jesus. But, miserably inadequate as such a system is for the soul's wants, the reverent piety and love with which the Brahminist organs speak of God and of Christian Missions is perfectly charming after the gaunt blasphemous atheism which is being reproduced from England and America in native journals, and being imitated in most unfounded imputations, outrageous misrepresentations, and ignorant assertions.

Our most excellent and benevolent Bishop was here at the beginning of 1874, and presided at the distribution of prizes in our school on January 30. At the opening I read Titus ii. 11—iii. 7. The passage contains the words, "We ourselves also were sometimes *foolish*, disobedient, deceived," &c. The Bishop in his speech took up the word "foolish," and alluded to the foolish way in which Hindus will even poison a son rather than allow him to be a Christian; or, if they cannot do that, will expel him from home and property, and treat him as the offscouring of all things. This was taken up by some of those present and a long article was published the next month in the native periodical, *Purusharthaprathaini*, printed here. It was headed, "Are the Hindus foolish in rejecting Christianity?" It was most insulting to the Bishop, and most derisive of Christianity on such grounds as this:—"All right-minded men of free thought in Europe and America, such as J. S. Mill, F. W. Newman, Bishop Colenso, &c., have given up Christianity and the Bible on account of their absurdities, viz. eternal hell-fire, election,

the meanest human frailties ascribed to God, a devil with such tremendous power that he can bring God to grief, miracles, vicarious punishment, human depravity," &c. &c. This attack was in English, and as I had invited both the Bishop to preside and the Native gentlemen to be present, I replied to it briefly by an English paper inserted in the *Telugu Missionary Magazine*, which is conducted by some of the educated converts here. Two days afterwards I was laid aside by my accident. My letter was answered by large quotations in the next *Purushartha-prathaini* from Bishop Colenso and deistic writers. Others began to write to the *Hitavadi* in English in reply. To avoid ousting the Telugu from the latter, it was decided to begin a Christian periodical in English connected with the school, and the first number of the *Noble School Magazine* appeared in August, 1874. It has now reached its twelfth number, and is the most interesting point, perhaps, which I have to chronicle for the year. It owes much to the enterprise and labour of one of the first Brahman converts I received after Mr. Noble's death. It has had to be printed at our adversaries' press here, and this has often been humiliating. Our periodical has been delayed that theirs might come out first. The amount and variety of English type was extremely limited. Paper has been difficult to get, and expensive. I have had much of the matter to provide myself, while my hands were full of daily school-work. Subscribers have not yet become numerous enough to cover the cost. There have been slips and defects in matter, style, and printing; but I believe, on the whole, the magazine has done much good, and may do more, by God's blessing, if we can persevere with it and improve it. Here again how invaluable a Fox Master, devoted to the interests of the school, would be to me! The magazine gives us a Christian organ to counteract some of the attacks printed each month by the heathen, and is widely read. It will gradually form a nucleus around which some *esprit de corps* may gather, and it is already regularly taken in by a fair number of former pupils of the school, who are now in respectable positions. The magazine, if fair time and attention could be spared for preparing it, might be made an important means for keeping up the Christian instruction gained at school, and carrying it on further. A "Religious Society" has been formed here by some of my masters and boys who have practically left Hinduism as a *religion*, and who are groping for better guidance.

Last year the various missionaries working in Madras sent home a most earnest joint appeal to all their Committees to ask for some one to be sent out to give himself entirely to work among the educated natives now residing in Madras, or to set some older missionary free to do so. They say, "The evangelization of India is confessedly one of the most difficult, and therefore most honourable, duties that have ever been committed to the Christian Church. In a campaign so arduous, full advantage should be taken of every opening for effective effort that previous endeavour may have made. There is one such opening which has been utilized as yet but little, yet which certainly exists in many other Indian cities as well as our own. Large missionary institutions have existed among us for many years, and have exerted no incon-



siderable influence upon the education of the country. Some of the most efficient ministers and best members of the Native Church have been the fruit of these institutions. Those who do thus decide for Christ are insignificantly few, however, compared with the vast numbers who go forth, not indeed unimpressed, but undecided. Many are in this hopeful state when they pass from under our daily instruction; but they have no home influences of a Christian kind, no stated assemblies for receiving light and edification, and the temptation to forget the truths they have learnt is and will be too strong, unless we are enabled in some way to follow them on an extensive scale with the Word of Truth. There are also many passing out year by year from Government and other secular institutions who have been so far prepared as to have lost faith in their native heathenism. This work we regard as eminently worthy of the enterprise of the Church. For the means of carrying on *systematic* effort on behalf of a class so interesting and so large we now accordingly appeal to the Church of Christ.

"Certain aspects of this work have always been kept in view. Lectures on Christian subjects and on literary subjects, treated from a Christian standpoint, have been delivered at various times, and have been decidedly well attended. Private Bible-readings with former pupils have been carried on by some, and all have found opportunities of conversing on Christian topics, writing letters with religious counsel, and other means. What has been done, however, has been all too little. We must maintain that the schools present to us, as Christian missionaries, a field so extensive and important that we conscientiously feel unable to abandon our present work in this line, or to undertake any additional department without a reinforcement of strength. The fact is, that the ordinary work of missionaries is far more in most cases than they can properly attend to; for, while work has a tendency always to increase, the strength from home supplied to most of our Missions has been slowly but steadily diminishing. Thus overtaken already in endeavouring to maintain what earlier missionaries began, it need cause little wonder that we have not undertaken with much energy a work to which our predecessors were not called by Providence, simply because in their day the field did not exist. The wise and steady development of any new mode of systematic effort requires leisure for thought. Now, *leisure* is a thing to which almost every missionary in Madras is an utter stranger.

"Altogether nearly 2500 boys and young men are at present receiving education in the six Mission institutions of Madras. They are under the care of only ten European missionaries, all but one or two of whom have also other duties to attend to—duties that are in some cases very onerous. To see that the education of so many is thoroughly efficient, to see that it bears with it in every part a Christian tone and spirit, would be no small work for so small a number, even had they nothing else to give their minds to. If you will duly weigh the amount of time, the tear and wear—especially in this climate,—the expenditure of mental and spiritual energy that so great a work necessitates, you will not be surprised that these men have not found leisure to develope

or to prosecute perseveringly a new, even though most hopeful, line of effort. Speaking generally, it must be said that the mighty field around us is still without a reaper, although whitening visibly to the harvest. Nothing will be gained by any one's being simply told by his Society to take up this new work in addition to his old. It is absolutely necessary for the common cause that, as long as Mission institutions exist, they should be *thoroughly efficient*, and that none should be allowed to go *gradually to ruin*, while the man responsible for its well-being is turning aside to another and, in some respects, more attractive field. We unite in earnestly entreating that the attention of the Church should be fairly given to the sphere of hopeful labour which missionary education has opened up. A new agency is imperatively called for. In God's good time results will follow such as may call forth the deepest thankfulness to Him who alone bestows the increase."

The editor of the *Madras Church Missionary Record*, in printing the whole paper which I have compressed into the barest outline, prefaces it by saying, "The rapid advance of English education during the last few years, while it has largely increased the number of intelligent hearers of the Gospel message, has yet, at the same time, undoubtedly diminished the opportunities afforded by the class-rooms themselves as places for direct religious teaching. The time available is less than formerly. The standard of age is lower, and consequently the character less matured; so that, even were the applications for baptism as frequent from the students of missionary institutions as in former years, they would necessarily be received with more hesitation. For Missionary Societies to withdraw from the field of education at such a crisis as the present would be only *suicidal*. What is wanted is rather to take up *fresh ground*—to carry the point of attack a step forward in advance."

In all that I have quoted above respecting the town of Madras I most heartily concur and sympathize, from feeling here the same important and increasing field of work, the same utter unacquaintance with "leisure," the same pressure of other duties, the same increasing demands on school time, and difficulty from the youth of pupils, and the same diminished help from home in sending agents suited for this laborious and difficult branch of missionary effort. From the latter cause, even by itself, I feel that most serious injury is being done to our Noble School, and that it is perhaps "going gradually to ruin" for lack of help. This is, I believe, one principal cause of our poor University success last year, and has also a good deal to do with the absence of converts, which I have sorrowfully to record for another year. I am at present not able to allow myself the privilege of taking a single class in its Bible lesson!

The Madras C.M.S. Secretary wrote to me in March this year:—"Are you not attempting too much in keeping up the College department with so weak a staff? I know how pressed you have been, and would be very sorry to discourage you; but the facts must be looked in the face, and, as things are now, your only hope seems to me to concentrate all your strength on the school classes. I am afraid you have too many things on hand. To be a successful schoolmaster, every other

consideration must give place to the great business of teaching, and, if unable to do this yourself, you ought to have those with you who will." Exactly: but where are the men? No graduate comes forth from England, and, meantime, my most advanced Native Christians—converts from the school—are sent off in all directions to fill the gaps caused by the want of Europeans in the other stations and the expanding area of our Telugu Mission. I have been stripped down to one Native Christian assistant, who has passed the F.A. Examination, for the High School, and one who has passed the Matriculation Examination for the branch.

To drop the "College department" in the school means to strike off the two highest forms—those containing undergraduates, the most advanced of our pupils in age and attainments—those who can best understand and appreciate something beyond the mere letter of our Bible teaching—the only young men out of all the millions of the Telugu race for whom the Church of England provides the means of any Bible teaching at all. It means to strike off that part of our work which Mr. Noble began with so much difficulty in 1863, and which has with far greater and increasing difficulty been maintained since that till now. It means to leave the Government Provincial School at Rajahmundry, 100 miles away, to draw *all* the most advanced and promising Telugu pupils to itself for pure secular study, and to retire ourselves altogether from the leading position our Masulipatam school has so long occupied. Nay, even our local Hindu rival, which is not weighted with the "waste" (in many Hindu parents' minds) of an hour a day out of the school time on Bible lessons, or with the danger of turning their sons into Christians, will, I doubt not, at once step into our shoes, and employ some additional teacher to enable it to carry on its pupils beyond the Matriculation Examination, in which it was last year much more successful in passing pupils than we were.

The Rev. J. Barton, Madras C.M.S. Secretary, has written to me again this month as follows:—"To my certain knowledge, ever since I first came to India, fifteen years ago, the Parent Committee have been only too ready to jump at any offer for really qualified men to go out for educational work; but the sad fact is, such men cannot be found except at the rarest intervals. Scotchmen seem to get men of this class, at least to a limited extent; but we C.M.S. have never been able to secure either a regular or adequate supply. No one grieves more than I do at your being so weakly manned; but what can I do, except to write home again to Salisbury-square and urge them to send you out a really able colleague? This I have done already, but I might do it again. If this fails, I see no help for it myself but to give up the College department, sorry as I should be to have to resort to such a measure."

The Bishop wrote to me in April:—"I will write as strongly as I can to the Home Committee to send you out an able helper—a University man. Their acceptance of the Rugby Fox subscriptions is a trust. Meanwhile, prayer must be made to the Great Head of the Church that He will tell them where they must throw the net to catch the right man for the Master's work." Will all who read or hear of this sad dearth

join in this petition? There are other important duties in which I have been begged to take part, such as the revision of the Telugu version of the Bible and the Prayer Book, but to all such applications I am simply obliged to turn a deaf ear during the "present necessity."

I have dwelt so long on this great want that I must hasten lightly over other matters. From this year physical science has begun to enter into our curriculum. "Physics" has been made one of the subjects of the Matriculation Examination, and "Physiology" has been embraced in the F.A. These studies are so totally foreign to any Hindu knowledge and ideas that they attract great interest in the pupils, and open their minds to an entirely new world of thought and knowledge. I look upon them as a most valuable addition to the training we give. As yet it can only be the day of very small things in such subjects. I have got out a little apparatus, but the difficulties are still great here in the way of "experiments." There is no gas, and important chemicals—even the little that is required for a small battery—are unprocureable except in Madras or England, and then arrangements for conveyance by sea are necessarily difficult. The geological specimens from Rugby Museum, augmented by private stores, which were so kindly given me in England, are now displayed in a handsome glazed cabinet in our school, and are often invaluable in explaining something in our lessons. I am gradually getting a collection of specimens added to them from the place and neighbourhood.

The school-bell, for which I asked from Rugby, is still a thing of the future. The little wing of the building, which was to contain it, a library, and a private room for the head-master, remains still no higher than the basement which I built in 1870. All the money we could spare was required for the main building, but I hope by some savings out of our annual budgets to induce the Society to complete the plan before long. The present building is an immense and daily comfort, when compared with the awkward dwelling-houses in which we had so long to carry on a large school. But the little additions I have named are still much wanted. Even then we shall still be without any provision for the physical development of the boys. As the interval between morning and afternoon school is the hottest time of the day, and the period of high-caste meals and ceremonies, cricket is not easily provided for; but a covered gymnasium would be much more easily turned to account in the short period of daylight that remains after afternoon school, and on the Saturday half-holiday.

One point of interest must not be wholly omitted. It has been noticed more fully in the *School Magazine* for March. It has long been felt a most pressing part of our work to get some education and Christian teaching given to *female* relatives of our boys. This was begun in 1870, and is slowly gaining ground. For the first time this year 141 caste girls were drawn out of their seclusion to receive their prizes in public in the Noble School Hall. The school *boys* had to be forbidden the neighbourhood under heavy penalties!

June 20, 1875.

## TO THE NORTH-WEST OF LAGOS.

JOURNAL OF THE REV. V. FAULKNER.



R. FAULKNER has sent home a journal of his recent itinerancy into the Ketu territory. In his letter accompanying it, dated Ebute Meta, September 6th, 1875, he explains that, as his journey has been essentially a preaching tour, he has stayed for some time at every village, however small. Through the kindness of Mr. Tickel, the Civil Commissioner of Badagry, he has been informed that in two of the three districts comprising that part of the country there are sixty-eight villages with a population of over 12,000. From Mr. Payne he hopes to obtain a list of the towns, with population according to the census of 1872. These places are under British protection, and are, therefore, more accessible to missionary enterprise. In several of them teachers have been asked for. As the Badagry district is very swampy, Mr. Faulkner hopes to visit it in the coming dry season, getting as far as Okeodan or Ilaro. He calls the attention of the Society to Addo, in the S.W., a stronghold of idolatry and superstition. In 1853, Mr. Townsend and Bishop (then Mr.) Crowther tried to persuade the king to receive a teacher, but they still refused. It will be seen from the journal that now Mr. Faulkner has met with a warm reception there, and he is anxious that it should be occupied by a judicious Native agent. He is also desirous that Okeodan and Ilaro, from which frequent visits could be made into the Ketu territory, should become Mission stations. The population of the town of Ketu itself has, he understands, much increased since it was visited by Mr. Gollmer in 1859. The territory, however, has been much devastated and has greatly decreased in population by constant Dahomian invasions every year.

It may be convenient to our readers to notice that Ketu is the western province of the Yoruba kingdom, of considerable size and strength. The river Opara, which flows from north to south, is the boundary between the two kingdoms of Yoruba and Dahomey. The king, who is a crowned head, is termed Alaketu, as the king of Abeokuta is Alake. The etiquette when visiting chiefs is to furnish messengers with a sort of staff or something else to identify the message. Kings send a short sceptre-like staff; captains of war send a sword; minor celebrities silver-sheathed knives, bill-hooks, &c.; and Europeans make use of a staff or stick. Mr. Gollmer, on his visit in 1860, gave the Yoruba Prayer-book as his message-staff. The king, however, wanted also a stick or staff from him. The Prayer-book was looked upon as the message-staff from God with a message of peace; but, as a man brought it, it was needful that there should be something from him also. Those who wish for further information regarding Ketu will find a full account of the place in the *U. M. Record* for 1860. Mr. Faulkner concludes his letter by saying, "I am only sorry I was not able to make another half-day's journey and arrive in the town of Ketu. It may be

we are to look upon our interruption at Tobolo as an indication that the Lord's own time has not yet arrived for such a blessing for the town. Still, let us hope and pray that ere long the Gospel of a crucified Saviour will be freely preached, not only in Ketu, but in that sink of iniquity and bloodshed, Abomey. And I shall thank God, if spared to see that day. Notwithstanding the troubles by the way, I thank God He has vouchsafed me the privilege of preaching the Gospel in so many places in which the joyful sound was never heard."

As the first part of the journey from Lagos to Badagry presents no features of special interest, we commence his narrative from his arrival at Mofo:—

#### JOURNAL OF REV. V. FAULKNER.

##### *From Lagos to the Ketu Territory.*

###### *Mofo.*

*July 28th*—Arrived at noon. Called upon the new Chief (Bale) Lajolu, and advised him to follow the steps of the late chief (Bale) Dagoji, who upon my last visit expressed himself very anxious for a teacher to reside amongst them.

His answer was not as decided as that of his predecessor. He says he must get the consent of the King of Pokia. Mofo being only a farm village, I at once set out for

###### *Pokia,*

distant from Mofo about six miles to the south-west. Called upon the Ololon (the king's right-hand man), who first led us to the chief gunner, and with him to the king. The king did not keep us long before coming out, and when he came was less formal and more patient than on my last visit. I told him that he was a great obstacle to those who might be willing to receive the truth in the surrounding villages; the people were saying, "they feared," or "must get the consent of the King of Pokia." I told him that as a king he need have no fear of his subjects believing the Gospel; that Christians would prove themselves to be the best and most loyal subjects in all things which were right and lawful, in proof of which I read to him Rom. xii. 6 and xiii. He said that was all very good, and agreed that people believing and acting upon such teaching must make the best of subjects; he would think more about it. I asked permission to preach in the market-place, but he wished me to excuse his consenting to that this time, and would be glad to see me again. Being anxious to form some idea of the population of the place, seeing a large crowd of people, I told two

men to carry me in the hammock. This caused a great cry of astonishment, so that the people all turned out to know the cause. Amongst the crowd were fully 500 to 600 children, so that the population might be roughly estimated at not less than 2000.

###### *Mofo.*

Returned to Mofo 5.30 p.m., met the chief, who had called to see me. He promised to attend our service the next morning.

*July 29th*—At 7 a.m. a short service, at which the chief and about thirty others were present. I read and preached from Matt. xxii. 1—14, "The marriage feast." I noticed among the number one James Sodufule, who can read a little, so I told him to hold prayer with the people, and gather them together for service every Sunday Mr. Marshall is absent. He promised to do so, and Mr. Marshall handed to him the small bell he used for calling the people together.

At 12.30 left Mofo, re-entering the canoe. After half-an-hour's good paddling, came to

###### *Owo,*

on the left bank of the Yewa, belonging to Addo. It is a large village, with a population of about 1000. About 600 people listened very attentively to our preaching for about an hour and a half. I read and preached from John iii., after which Nathaniel Ogbonaye spoke for a short time of the opposition he formerly gave to the preaching of the Gospel, and of the blessed change the Lord had wrought within him by means of the Gospel. The chief seemed to be supported on the right hand and left by two Mohammedans, but before I had got far

in my discourse, the principal one, the Alufa or priest, went away, and did not appear again. The chief and some of the elders thanked us for our visit, and said they would much like a teacher if Addo would allow them to receive one. Leaving here at 4 p.m., we came to

#### *Addo*

at 6.30 p.m., and got to the king's place about 7.30. I had sent to ask where I should lodge for the night, and he sent word for me to come to his place. Judging from my last visit, I expected to be told to find shelter where I could, but to my surprise, the old king threw his arms around me as though I had been a long-lost son. He soon retired, and sent out some eko and fish for the carriers; and most of the time I lay awake I was regretting not being allowed to go and preach in the town.

*July 30th*—At 6 a.m. the king came out and sat on my rug while I drank my early tea, and entered into a friendly chat. After a little time I told him I should like to walk round and see the town, which he granted, giving me a boy to lead me; there was one point gained upon my last visit. The town is very large, but on every side there are indications of the place being "wholly given to idolatry." Upon our return I had further conversation with the king. Among other things, I told him I was building a church at Ebute Meta, and expressed a wish for the time when a house of God would be built in Addo, and people meeting in it for worship. Having my Yoruba prayer-book in hand, I read to him the Lord's Prayer, and prayer for the Queen. He then spoke more confidentially, to this effect: "The only difficulty in the way of white men residing there is that their fetish does not like to see a white man, nor the white man to see it. It would not matter if a black man saw it. If they were sure the white man would not intrude into their sacred groves, there is ample room in the town for them to preach to the people." I assured him our principle was not to intrude into such things. When stationed at Owu, Abeokuta, the Oro grove was on the other side of our back wall, still I never thought to look over to see what was going on. "That being the case, I could show you a nice piece of ground where you might build a house, and carry on your work without interference." I next asked if believers would be pro-

tected. He said certainly those who wished to listen to or believe the word might do so, and still have protection, so long as they did not prevent those who wished to worship otherwise. Each person would be protected in following out his own religion.

Left at 9 a.m. Three hours' paddling and poling up the Yewa brought us to Isagbo. Here we discharged the canoe-man, who returned to Badagry. At 3.30 p.m., reached

#### *Okeodan.*

*Aug. 1st*—Sunday. About 9 a.m. the chief elders came to see me (about twenty or more). I thanked them for coming, and said I could not enter upon business matters before Monday, but would be glad if they followed us to church. The bell was at once rung, and we commenced service at 9.30. I read for the lesson, Acts x.—xi. 17, and preached from the last verse (17): "Then hath God granted to the Gentiles also repentance unto life."

After service I administered the Communion in Sanu's house to six persons, Sanu and his wife, a member of the Badagry church, and three of the men who accompanied me, members of Ebute Meta. In the afternoon I had Hymns, Litany, Lesson, Acts xvi., and Sermon on the 30th and 31st verses, "What must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved." The people, though not so many as in the morning (being about sixty), were very attentive to the close of the service. Upon our return to the house, a number of the second-rate elders called upon me. They apologized for not being with us at morning service, not being aware the first elders were present. They spoke much of their fears of the Dahomians; so I told them there was a more deadly foe whom they need to fear, and against whom they need not only the walls of their town, but their own hearts. Mr. James Mason then read and spoke to them for near half an hour upon Eph. vi., the need we have for Christian armour.

*August 2nd*—Meeting with all the elders first and second class; about fifty in number. After the usual salutation had passed, one of their number stood up and said they were all glad to see me once more in the town, and had now come together to hear the result of their repeated requests for a teacher, either

European or Native. I told them that, should a teacher be sent, it would depend mainly upon themselves how long he would be allowed to remain, as many other places were calling for teachers. My own feeling was that with the exception of Sanu, the fear of the Dahomians was their reason for asking for a teacher, and therefore they must clearly understand that our agent would have nothing to do with their politics; neither must they look to him for supplies of ammunition in case of Dahomians being expected, our only business being to preach and to teach.

I then said it would be necessary for them to grant the Society another piece of land for Mission premises, as the best part of that given to the Rev. A. Mann in 1865 has been appropriated by the town. I should also like to have the names of those who were ready to send their children to school, providing a teacher were sent.

The leader of the second class stooped, and then prostrated himself before the first class, saying they had visited the white man on Sunday evening, and were much pleased with what was then spoken to them. They would therefore be obliged if they (their elders) would repeat their request to the white man for a teacher. The leader of the first class then advanced towards me, and said in the name of all the elders he thanked me for my visit according to promise, and would again ask for a teacher to be sent amongst them; truly they did not appreciate the white man's (Rev. A. Mann) residence among them in 1865; but that was their ignorance and folly, and hoped they were now becoming wiser. They would not compel parents to send their children to school, but they would encourage those parents who were disposed to send them. As regards land, I might go round the town and fix upon what I considered suitable for our purpose, and, if not already occupied, we might have it.

After the meeting, the names of thirteen children, with the names of parents or guardians, were given to me; and Sanu says he can answer for almost the whole that they will regularly attend school. The children were all brought for me to see; they range in age from three to thirteen years.

*August 3rd*—Rode round the town in search of a suitable site for Mission

purposes, but returned about 2 p.m. on account of rain, without having decided upon the spot. In the evening a message came from the elders, to the effect that I should decide before leaving, so that if it were occupied they could see to its being vacated before I paid my next visit.

*August 4th*—Went again in search of land, and fixed upon a spot on south-west of the town, on the road leading to the Sagbo and Porto Novo Gate, which seems to have by far the greatest traffic; it has also the advantage of being near the water. It measures 300 feet square; no part of it is occupied. At 9 a.m. left Okeodan, by the road leading to Abeokuta, and arrived (at 4.30) at

#### *Iwaje,*

a farm village, belonging to Ilaro, containing thirty broken-down houses, the population not more than 100. The houses were in such wretched condition that I preferred suspending my hammock between two trees, in a small open place. A number of men came to sit with us in the evening, to whom Mr. Mason spoke at length upon the folly of idolatry, and the blessing to be derived from faith in the Gospel of our Lord Jesus Christ.

*August 5th*—Left at 6 a.m., and arrived at

#### *Ilaro*

at 10 a.m. This is a large town, and apparently an important place as a centre for Missionary operations. It was formerly in the Society's list as an out-station in connexion with Otta; but it was given up soon after the destruction of Ishagga by the Dahomians in 1862; since which time nothing has been done there.

The king complained of the Society's withdrawing from the place after he had given land, and built a house for the teacher, the walls of which were still standing. I was shown the Mission-ground, which they told me was still reserved for the Society's use, whenever they were disposed to send another teacher.

*August 6th*—At 8.30 a.m. left Ilaro, travelling north-east; and at 11 a.m. arrived at

#### *Igbese,*

another of the Society's late stations, but which has been given up some years



ago; this place was also worked in connexion with Otta.

The chief and people were soon gathered together, to whom I spoke for about an hour from Acts xvii. and Psalm xci.

At twelve o'clock (noon) we left (north-west), and came to a swamp, in the midst of a dense forest, which took us two hours to pass through. The men had often to go up to their knees in the mire. I left the horse to be taken through without me, fearing it might break its legs amongst the roots concealed beneath the mire. Sometimes I was carried on the men's shoulders; at another time, where we can get a little footing, the same men went before me, cutting a way through the underwood. On the south Igboese has a good entrance; but they don't attempt to improve this road, saying they leave it as a defence against the Dahomians. Another two hours through swampy grass-field brought us (at 4 p.m.) to

#### *Igbogila.*

The chief was away at Abeokuta. We were soon comfortably lodged in the house of a weaver. A large crowd soon gathered round us, to whom I preached at some length from Romans v.; the people were most attentive. Whilst I retired to change my clothes, which had been made very dirty and damp by the swamp, a number of the chief men came to ask Mr. Mason what would be a suitable present for the white man; he told them they had given him water and a place where to rest, and he was sure I looked for nothing more. This, however, did not satisfy them; for they returned, bringing a young ram and about two heads of cowries, which they urged me to accept as a present from the whole town. I confirmed what Mr. Mason had told them, but still they begged me to take it, saying a horse, if they had one, or could afford it, would be but a small expression of their thankfulness for the glad tidings we had brought to their town, and which they had never heard before. I therefore accepted the ram, asking them to allow it to run about with its mother until my return. This gave me another opportunity of speaking about Christ as the Lamb of God that taketh away the sins of the world. Our host and a number of others joined us in our evening

devotions, at which I read Col. iii., and Nathaniel Ogbonaye engaged in prayer.

*August 7th*—We were ready to leave soon after 6 a.m., but waited for a guide, the King of Ilaro having sent, asking them to supply us with one to Ketu. They had no one who could accompany us to the town of Ketu; but one was going to Igua, which was the first village in the Ketu territory. We waited until nine o'clock, and then, concluding he feared to accompany us, we left without him.

At 11.30 we came to a river, leading to Yewa, taking its rise from Addo. To cross, I had to undress and walk, the water being up to my neck. About half an hour after we came to the banks of the Yewa, where I had again to undress; the first part I walked through, the second crossed over a native bridge (stakes driven into the bed of the river, and joined by poles one to the other). We took hold of the sticks, resting our feet between two and three feet under water, upon the cross-pole. As the bridge did not carry us far, we had again to go into deep water for some fifty feet or more. The current of the Yewa here is very strong. The horse swam across, led by Mason, who had a rope tied round his body, and the other end fastened to the bridle. It was a difficult task, there being many sticks (roots) in the water, making the horse to shy, and the current so strong as to carry the horse in the direction of the stakes. On the west side of the river is *Igua*, the first village in the Ketu territory; here we arrived about 1 p.m. The chief was not at home, and we were anxious to get to Ijourun the same day; so, having taken some refreshment, we left at 2 p.m. *Moto* we passed at 4 p.m., and arrived at

#### *Ijourun*

at 6 p.m. Upon entering, the gate-keeper said the horse could not enter the town; their orisha would not allow it. That was nonsense, I said, nothing would hurt the horse. With that we moved down the avenue until we came to a stream, another tributary to the Yewa, which we crossed by a native bridge, similar to the one at Igua, but in better condition, having the breadth of three sticks instead of one for the feet to rest upon. Not wishing to give needless offence, I left the horse, whilst I went with Mason with one or two others into the village. I found it

a poor, dilapidated place; a few houses built close together: a large house, with a clean open space for meetings and orisha worship, all the rest being ruins of houses, chiefly used as farm land. I don't think there are more than 100 people connected with the place; whilst, when Mr. Gollmer visited it, there must have been near 1000. The men of the town expressed the same fears about the horse as the man at the gate, and said they would be sorry if the horse came and was found dead the next morning. I told them if that were the case, I should be able to give a good description of the orisha which killed it. "No; no," they said; "don't think we would hurt it; we only fear the orisha." "Then," I said, "since I cannot persuade you to put aside such foolish fears, and I cannot leave the horse outside, I prefer returning to the gate for the night." We did so, and made ourselves as comfortable as we could in the gate-keeper's shed. In a little time the old man of the place came to us with a present of agidi, corn, fish, oil, and salt for the carriers. I did not like to take it; but it would have been a direct insult to have refused. I was too tired to talk much, so I asked if they would come to us, or we come to them, to unite in a service. They promised to come to us. This evening we were joined by an Iketu man from Moto; I told him if he got there before us, to salute the Alaketu (the king of Ketu), and say a white man is on his way to visit his town. He said if we did not object, he would prefer waiting for and accompanying us, as they seldom travelled alone if they could help it. I was rather pleased than otherwise; he also proved of service in pointing out roads, ruins of towns, camps, &c., as we went along.

*August 8th*—Sunday. According to promise, the men of the place came out and joined us in a short service.

#### *Narrative of Mr. Faulkner's Detention by Egba Robbers.*

On arriving at this place, Tobolo, we met about fifteen men sitting outside the gate. I had heard, I think, at Ilaro, that this town had been destroyed by the Dahomians, on their return from Abeokuta last April; but that a few of those who had escaped had returned, and recovered their houses. Concluding these were the people, as we entered the gate I saluted them for their misfortune.

The men afterwards told us of their frequent troubles. Twice since the white man (Mr. Gollmer) visited it, the town was destroyed by the Dahomians, and once by the Egbas, who had taken their wives and children. Four years ago the place was given to the Egbas by the Alaketu, in acknowledgment of some service rendered to Ketu. They told us only two women were left amongst them. (The Ketu man afterwards told us they had about twenty wives in the village; but having been disturbed so often, they secrete them, especially if strangers are about, through fear of their being taken from them). The men said they were in constant fear all the year round; for three months in fear of the Dahomians, the remaining nine months in fear of the Egbas; they were also in fear of us during the night. When I asked why the gate-man was not at his post during the night, they said, "He was sent, but feared to come so far as to the gate." I asked why they did not join with other villages, and form a strong town, or go to reside in Ketu? Their reply was, "We all like to keep up our father's house. The Alaketu also wishes us to do so"—no doubt with the view of cultivating the ground, and keeping the town of Ketu supplied with provisions. Not caring to remain at the gate all day, I preferred making our way as far as Tobolo, and there holding another service in the evening.

We left about 10 a.m., passing (11 a.m.) a narrow, though deep river; and (11.30) the ruins of Ijale, a large town, destroyed by the Dahomians about seven years ago. Near this place the Egbas had their camp at the time they made peace with Ketu.

12.30, a Dahoman camp, with remains of their sheds, which had been burned. Here we crossed the road the Dahomians take for Abeokuta. At 4 p.m. we arrived at the gate of Tobolo.

One of the number told us there was no one in the town: but we went on, expecting to find a house where we could remain the night. When we got into the town, we found some good houses newly re-thatched; but they were so over-grown with grass that I determined to sleep at the gate. As we were returning, the Ketu man remained behind, saying he would hide his load

until the morning. I waited some time, and then returned without him. We soon saw the man had ground for suspicion. When we got back to the gate the men were all inside. I again saluted them, and said, "The houses are good, but there is too much grass about them; so prefer sleeping at the gate." They said, "Yes, you can sleep here, inside." "No," I replied, "under the watch-tower will do for us." With that we passed to the outside, the men following us. We were now certain of having fallen into the hands of kidnappers, well armed with guns, pistols, swords, and everything necessary for securing their prey. Still I had an idea we should be allowed to pass, especially when I found they were from Abeokuta. Bada then inquired what was my business, where I was going, and why I did not first inform them at Abeokuta; also, how it was I had no official staff with me, either from Abeokuta or elsewhere. I answered briefly, my business was to travel from town to town, village to village, to tell the people the good news that God in His love had provided a Saviour for us.

Bada said, "That is all very good. You have a man short, you were led by an Imeko man, who has not returned with you from the town. You must send and find that man, or leave another in his place." I replied, "He is a Ketu, not Imeko man; he certainly remained behind, but with him we have nothing to do. He was not engaged by me, the load he carried was his own, and he only joined us at Ijourun."

Bada: "But he was with you, and you must find him, as none of you can leave this place until he is found. We are sent here by authorities in Abeokuta as kidnappers, to take captive any person belonging to Imeko, as a punishment for their joining the Dahomians in their encampment against Abeokuta this year. That man before you was Imeko, else he would not have feared to return with you; had he returned, we should have taken him, and left you to go on your way. But you have let him go, and must therefore find him before leaving this place."

Three or four of our men then went into the town to satisfy the men, knowing the Ketu man by that time had got safely away. Whilst they were down in the town, Bada espied among our company a young man (Akibode)

who had resided in the same compound with him in Abeokuta. He called him to him and said, "How is it that you are so foolishly walking about the country with a white man? Don't you know that by so doing you have disturbed us in our work here? If it were not that I pitied you, I might kill you at once." By this time our men had returned from the town, saying they could not see or hear anything of the Ketu man, Bada still declaring we must find him or leave one in his place. Upon this Akibode rose in a careless manner, and, nodding to Bada and the rest of us, said, "But I'll see if I can't find him;" with that he went inside the town-gate, but did not return; we concluding he had been taken and secreted by one of the robbers. As it would soon be dark, Bada said we must all go and sleep inside the gate for the night, and if the Imeko man did not return, we must all be taken to Abeokuta. To this I consented. When we were all inside the gate, Bada said, "Now we can sit down and talk about this matter. You had better give us a man, or pay redemption for the one who ran away." I said I had no men to give, neither had I money with me to pay redemption. Then Bada said, "I must consult with the others, and will tell you the result." In about ten minutes they returned, saying they believed me to be a good man, and it was good I should be left to go about my business; that we had better be friends, but the friendship must be laid on a firm basis. They had determined to let us go, providing I paid for the redemption of the Imeko man. Being anxious, if possible, to get out of the hands of such men, I opened my box to let them see how little money I had with me (only 32s., for cash was so scarce in Lagos when I left, that I had only from 5*l.* to 7*l.* to start out with). I also let them see the remaining things in the box.

Bada then said he was very sorry for me, seeing that all I had with me was not sufficient for our redemption—which could not be less than forty bags. I suggested they should accompany us to Ketu; there I might be able to make some arrangement with the king. That would not do, they said, for the Alaketu can scarcely feed himself. "Suppose I give you an order upon Mr. Townsend, the white man, at Abeokuta." No,

they would not receive it from a white man; they could not be trusted. One of their own number suggested an order upon Mr. H. Robbin. I consented, and with this understanding we prepared to rest for the night. Some yams were then given, which our men refused, until I told them they had better accept them and make a good supper, according to our English saying, "God helps those who try to help themselves." All this annoyance, upon the fatigue of the day, made me feel very feverish; but I was thankful to find it all passed away after I had eaten. Then committing myself and people to the care of our Heavenly Father by a short prayer, we lay down to sleep.

*Aug. 9th*--The first thing this morning the kidnappers went outside for consultation. Upon their return, without asking permission, they took my fowl for a sacrifice. This done, they examined our loads, picking out what they wished for themselves, and to my surprise asked the value of each thing they took, which as we roughly estimated was thirteen bags, near £7, but which we since find to be £9 9s. 8d.

Having repacked what remained of our things, we were again told to sit down, and settle what remained. Bada, having consulted with the others, said, "Some things we know are worth the price you put upon them, of the rest we are uncertain, so we say the whole is eight bags. This you can deduct from the forty bags, then we will have the balance of thirty-two bags to be paid. But here is another point, we cannot trust an order, more especially as we know Mr. Robbin is not in Abeokuta, but in Lagos, and we don't want an order on any one else. Therefore for this balance of thirty-two bags you must leave a man with us until you bring or send us the money." I repeated I had no

man to leave. Then said Bada, "You must come with us at once to Abeokuta." "That is what I want you to do; take us all to Abeokuta, where all can be set right." The second man proposed that I should be killed, then they would know what to do with the rest. "No," said Bada, "let the white man saddle his horse, and go alone, then we can kill some and sell the remainder." I said I could not go without the men; if they kept the men, they must also keep me; neither would I give them a man. They began to help themselves; taking Oje on one side, they said, "This is for the Imeko man." Next they told Dosamu (my horse man) to go on one side, saying, "This for Akibode, who is one of our relatives," adding, "We keep these men until we receive the thirty-two bags. These are the only terms, and if further objections be raised, one more must be taken and slain." I plainly saw the longer we remained the more men we should lose, so with the object of getting some clue to their names or family connexions, I asked where we should meet them with the thirty-two bags. Bada said, "You must give us a stated time to expect you, and write a promissory note for thirty-two bags, to be paid in fifteen days from this time (Aug. 24), at the house of Kokumo in Papa. There will we be to exchange the man for the money." I wrote a note to that effect. As we were about to leave, Oje expressed his fears that the men would sell them in another direction, and we should never see them again. Dosamu addressing him said, "Silence, Oje! don't you see you are detaining master and the rest? I am sure, wherever we may be, master will try his best to release us." I then bid Dosamu and Oje good-bye for the present, telling them to pray to and trust in God, who would surely make a way for their escape. The remainder of us left about 8 a.m.

### *Return to Lagos.*

As I rode along I prayed that I might be guided to take such a step as would lead to the release of the remaining two. After three days' hard travelling, we arrived, on Thursday, the 12th, at 8 a.m., at Otta, where we met a number of the town's people (heathen) preparing mud for the new church, on the spot where the old stood. As usual, Mr. White gave us a most hearty welcome. He had heard of our capture from Akibode,

who I now found had escaped, and come by Otta to Lagos. Here I lost no time in writing the bare facts of the case to Mr. Townsend at Abeokuta, asking him to mention the matter to the authorities, and to give me his advice and the advice of the chiefs whether to meet the men at the time and place mentioned or not. If so, would they favour me by sending some respectable person of importance to meet me there.

I sent the letters by a special messenger, Thomas Willoughby, telling him to pass by Suren, so as to inform Okenla, if he was in the farm.

Left Otta at 12.30 p.m.

About 4.30 p.m. met Akibode going to Abeokuta. He had told Mr. Doherty, who at once went and took him to Mr. Mann. The boy told me Mr. Mann was much troubled, and sent him at once to relate the story of our capture to Mr. Townsend, also to point out the residence and master of Bada, and some of the other kidnappers. I did not detain the boy, but told him to hasten and meet Tom there. About 5.30 p.m. we arrived at the farms of the Ebute Metta Christians, *Onigbongbo*,

to the great joy of all the people. They soon gathered around Bolla's shed, where we knelt down, whilst Bolla engaged in thanks to God for our safe return, and prayed that He would be pleased to restore to us the remaining captives.

*Aug. 13th*—At 10.30 a.m. arrived home at Ebute Metta, where the house was soon filled with old and young, to welcome our return. In that afternoon I hastened to Lagos, and was most warmly received by Mr. and Mrs. Mann, Mrs. Mann telling me Mr. Mann had remembered me in prayer all the time I had been on my journey. Soon Mr. Wood and Mr. Hinderer came in with a like welcome.

### Supplement.

*Aug. 21st*—Part of my prayer this morning was, "Lord, the time (24th inst.) is fast approaching when I promised to go or send for the redemption of Dosamu and Oje, and yet I received no letter of advice from Abeokuta; I pray Thee hasten the letter, or send me the men." From my bed-room I went into the study. I had not been there long when I heard cries of welcome; and, upon going into the piazza, saw the returned captives, with the messengers sent to Abeokuta. The house was soon filled with people to welcome them, and to congratulate me upon their return. Having heard their story we knelt down, and thanked our heavenly Father for His mercies. Dosamu said:—

"Immediately you left, the robbers quarrelled with Bada (their leader) for allowing you to get away so easily. It came out in the quarrel that the second man stood up, three times during the night, with his sword drawn, begging Bada's permission to slay you and Mason whilst you slept; but Bada refused to sanction it. Bada then turned to us, and asked, 'Do you think the white man will fulfil his promise to redeem you or not? because if you think he will deceive us, we will rather run at once, and kill the white man in the way, and sell the remainder.' Oje answered, 'We are left for thirty-three bags (16*l.*); surely we are worth that. Why again think to kill the white man? rather sell us to Dahomey or elsewhere; for when he hears where we are he will certainly send to redeem us.' I then said, 'Listen to me. That white man is my master, and looks upon me as his

own child. On the same floor as he sleeps I sleep also (upstairs); therefore he is certain to come or send to redeem us.' This satisfied Bada, who at length prevailed upon the rest to turn off into the Abeokuta road, by the Dahomey camp. We got to Abeokuta at midnight the next day, where we were placed in stocks—in a dark room—and did not see the light of the sun until the following Tuesday, when our fetters were taken off for us to go to the meeting of the Baloguns; and there it was we saw Tom and Akibode, who took us to the white man at Ake."

Tom's account was briefly this:—"I got to Suren the same day you sent me from Otta, but found the Christian Balogun (John Okenla) had gone to Abeokuta, and when I got to Abeokuta he had just left for the farm. Mr. Townsend read your letter, and sent me at once to one Isaac, who with another led me to the houses of the principal chiefs, and by them were directed to the house of Ake Oniseye, at Bagura, Bada's master. He said he heard Bada and his party had gone in the direction of Ketu, but had no idea they would trouble a white man. He sent us to his brother's house. He was out, but in one room in a corner of the compound I got sight of Bada, covered with the cloth taken from one of our men. At first he denied knowing anything about the matter, until I was brought to the front, and pointed to the cloth, saying that was one of the things stolen at Tobolo. Then in a rage he confessed he was the doer of it all, and said were it not for the messengers of Dasalu and others who were

with me he would kill me. The man having been pointed out, Nlado told us to go home (Ake), as it was Sunday. This was before service. After service Nlado again sent for us to attend a meeting at the Ogboni house, Iporo. Okenla, having returned, led us there with a large body of the Christians. When the people were entering it was said, not being Ogbonies, we must remain outside. Okenla removed this difficulty by sending for money, that we might be made Ogbonies at once. Then we entered. The meeting waited some time for Ogudipe. When he came he wished to send for Bada. Dasalu, of Kemta, objected on the ground that it was not the right way of doing business to judge a soldier's case anywhere but in one of the Balogun's houses. Ogudipe said he did not wish the matter to be judged in his house, as the only thing he could do would be to behead such a robber at once. 'Then in whose house shall this be judged?' At last it was agreed to judge on Tuesday in Solanke's house (he being the chief of all the Baloguns).

"On Tuesday we went to the meeting at Solanke's house. There they brought the two men, Dosamu and Oje.

"Ogudipe first called upon Bada to speak for himself, who tried to make out a very good tale—viz. that at Tobolo he caught an Imeko man as his slave. The white man came and took him from them, and set him free, sending him away into the bush, and afterwards promised to pay the man's redemption; they therefore took the two men as security.

"Okenla (Christian Balogun) asked permission to speak. Turning to Bada

he asked, 'At which time did you ever know white ministers to buy our slaves after that fashion?' He could not answer.

"Ogudipe, interrupting Okenla, asked Bada who it was gave birth to him in Abeokuta? Bada answered, 'No one. I ran away from Ibadan some years ago.' 'Then take care,' said Ogudipe, 'what you do in Abeokuta.'

"Okenla wished to finish what he had to say, but Ogudipe said, 'No; let us hear what the captives have to say.'

"Dosamu rose to speak, but Oje went before him, and in answer to Ogudipe's question, 'What things were taken from the white man?' he answered, 'They took my sokolos (trousers), but nothing from the white man.' Ogudipe appeared annoyed that evidently through fear Oje did not speak out the truth. It caused confusion in the meeting, and one by one the people left the place. Amongst the number who left was Okenla. Ogudipe sent to call him back, and begged him to take the matter patiently.

"Okenla grew warm, and said, 'We can send to Mr. F. for the list of things, but unless the captives are brought out and given up at once I shall take a band of men into the Ika farms, and every man, woman, or child I meet belonging to Bagura, I shall take captive.' The men were then given over to Okenla, begging him not to let the matter be carried to Lagos and England, and thus spoil their character, as they did not wish the Governor of Lagos to fight with them. Solanke afterwards sent a messenger to Mr. Townsend, begging him not to let this affair spoil their name in Lagos."

#### LATER LETTER FROM REV. V. FAULKNER.

*Ebute Meta, November 2nd.*

The other week, the Ketu man, who left us at Tobolo on the 8th of August, and declared by the robbers to be an Imeko man, called upon me with a number of other Ketu men. He told me that after leaving us he hid himself three days in the bush, and then found his way into Ketu. He went at once to the king, and told him a white man was on his way to pay him a visit, but was taken by some Egba kidnappers. The Alaketu at once sent a body of men to see if I were there, and escort me into the

town; but, finding no one, sent special messengers to Abeokuta with a complaint. The man told him as well as he could the object of my intended visit, and the king expressed a desire to have teachers in his town, that he had long been looking for such. I sent a small present, with a message of thanks to the king. Being Sunday, I took the men into the school-room, which was quite crowded; they were much pleased with the sight, and expressed a hope that some day such gatherings may be found in the town of Ketu.

# RECORDS OF THE MISSIONS.

## NORTH INDIA MISSION.

### II. BENGAL.

#### Krishnagar (*continued*).



WE resume our extracts from the Rev. A. P. Neele's Reports. Friends in England will shortly have an opportunity of hearing of Mr. Neele's work from his own lips, as he is coming home for a much-needed period of rest. His loss will be keenly felt in Krishnagar; but it is hoped that Mr. Vaughan, on his intended return to India in the autumn, will be able to take his place. We must not, however, look to this or that human agent, however able and earnest, for the spiritual prosperity of Krishnagar. Although the Native Christians there form so numerous a body, they give much cause for anxious solicitude. The communicants among them are far fewer in proportion than in other Indian congregations; they do not manifest the vigorous corporate life of the Tinnevely Church; and their influence on the surrounding heathen must, to judge by the paucity of fresh converts, be feeble;—and what is needed is an outpouring of God's quickening grace, both to revive the Church itself, and continually to add to it many who shall, with true penitent heart and lively faith, ask the way to Zion with their faces thitherward. Two years ago some very remarkable all-night prayer-meetings were held in Krishnagar by the people themselves, which were attended by hundreds. We have not heard whether these have been repeated, but we trust that our Bengali brethren will "continue in prayer, and watch in the same with thanksgiving," and that they will be helped by the intercessions of those at home who take an interest in this Mission, until the desired blessing is poured out from on high.

#### *From Rev. A. P. Neele's Reports.*

##### *Readers and Bible-Women.*

Besides the principal stations, there are many separate villages, in which knots of Native Christians are living in the midst of the heathen, isolated from their brethren. Amongst some of the larger of these isolated communities, Native Christian agents called "Readers" are located. Their duty is to assemble the people for prayers, and for religious instruction in the simple prayer-house which exists in most of these villages. These places are also visited by the catechist from the larger station, and by the Missionary from time to time.

There was, however, one range of five or six villages at a distance from any of the others, containing in each instance only a few Christian inhabitants, for whose visitation and instruction no proper means existed. The people in these places were living in practical

heathenism. Some of them, however, had appealed to me for an agent to be located amongst them. I felt that the want was urgent; but the man to be appointed would require special qualifications. The Native Christians generally in this district belong to a humble rank in the social scale, but the people inhabiting the villages in question belong to a rank looked down upon even by the others, inasmuch as they are tanners and leather-cutters. The habits of these people generally in this country are such as to account for, though not to justify, the contempt with which they are regarded. To work among them one was needed who, while possessing the qualifications of piety and of scriptural knowledge, and while somewhat raised above the people, would yet be able to rough it, and would not show the least approach to pride in dealing with them.

A man possessing to some extent these qualifications existed in the person of the teacher of one of the schools. He was very anxious for the change of work proposed, and him we accordingly appointed; and we placed him on the St. Peter's Fund, feeling that this would be an extension of the work in a hopeful direction. In order to facilitate the work, it was needful to erect two very simple houses in which the newly-appointed reader could put up and live for some days at a time. This also has been done, and the man is regularly at work among these villages; and I am sure that, with God's blessing, the result will be good. In two other places, grants have also been made for the re-establishment of prayer-houses in outlying villages.

Another object, to which the St. Peter's funds have been devoted, is the appointment, in two places, of "Bible-women" for the instruction of females, whether Christians or others. Formerly, when there were several European Missionaries in the district, the Missionaries' wives used to make the Christian women their special charge, and they were assembled for sewing-classes and for catechizing and so forth; and we have endeavoured to carry out the same plan during our residence in Chapra. As regards the mass of the congregations, however, this influence of the Missionaries' wives is now necessarily withdrawn. The schools, of course, are continued, and we have tolerably efficient female teachers; but the endeavour of parents still is to get their girls married as young as they possibly can, and as soon as the girls pass beyond mere childhood their parents are unwilling to send them to school any more.

Again, it is contrary to oriental notions of propriety for women to attend assemblies in company with men. In Hindu temples and places of amusement this is provided against by having separate parts portioned off for the women, with peep-holes for them to look through. In our Christian Churches we are not thus far orientalized. The women sit apart from the men; but, even with this arrangement, a reluctance to attend church exists among the women, and, especially in the more rustic parts, they can with difficulty be induced to attend at all. The chief objects of dread among women are the elder brothers of their

husbands; for it is esteemed an act of high impropriety for an elder brother to see the face of a younger brother's wife.

Circumstances of this kind render needful some special agency for the female part of our congregations, partly to instruct them, partly to encourage them to get over these needful fears. Hence we have been adopting recently the agency of Bible-women, whose duty it is to try to collect the women in little companies in their houses, and to read the Scriptures with them, and encourage them to come to church. The same Bible-women also work among the Hindu and Mohammedan women; in this case they take with them an elderly woman as a companion, and go at a time when they are pretty sure to find the woman unoccupied.

#### *A Mohammedan Inquirer.*

He is a youth of about twenty years of age. The village is inhabited entirely by Mohammedans, chiefly of a respectable class. The assistant teacher in the school, that is, the non-Christian teacher, can give his pupils lessons in Arabic, and it is to obtain a smattering of this revered tongue that the pupils continue at school a short time after their other studies are over. By this means the Christian teacher has the advantage of retaining for awhile a class of more advanced and intelligent pupils than he would otherwise have. The young man I refer to belonged to this class.

One day I was surprised by seeing him come to my house. He told me that he had been driven away by his relatives, having been struck by his brother for professing his belief in Mohammed. He wished to place himself under my protection, and to be instructed with a view to his baptism. I had him with myself as much as I could, and I was surprised to find, under the circumstances, the amount of scriptural knowledge and knowledge of the plan of salvation which he had obtained. I say under the circumstances, because, as he informed me, with the exception of what he read in school, he had been able to study only by stealth, as his relations forbade his having Christian books, and destroyed them if found in his possession. After a few days, however, in an interview when I had been more than usually pleased with him, he said with some emotion that he had made up his mind to return to his



father's house. I could but tell him that while Christianity bids us indeed to love our Lord better than father or mother or any one on earth, it never commands us to forsake our earthly relations unless compelled to do so. If, therefore, I said, he could return to his home and there still confess his faith in Christ, that this would be acting the part of a sincere and bold believer. I could not, however, avoid feeling that the young man was returning to a scene in which no small amount of grace would be required to enable him to maintain his stand. I bade him farewell with some forebodings, and he went. I have not been able to meet him since, but I heard that on his return to his village he was subject to no little ridicule on the part of his fellows. To the Christians who visited him he, however, continued to declare his faith in Christ. He has since gone to a distant town where he is employed as a probationer in a Government office. He

stated that his convictions of the truth of Christ were founded on a comparison of Christ's life and character with those of Mohammed. The latter, from what his own Koran testified of him, he could not believe to be a Prophet of God.

#### *Church Repairing and Building.*

The work of reparation of the churches and buildings in the district has been going on throughout the year. The progress has been very slow, owing to the paucity of workmen obtainable in these retired places, and to the difficulty of obtaining the requisite materials. Much time has been spent in various ways in connexion with these matters; but they are now approaching completion. It is, moreover, cheering to see substantial buildings and decent churches once more. And there is this satisfaction, that it is probable that no great outlay of time or money will be needed for this purpose for many years to come.

The educational agencies under Mr. Gmelin's superintendence comprise a Training Institution for Native teachers, a Bengali Model School, with a Sunday-school in connexion with it, an Anglo-Vernacular School with a Native Christian head-master, several Vernacular Schools in the villages, and a Boys' Orphanage. The Training Institution continues to do a most useful work. In the year 1874 it sent out ten young men into the mission-field. In September of that year Sir Richard Temple, the Lieutenant-Governor of Bengal, visited it quite unexpectedly, and was so much gratified by what he saw that next day he sent a donation of 10*l*. to be expended on a treat for the students and the boys of the model school. Mr. Gmelin has sent home a very full and interesting Report, in which he relates the history of this Institution, and describes its present arrangements and work. We have not space for it here, and it will appear in another form hereafter; but we give one extract illustrative of schools as a missionary agency:—

#### *From Report of Rev. F. Gmelin.*

##### *A Brahmin Inquirer.*

During the year I was greatly rejoiced at the prospect of receiving some fruit as the result of our efforts at Navadirpa. Alas! my joy was soon turned into sorrow. The young man, an ex-student of the Navadirpa school, in whose heart evidently the Holy Spirit had been working, was a Brahmin of independent means. After corresponding with me for more than a year, he presented himself as a candidate for baptism. Before long his friends and relatives found him out, and urged him with many entreaties and arguments to give up his intentions. For some time he appeared to be firm, and to grow daily in the knowledge of the Gospel. On

one occasion his friends brought forward the unexplained mysteries of Christianity as an argument against the truth of the Christian religion. In reply he said, "Christianity appears to me like a large mango-tree laden with fruit. I have seen the tree; it is beautiful. I have tasted the fruit, and it is sweet and comforting. As by the taste of one mango I can judge of the nature of the whole tree, so by the little I know of Christianity, which I have tasted and found sweet and consoling, I know that the whole of Christianity must be equally comforting." A few days after he disappeared, and I have not heard of him since. May the Good Shepherd seek out this wandering sheep!

Mr. Gmelin also assists in the Church services, gathers the Native teachers periodically for prayer and Scripture study, and does valuable literary work in preparing Christian school-books in the vernacular. Truly an educational Missionary has no time to be idle!

### Burdwan.

Most of the Society's friends are aware that this station, formerly so well known as the scene of Weitbrecht's faithful labours, has had a troubled history of late years, chiefly owing to the ravages of a fatal fever, which has gradually almost swept away the Christian congregation, and which proved fatal to one valuable missionary, the Rev. R. P. Greaves. The Calcutta Committee, in their last general Report, say, "The story of Burdwan, gloomy for so long, has in a manner culminated in a disaster, which we now begin to hope will prove to have been a point of turning towards better things." This disaster was the destruction of Weitbrecht's handsome church, and of some of the houses of the Native Christians, by the cyclone of October 15th, 1874. Its moral effect on the Christians themselves was considerable. "The old despondency," which had to some extent yielded before the earnest ministrations of the present missionary in charge, the Rev. E. K. Blumhardt, "came over them again." But for this the report would not be discouraging. The church has been restored. "Not again, indeed," writes Mr. Blumhardt, "will the steeple stretching up to heaven proclaim to the villages far and near the existence of a house for the worship of the Lord of hosts; but the modest belfry that has taken its place will still bear witness that the Lord Christ is worshipped in Burdwan." He speaks favourably of his small flock, most of whom are "striving to maintain a consistent godly life." Moreover, the violence of the fever has abated, though even now "scarcely a week passes without one of the congregation being attacked," and this, be it remembered, when their numbers have been reduced to eighty-seven, including children.

Evangelistic work among Hindus of the upper classes has been carried on by a superior Native catechist, who has proved very successful in gaining access to them, so much so that when he goes to preach at neighbouring towns, they give him letters of introduction to their friends. An instance of Mr. Blumhardt's own work among the heathen is given in the following interesting extract:—

On going to the chapel one Tuesday evening I found that a pundit from the Raj-bari had come to have a conversation with me; many respectable people had come with him. We went into the chapel, and began to talk. The pundit, who seemed most anxious to display his knowledge to the people, professed to be well acquainted with the Vedas, and began to quote Sanscrit very freely. I told him that this was giving himself unnecessary trouble, as no one present understood Sanscrit. We talked about the Vedas and Puranas, but as I found this unprofitable, in order to bring him to some practical conclusion, I asked him what means of salvation Hinduism afforded. After a good deal of useless

talk, he said that as a ladder led up to the top of a house, so there were three steps to salvation. The first was hearing the Vedas recited. At once I joined issue with him, and having made him confess that it was a sin for a Sudra or Mlechha to hear the Vedas, I asked what was the way of salvation for me, and for the Sudras around. There were at least fifty people of all classes in and at the door of the chapel at the time. The pundit seemed confused, and then began to talk about caste, and the various duties belonging to each, and asserted that, by keeping these, salvation would be gained. "Yes," said I; "but not one of us here around you, not you yourself, have preserved your caste, and

performed all the duties incumbent on you; therefore we are all destined to punishment hereafter." Then I addressed the people, and said:—"Do you think that this is the wish of a God of love?" and, going on, I tried to unfold the provision that His love has provided for us in Christ, laying special stress on the thought that the sinner cannot stand in the presence of God, and showing how He had provided a way by which we may overcome sin.

After speaking for some time—the people the while listening most attentively—I invited the pundit to show me some other means of salvation, as the one he had mentioned had been found defective. Then he brought out the idea of giving up the world, and considering all the relationships of earth to be but false and an illusion. There was no necessity for me to answer this, as the bystanders then took up the talking, and said that, if the relationships of earth were an illusion, was not God an illusion too? All was illusion.

Some further talking ensued, in the course of which the pundit seemed desirous of giving up Durga, Kali, and all the other deities at present wor-

shipped, and relying on the Vedas alone. This I would not permit him to do, but reminded him of his former assertion that the Vedas and Puranas, being of equal antiquity, were of equal authority. Then, again, I endeavoured to put the truth of Christ before the people; and on apologizing for my bad Bengali, they assured me that they understood all I said. I sincerely hope they did.

I then commenced talking with a Babu about sin, and tried to show him that one sin never remains alone, but leads on to another. By this time I was feeling rather exhausted, and began to find my Bengali fail me. The pundit then took up his last position, that God had created and given us the evil passions that are within us; that, therefore, God was the Author of all that we call sin. I was on the point of replying when the above-mentioned Babu gave me a sign not to speak, and himself gave a satisfactory answer to the pundit. After this our conference ended, and I came away truly thankful that such power had been given me to speak, and that from amongst the bystanders, Hindus and Mussulmans, some had come forward and assisted me.

### Bhagalpur.

The Rev. E. Droese, after twenty-six years' labour, continues in charge of this station, ministering to a congregation of 82 adults, besides children, conducting an orphanage, superintending five vernacular schools for boys and one for girls (besides an Anglo-Vernacular School carried on by an excellent master, Mr. Pohlenz), and preaching regularly to the heathen and Mohammedans of the district. His Report for last year has not yet come to hand, and the preceding one could not tell of more than the diligent sowing of the good seed by means of these agencies, without much visible fruit. But we know that the sower shall "*doubtless* come again with rejoicing, bringing his sheaves with him."

### Santal Mission.

The work among the aboriginal Santal tribes continues to be marked by many signs of encouragement. The present is a critical time for the people. Their hold on the religion of their ancestors is perceptibly loosening, and the question now is whether they shall be won to Christ, or be left to drift into the Brahminism of their Hindu neighbours. Even in the interest of ordinary morality, the latter result is to be deprecated. One of our missionaries writes, "The Santals are much more truthful and noble than the Hindus, and the more they come in contact with the latter the worse they become." It will be seen from the important letter from Sir W. Muir, which appears in another part of our present number (p. 135), that this distinguished Indian statesman looks with sanguine hope to the adhesion of the Santals as a body to Christianity, if only the present opportunity of influencing them for good is not

missed, and that he is willing to bear his own part in the extension of the mission. We trust his interesting appeal may meet with a ready response. It was written, as he intimates, after recently visiting the country. His visit to Taljhari, the principal C.M.S. station, is thus described in a letter printed in the *Calcutta Christian Intelligencer*:—

### *Visit of Sir W. Muir.*

On the 17th of November, Sir W. Muir, with his family, paid a visit to the C.M.S. station—Taljhari, Santalia—on their way from Simla to Calcutta. They arrived by the nine a.m. passenger train from Sahebgunge, which stopped immediately opposite the mission station. The path leading from the mission premises to the railway passes through fields for about 250 yards, and was lined on either side, first by the schools, and then by as many families of Christian Santals as had been able to come together at that hour. The distinguished visitors, having alighted, were greeted as they passed along between the two rows of the schools and the village Christians by the Santali salutation "Johar."

Sir William expressed himself much pleased with the number, and the bright and cleanly appearance of the people.

After breakfast Sir William, accompanied by Lady and the Misses Muir, visited the boys' school. Several boys of the Taljhari, Hiranpur, and Godda schools read portions of the New Testament in Santali and Hindi, and some history in Bengali. Sir W. catechized them on the parable of the sower, and tested them in arithmetic and geography. The girls read Santali, and sang a Hindi Bhajan. The infants sang "This is the way we wash our hands," &c., translated for them into Santali. The school-girls from Godda also read Santali, and sang a Santali translation of "Jesus of Nazareth passeth by."

Passing from the girls' school to the front of the mission bungalows, and sitting beneath the roof of a tent, Sir William addressed a large number of Christian Santal families, expressing his joy in seeing so many who were once heathen now united with the family of God. He exhorted them to live the life of truly sincere and faithful Christians, and by so doing recommend the Truth to others, that they also might be saved; and so, having served God faithfully here on earth, they might finally meet together to serve Him in His presence in Heaven. He urged the parents to

use diligence in promoting the education of their sons and daughters, and encouraged them to do this by telling them that, as the Bengalis and Hindustanis who have been educated are advanced to high appointments in the Government of the country, so also their sons, having qualified themselves, would rise to high and honourable offices in the Government of their country.

After tiffin the bells chimed for Divine Service in the Church of the Epiphany. The service was in Santali. The Rev. A. Stark read the evening prayers. Bhim, catechist, read the lessons. The singing and chanting were rendered in a very hearty manner, accompanied by the harmonium. The church was filled in every part. A considerable number of heathen pressed in among the Christians, and were hardly kept from making audible remarks to each other. It was estimated that more than a thousand people were present. The Rev. J. Brown preached on St. John v. 28, 29, a passage selected from the second lesson. After the service, the school-boys afforded much amusement by their running and hurdle-racing and other games, until after twilight.

It had been resolved that, as many Christians had come from a long distance, it would be well to give them a general dinner. A company of men had been at work from early morn in preparing the dinner, of which about 600 people very heartily partook, for they had not eaten since the morning. After the dinner was over, the people were thoroughly delighted with a display of fireworks such as they had never seen before. Sir W. Muir very kindly placed a sum of money at the disposal of the missionaries to defray the expenses of the dinner and the fireworks and the rail-fare of some school-children who were going by train from Taljhari to Bahawa next morning. After the display of fireworks had ceased, a large number of people assembled in front of the bungalow, wishing to say their

parting "Johar." They were told to give three cheers for Sir William, and after that three more for Lady Muir, and again three more for the Misses Muir, which they *did* give in very good

imitation of the British "Hip, hip, hurrah!" This was then followed by the "Johar" from the whole crowd simultaneously, and they dispersed to their respective places of rest.

Our missionaries among the Santals are—the Rev. J. Brown and the Rev. F. T. Cole, at Taljhari; the Rev. H. Davis, at Hirampur; and the Rev. A. Stark, at Godda. Mr. Davis's Annual Letter for last year is not yet to hand; but the other brethren are able to report an increase of 157 under the head of Native Christians, so that even if Hirampur has stood still, which is not likely, the total number must now exceed 1300. Our readers will rejoice to hear that a tried Native Catechist, Ram Charan Dass, who was the first convert baptized, is shortly to be presented to the Bishop of Calcutta for ordination, with a view to his taking the pastorate of certain villages, in which dwell 400 Native Christians. Mr. Stark says, "He has proved himself a faithful worker and devoted servant of the Lord by several yerrs' labour as a catechist." Though himself of the Hindu race, he is much liked and respected by the Santal converts.

#### TALJHARI.

#### *From Report of Rev. J. Brown.*

*Evangelistic Work.*—This has been carried on, as usual, by itinerating tours during the cold season, and by sending Native helpers out in the hot and rainy seasons. The poor people listen gladly, generally; but they are intimidated by the headmen, who threaten them with expulsion if they should become Christians. Evangelistic work is very much retarded for that reason. I have no doubt but that many would cast in their lot with the Christians, were it not for the dread of the displeasure of the village and district headmen. The reason why the headmen dislike Christianity is, that they would not get rice-beer nor bribes from the people any longer. Santals have said to me, "If Government would only give us Christian pergunnites (district headmen), what a blessing it would be for our country!" So long as the people are kept in dread of their headmen, purely evangelistic work will produce fruit but very slowly. The people are

not morally strong enough, as a rule, to "come out" in defiance of their headmen.

*Baptisms.*—Forty-one adults and eighty-three under thirteen years of age have been baptized during the year. Most of the adults, with their families, were relations of Christians. This seems to be the natural way for the spread of Christianity among the Santals. Year by year a few of the heathen relations are brought over by the Christians to the Lord's side. It seems to me that the more happy, religiously, we help our Santal Christian brethren to become, so much the more will the little flock increase on all sides by gathering into itself its outside relations and neighbours. It is not so much the proclamation of the letter of the Gospel as the kind persuasion of a dear relation, coupled with the manifest tokens of happiness, that influences a Santal to change his religion.

#### *From Report of Rev. F. T. Cole.*

##### *Schools.*

I have not much to say with respect to the schools. They are just now in a very flourishing condition, but we have had during the year a sad trial, which, for the time, entirely broke them up. It was an attack of small-pox. Five of our boarding-scholars died from its virulent attack. Four of these were Christians. It was a very long time before I could get the boys to assemble

again, such was their fear; but I am thankful to say that we have quite recovered our former numbers and proficiency. Our average in the boys' boarding-school has been fifty-five.

The girls' school is partly a day and partly a boarding-school. It is under my wife's care. We have nearly double the number of girls that we had last year. The presence of a lady has done much to improve them in every way.

*Expected Increase.*

I believe that we shall soon have large accessions into the Church; there are thousands all but Christians, convinced of the truth, but kept back from fear. The answer has hitherto been to our inquiry, "Why don't you become Christians?" "We cannot forsake our ancestral religion." But since last year's disturbances the answer has been, "The news is good, but we are waiting for our brethren."

*The Paharis.—Interesting Baptism.*

I had the pleasure, during this short tour, of baptizing a very interesting family of Paharis—father, mother, son, and infant. These hill-men live on the summits of the numerous hills in the Santal country; whereas the Santals cultivate the low lands between. These Paharis seem very open to Christianity. Every year the numbers increase, owing to fresh baptisms, and one much wishes that a regular Mission could be begun among these interesting people.

Maisa, the Pahari that I had the

pleasure of baptizing, is a man of about forty-five years of age. About a year ago he threw away all the village stones in which the village deities are supposed to reside, saying that he was about to become a Christian, and had no faith in such childish things. He being Manjhi (headman), his people could not oppose his doing so; but they told him they were afraid of living in a place where the deities had been so insulted. In consequence of this act, one and all his villagers removed to neighbouring villages, and left Maisa the sole occupant of the village. I went to the place and found that there was not another house besides his own, and what had been before a most prosperous village has now become a desolation. It is like sending a sword on earth; it is a separation between those who were in heathenism the best and closest of friends. But the man is right, and, if he stands firm, I have no doubt but that before long others will flock to him and build in the old waste places. I do not think I ever baptized so earnest a man as Maisa.

## HIRAMPUR.

*From Report of Rev. H. Davis for 1874.**Exemplary Converts.*

The preached Word seems to be more blessed round about Talpahari, a place about eight miles south of Hiranpur, than in any other part of my district at the present time. Those converts whom I baptized in May last are living epistles of the work of the Lord. They endeavour in every way to adorn the Christian profession by a holy consistent life. As I have no Sonthal catechist whom I can send to this village week by week to conduct the Sunday services, I am obliged to send the Bengali evangelist. This man is a Sonthal scholar, and quite a patriarch amongst the Sonthal Christians, having been nearly twelve years at work amongst them. He says of these people, "that of all the Christians he has ever taught, these are the most desirous and diligent in learning the truths of Christianity." When I visited them one Lord's-day morning, and held morning and evening service with them,

they sang several hymns, and made the responses in a very hearty manner. At another time, when I visited their village and the service was over, some of the men accompanied me on my way. Whilst we were walking along, they spoke of their former persecution of the Christians, and how sorry they were; "but," said they, "we did not know what was right then." This testimony was very pleasing, coming, as it did, altogether unasked for.

Their little place of worship is very pretty. It is supplied with mats and forms which they have made themselves during the hours they could not carry on their cultivation. They are earnest Christians, and do their best to make others acquainted with the Saviour. What is wonderful to relate, they are beloved by their fellow-villagers. The Sonthals of the neighbouring villages persecute them whenever an opportunity offers itself.

## GODDA.

The schools in this district are reported by Mr. Stark to be "doing a great work." The only other item of interest in his letter is that he and his brethren have been a good deal engaged in translating and revising portions of the New Testament in Santāli.

## NORTH-WEST AMERICA MISSION.

## II. EASTERN DIVISION—MOOSONEE.



HIS division, which is coterminous with the Diocese of Moosonee, comprises the vast coast-line of Hudson's Bay, and the districts to the south of that great inland sea as far as the confines of Canada. The mission to the various Indian tribes, Crees, Ojibbeways, Sotos, Chipwyans, Esquimaux, is still diligently carried on by Bishop Horden, the Rev. T. Vincent, and the Rev. W. W. Kirkby; and the reports year by year show that the Lord of the harvest has greatly blessed their devoted labours. The Committee were able last year to appoint another missionary, the Rev. J. H. Keen, to this part of the great field. He went out in May by the annual ship which sails by Hudson's Strait, and arrived on Sept. 10th. Bishop Horden writes, "I am deeply grateful for the gift of an assistant—one, too, who is, as far as I can judge from my short acquaintance with him, all that I could desire in a fellow-labourer." A Native schoolmaster from Moose, Mr. Sanders, is now pursuing his studies at St. John's College, Winnipeg, with a view to his ordination for pastoral work among his countrymen; and Bishop Horden is looking out for other promising young Indians and half-breeds. We trust the men he needs may speedily be raised up, and that this vast territory, in which Mr. Horden was the first missionary, and of which he is the first Bishop, may thus gradually be dotted with regular and well-manned, though necessarily remote, stations. Meanwhile Native lay teachers have been located at some points; and the Bishop writes warmly of the kindness shown to these men by the officers of the Hudson's Bay Company. He says, "The assistance I receive from Christian gentlemen in the country is very great; in some cases they are almost as valuable to me as curates."

The Bishop continues his diligent translational work for the benefit of his people. In the past year he has written and revised, in the peculiar Cree of the Moose district, the whole of the New Testament except St. John's Gospel and the Acts. Psalters, previously translated, and now printed, were sent out to him by last ship.

We give two brief extracts from the Bishop's Annual Letter. The Esquimaux to whom he refers inhabit the eastern shores of Hudson's Bay. Among them the Rev. E. A. Watkins formerly laboured, amid many privations; but of late no missionary has been provided for that side of the Bay.

*From Report of Bishop Horden.*

From the fact of my having been called to Red River to attend the first Provincial Synod, I have not been able to undertake so much journeying in the diocese as I could have desired. Even while enjoying the society of my brethren, my heart was constantly with my distant people, and I was regretting that so many would be unable to see my face and hear my voice leading them to the Saviour. But yet I have travelled about a thousand miles through the diocese, and have been much gratified by what I

beheld, especially at Brunswick. It is not long since that the Gospel was first preached there, and it has made, and is making, rapid progress. As one proof, I may mention that, in coming from Brunswick, I was accompanied by five Indians, four men and one woman; every one of them could read their prayer and hymn-books very well, and all of them have been baptized. This post is now in charge of Mr. Richards, who was of so much assistance to me when he was stationed at Matawa-

kumme, and what he did there he will do at Brunswick, and I shall be much surprised if, on my next visit, I do not find very much improvement among the Indians there. I baptized nine individuals, confirmed five, administered the Sacrament of the Lord's Supper to three. At Misenabe I saw but few Indians, and therefore made but a short stay there, and then went on to Michipicoton, where, after a day and a half's detention, I went on board a steamer *en route* for Red River. During my stay at Michipicoton I was fully employed, although it is in the diocese of Algoma. The number of Indians here, all Ojibbeways, is very large, yet there is no Protestant Missionary establishment; it is entirely in the hands of the Roman Catholics.

During my absence from home, all services were conducted with great regularity for a while by appointed laymen, both for the English and Indian congregations, and afterwards by Mr. Vincent, who came from Albany for that purpose.

At Rupert's House service was, during the time the Indians were there, conducted by Jacob Matameshkum, and among themselves they made a collection of fifty-eight beaver, which will realize upwards of eight pounds.

#### *The Esquimaux.*

I hope that by this time next year Fort George district will be as well supplied with labourers as any part of the diocese. With a man at Little Whale River for the Esquimaux, and with Sanders at Fort George, if he is fit for ordination at that time, my anxiety for the north-eastern portion of my charge will be much allayed. The general condition of the Esquimaux is very sad. The picture drawn of their doings by

my friend Mr. Cotter, who was for a few years stationed at Little Whale River, and who is still in charge of the whole district, although residing at Fort George, is a very terrible one; their immoralities, their incestuous marriages—so bad that some men have their own mothers for wives—their frequent use of the knife on the slightest provocation, show that their condition is but little above that of the beasts; and yet, with all this, the majority of them long for teachers to show them the good and the right way. I long to see them true children of Atatavut Kilangme—our Father in Heaven. I long to see them incorporated into the Christian family, believing on the Lord Jesus Christ to the salvation of their souls. To human eyes, how unfortunate we seem to have been with our Esquimaux! Three times I thought I had succeeded in planting a teacher among them; three times God had seen fit to remove him by death: first, Gustave Lutolf, an Esquimaux in the service of the H. B. Company, who had come from the coast of Labrador, where he had been taught by the Moravian Missionaries; he was drowned: then John Horden, a young man of great promise, who was beloved and respected by every one; he was cut off suddenly; and lastly, Timothy Komak, who seemed the embodiment of strength and good nature; he was very intelligent, became a decided Christian, and I had great hopes that through his influence great results would be accomplished. But it was not to be; the strong form became wasted by rapid disease, and his wondrous strength became the weakness of a child. He died, but as a Christian, and, I trust, is now engaged in singing the praises of his crucified, his risen, his ascended Lord.

#### ALBANY.

This station, 120 miles N.E. of Moose Factory, on the western shore of the Bay, is, with its scattered out-posts, still under the charge of our esteemed country-born brother, the Rev. T. Vincent. The following extracts give a good idea of his work:—

#### *From Report of Rev. T. Vincent.*

We were fortunate in having a most delightful autumn, and a very good goose-hunt. For this we felt very thankful. A good goose-hunt is to us in Hudson's Bay like a good harvest to the farmer in England, or in any other part of the

world. When there is a failure, as it sometimes happens, we all feel very anxious.

For another reason as well I was very thankful that we had a most excellent autumn. Having decided on removing our church, and rebuilding



it, I wished to lay the foundation before the winter came on. This could not be done in the early part of the season, as I was travelling the greater part of the summer. We succeeded, however, in getting it laid; but not before there was severe frost and much snow on the ground. We had another building to put up as well—a wing added to our dwelling-house to serve the purpose of a kitchen. This kept us very busily engaged up to the Christmas holidays.

Our winter set in very severe, and continued so throughout. This made it, in some respects, a very trying one for our people, and especially for those in the interior, where food was very scarce. When spring came on I was very glad to see them all return safely. One or two parties had been very much in want indeed; fortunately, however, there was no case of starvation. On account of the great scarcity of food, the fur-hunt was rather poor.

Both at Christmas and at Easter we had a pretty large gathering of our people. They come at that time for a special purpose, to partake with us of the emblems of a Saviour's love. It is generally a very solemn time, and most impressive. They leave us soon again; but I trust that they carry away with them the feeling that they have been with Jesus.

Divine Services have been conducted regularly during the past year. We have held one in English and one in Indian every Lord's-day. At the former we are generally very few in number, as there are not many Europeans at Albany, or Natives who understand

English, while at the latter we always have had a good attendance. How much cheered one always feels by the heartiness with which our Indian brethren take part in the services; the responses are always good, and the singing usually excellent.

For a part of the winter I kept a night-school for four young men, who came to me regularly, and with whom I spent a good deal of time. Sunday-school is always well attended, and the majority of the Indian children are learning to read the syllabic character very nicely. The children of the Company's servants also attend, but they always read and repeat their lessons in English.

Our people contributed, for various purposes during the past year, 7*l.* 10*s.* 10*d.* This sum will seem very small; but, knowing their state, and that the Albany Indians are as a rule very poor, I think that it is very good. We have distributed this sum in the following manner: For church building, 2*l.* 5*s.* 10*d.*; clergy, widow, and orphan fund, 1*l.* 10*s.*; children's treat, 1*l.* 13*s.*; church firewood, 14*s.*; church wine, 8*s.*; church cleaning, 10*s.*; to poor at Easter, 10*s.*

The report I have received from Osnaburgh of the work in that quarter is very cheering. To many there, I believe, the Gospel has become "the power of God;" and I trust that they are only an earnest of many more to be brought hereafter into the Redeemer's fold. From Marten's Falls the account I have received is not so favourable; indeed, I have not heard so fully from that post, but I hope to do so in winter.

#### YORK.

The Rev. W. W. Kirkby has continued at this advanced post, which is 700 miles north of Moose, and hopes, if God gives him life and health, to stay there until the summer of 1877, when he will have completed a quarter of a century of unwearied labours in the wilds of North-West America, first at Red River, then on the Mackenzie and Youcon, and latterly on the western coast of Hudson's Bay.

Mr. Kirkby's district includes the out-stations of Severn, 200 miles south of York, and Trout Lake, 400 miles inland from thence; and also Churchill, on the coast, 200 miles to the north. It is impossible to accomplish the long journeys in both directions in one summer, and Mr. Kirkby takes them in alternate years. Severn and Trout Lake were visited by him in 1872 and 1874, and some account of the latter journey appeared in the *C.M. Record* for January, 1875. Churchill was visited in 1871, 1873, and again last summer, as mentioned in the extract below. It will be observed that while Bishop Horden desires to place a missionary for the Esquimaux on the east side of

Hudson's Bay, Mr. Kirkby has a similar plan for the west side, viz. for Churchill, where they are also met with. Our readers will notice Mr. Kirkby's remarks on the contrast between his work and that of his brethren in India and China; but while the latter fields have an importance altogether different from the sparsely populated and inhospitable territories of North-West America, we cannot doubt that He who described Himself as a Shepherd going in search of one lost sheep has a special blessing for His servants who seek out those wandering Indians who are so truly "a few poor sheep in the wilderness."

*From Report of Rev. W. W. Kirkby.*

*Review of the Year.*

The year has not been marked by any features of special interest; but there has been a steady advance in the work, and that is something to be thankful for. The ordinances of religion have been well observed by all at the Mission, and both here and at the out-stations the Gospel of the grace of God has been fully declared; and to the glory of His grace I must say that He has not left us without some tokens of His divine favour and blessing. Those who know the Saviour have rejoiced in the comforts of His love. The Native readers have continued steadfast and devoted to their work. The communicants have had grace given them to lead holy and consistent lives. Two new ones have been added to their number. A few heathen have come under more direct Christian instruction. Six adults have been received into the Church by baptism, one an old woman sixty years of age, who in the evening of life has found the Saviour, and earnestly desired to be numbered among His people.

These to some may appear very small things, but to us they are not so. We have not the teeming population of other lands, nor the thronging crowds which some of our brethren have to address. In this country it is almost the individual soul one has to watch over. But if we have not the crowds we have not also the difficulties to be met with in other lands. Beyond the natural depravity of the human heart there is no hindrance here to the reception of God's holy Word. The Indians are exceedingly simple and earnest in their nature. Life for them has but few comforts and many hardships. The joys and consolations of the Gospel meet the desires of their minds. By the trials of life God appears to prepare their hearts for the reception of His Word, and to draw them nearer to Himself. He would seem to take

occasion of their necessities for the richer communications of His grace to their souls. The reverence with which the *Christian* Indians treat the Bible is very touching to witness, and even the heathen ones always speak of it with the greatest respect. They know well what it has done for their countrymen. Years ago since, from this very place, a band of three score and fifteen souls went some thousand miles into the interior in search of the Word of Life, and when they found the missionary their first request was for "the great Book," which when they heard they believed, and remained there with the missionary, that they and their families might hear it day by day. Thirty years have passed since then, and those seventy souls have increased to about 2000, and form the parish of St. Peter, Manitoba, whilst those who have remained in heathenism have dwindled away in still greater proportions.

*Visit to Churchill.*

You will rejoice to hear that by God's help I made the journey to Churchill, and spent more than three months with the Indians and Esquimaux there. With the former much good I hope was done, and the people gained a greater knowledge of the Gospel than they before possessed. The new church was completed and opened for Divine Service. This was a great comfort to me, and with a full heart do I thank all who helped me in that good work. By God's help I was enabled also to finish the translation of the four Gospels into the Chipewyan language. My heart had long been set upon this, and I am most thankful that it was accomplished. By-and-by I hope that it may be printed for the benefit of the people there. They can so seldom have the benefit of the *preached* Word that it is the more important for them to have at least a por-

tion of the written Gospel to take with them in their wanderings. "The entrance of God's Word giveth light," and none but He knoweth how much comfort and blessing even so small a part of it would be to those poor darkened children of His who are beginning to feel after Him.

Between thirty and forty Esquimaux were there, and it was a grief to me to find how very little could be done for them. They were as anxious to learn as ever, but from my ignorance of their language, but little advance was made. Ooligbuck, the Fort interpreter, whom I had hoped to employ, was not there. A party of his countrymen last Fall had borrowed a boat from the Company to assist them in bringing in their oil and blubber, and Ooligbuck had been sent with them to see that all went well. He

was to have been back in June, but from the unusual quantity of ice in the Bay he had not returned when I left.

The son of one of the Company's servants, a young man of about twenty-two years of age, who having been born and brought up at the place speaks the Chipewyan language well, and knows more of the Esquimaux than any of the others, felt his heart drawn a little to the work this summer, and I hope that he may yet be led by God's good Spirit to give himself wholly to it. I requested him to make it a matter of much prayer before God, and to acquire as good a knowledge of the Esquimaux language as he has of the Chipewyan. He reads and speaks English very well, but cannot write. May I, through you, ask the prayers of the Committee on his behalf?

We also append some extracts from Mr. Kirkby's Journal for the year ending September last. The whole of it, we need not say, would be worth inserting, but we have not space for it. The most interesting portion, however, which describes his journey to and from Churchill, and his stay there, and extends over three months, from April to July, we hope to give in full hereafter.

*From Journal of Rev. W. W. Kirkby.*

*An Echo of Moody and Sankey's Work.*

*Sunday, Sept. 20th, 1874*—By the invitation of the captain I went on board the schooner yesterday afternoon to give the men a few parting words, as he intended to go out by the evening night, should the wind suit. The visit was a pleasant one, and both officers and men joined in the little service, and gladly accepted a package of books, papers, &c., I had taken for them. Captain Main is a Christian man, and we had much pleasant intercourse together during the short time he remained here. He gave me much interesting information regarding the work of Messrs. Moody and Sankey in Edinburgh. The preaching of the former had been, under God, the means of good to his soul. This evening we sung a few of the "songs," one of which, "Knocking," we find exceedingly touching and tender, both in its words and music.

*Our Periodicals in the Far North.*

*Oct. 7th*—Just now I am enjoying the reading of the Society's publications, which seem to me to be fuller of interest than ever. Each number has matter in it for gratitude and praise. The taunt has been often made that no books were so dreary, either in their contents or appearance, as religious ones. But whatever truth there may have been in this charge in times past, there is not much in it now-a-days, and cer-

tainly not in the four periodicals issued by the Society. Five numbers of the new *Gleaner* have reached me, and for the price it would be difficult to match it in the book market, either in contents, workmanship, or appearance. It is fully abreast of the times, and must have a very large circulation, and be the means of much good. On reading the journal of Mr. Burnside, as given in the *C.M. Record*, I could not help remarking the totally different aspect of the field of labour in which he is engaged from that here. "Oh! Japan, lovely in all else but grace," he says, whereas that is the only thing to admire in this cold, desolate, sterile region. Were it not for the work's sake I would not remain a single day longer in this dreary place.

*A Missionary's Retrospect.*

*Sunday, Nov. 1st*—All Saints' Day. At morning service read the appointed Collect, Epistle, &c., and preached on the "great cloud of witnesses," Heb. xii. 1. To the Indians in the afternoon on the saved multitudes, from the Epistle for the day. But there were only few there, the people on the other side of the river not being able to cross on account of the drifting ice. With the men to-night, the third chapter of St. John—a solemn, yet happy service. Timerolls on; it is twenty-six years ago to-night since God put the desire into my heart to serve Him in the Gospel of His dear Son among

the heathen. The friends of the Society were keeping its Jubilee, and I was permitted to unite in the services, which I can never forget. Since then God has wonderfully led me on by His grace; and if life were given to me again, there is no higher honour and privilege I would desire than to be engaged in the same blessed work, only would I crave for a more devoted and decided heart to give to it—a heart that would not so often hesitate between duty and ease, as my weak, sinful one is ever doing. And if these words of mine could reach the ears of any young man anxious to be employed in the same blessed work, and yet halting in his decision, with all possible earnestness would I urge him, if God has given fitness, to enter upon it. There is nothing to fear, and with such a treasury of promise as the Word of God contains, there is everything to hope for.

#### *The Mails.*

*Nov. 25th*—In a week or so our winter packet will leave, so that we have now the pleasure of writing to our dear children and friends, and to feel again that we belong to the great outer world. The word "packet" sounds large; but it is, in reality, only a little box full of letters laid on a sledge, and hauled by an Indian over the snow from here to Norway House, a distance of about 500 miles; from there it is taken on by other men to Manitoba, and our men return with whatever those men brought for us. The sledge is a single board, about ten feet long, and sixteen inches wide. It is very light, and glides along easily over the snow. Two men always go, but one has the food, &c., on his sledge. They walk on snow-shoes, and haul the sledges after them by means of a cord placed over their shoulders, which is attached to the bow of the little vehicle.

*Dec. 8th*—The packet left at nine o'clock this morning. A more unpropitious day could not have been for a start. A strong N.W. wind is blowing, and it has drifted furiously all day. Poor men! they have a trying journey; but they went off in the best of spirits, bidding us look for their return about the 20th of January. I trust they may be brought safely back to us.

*Jan. 20th*—True to the day, our packeters arrived this afternoon, and thankful were we to see them back again all well, and still more thankful are we for the good tidings they have brought us from our dear children and friends. It is nearly five months since we received a line from the outside world, so that we have indeed a feast to-night.

#### *A Providential Supply.*

*Nov. 30th*—On returning home from church yesterday afternoon the Indians met a band of deer on the track. Being Sunday,

they could not go after them, but very early this morning they did so, and we have just heard that they have been successful in killing a good many. This is a most unlooked-for and providential supply. No one had seen or heard of them until the Indians met them yesterday. Indeed, all had been lamenting the absence of anything like a deer, and were afraid that we should have a scarce winter; but God has graciously removed these fears, and supplied our wants. To Him be all the glory given!

#### *Christmas at York.*

*Christmas Day*—Early service at half-past eight for the Indians, as on Sundays. Nearly all present; about 150. The service was a hearty and happy one. The people can now use the new hymn-book very well, and the special hymns for the day were well sung. English service at eleven o'clock, and never before since I have been here were so many at church on Christmas Day. Text, Luke ii., 11, 12, "Behold, I bring you," &c., from which I tried to re-echo the joy and gladness of that angel's song, and to have our hearts filled with grateful praise, for all that Jesus has done for our race since these words were spoken, and the blessed evidences that we have on every side that in much greater proportion than hitherto shall this Gospel of His grace spread, and bless mankind by its holy influences. The growth of His kingdom during the present century is something to be thankful for; but it is a greater joy to know that it is growing more rapidly from day to day. In the afternoon all the Indians were present. Preached from 1 Cor. ix. 15, "Thanks be unto God for His unspeakable gift." And so passed the day full of living memories and holy joy. The one sadness to ourselves has been in not having our dear ones around us, or of being able to know of their welfare; but for them our trust is in God.

*Dec. 26th*—To-morrow morning we hope to join in Holy Communion, and so to-night I gave a Sacramental address to all, and after the service the communicants remained for a few words of special instruction another hymn, and prayer. The night is intensely cold; but our little church was very comfortable, and I trust all felt it good to be there.

*Sunday, Dec. 27th*—A short sermon in the morning from Ps. cxvi. 12—14, after which I administered the Holy Communion to forty-one partakers. The attendance at English service was good, and from 1 Pet. iv. 18, we had some solemn and suitable lessons for the closing year. Holy Communion afterwards with our small band of seven. Some have left who used to unite with us in that holy feast, and one was absent. But the Lord of the Feast was there, I trust, and in His

presence there is all that our hearts desire. Still, I should like to see His Table furnished with loving and holy guests. After service, according to our previous custom, we had the Native teachers and churchwardens in to dinner with us. At afternoon service there was a little baby to baptize. The poor little thing is only about a fortnight old, and yet the parents wished to have it baptized, as they are to return with the Indians in a day or two. I hoped the poor little thing would suffer no harm in going home this afternoon, for it had to be taken four miles with the thermometer at 45° below zero! But for the moss-bag in which it is wrapped, this could never be done.

#### *Day of Intercession.*

*Dec. 29th*—It has been a furious day. None could move out to do anything; the thermometer is as low as yesterday, with a strong wind and drift. I had wished to have a simple service again this evening, but really could not. It would have been cruel to ask people to come out. Last year, the 20th inst. was the day observed in England for intercession with the Lord on the behalf of Missions; but we did not hear of it until March. And now we are in an uncertainty as to whether that or any other day was kept; but, even if it had been, it would have been inconvenient for us to have united with them, as the Indians were not in, so that I resolved to have it on the last evening of the year. To this we are now looking forward.

*Dec. 31st*—By God's help we have had a very happy day, and most interesting services. I had asked the Indians to be here by eleven o'clock this morning, and the men were punctual to the time; some of the women had not quite understood it, and so were a little late, but nearly all came. We commenced with a hymn of praise, after which I read Ps. lxxii., and asked God's presence and blessing with us. Another hymn, and a brief statement of our work here, for which Mamenokochin prayed. A suitable hymn, and a few earnest words to the parents concerning their children's welfare, and J. Kechekeak prayed. A missionary hymn, and short description of the heathen world, followed by prayer, by Charles Westeskekist. Then a hymn for the Jews, and a short account of their needs and difficulties, after which James Wavay prayed. Then another hymn, and a short account of the Missions in this country, for which two or three prayed in succession. The people had full permission to retire whenever they chose; but only a few whose families require their attention did so. The others were much interested by both the novelty and character of the meeting, and, although it lasted over three hours, continued to the end, and some even then were reluctant to go. I closed

the proceedings with prayer for God's own rich blessings on the office-bearers and all friends of all Missionary Societies at home, which have for their object the salvation of souls and the extension of the Redeemer's kingdom throughout the world. At eight o'clock this evening we had our usual service at the closing of the year, which was solemn and impressive. And now, for all the sins and shortcomings of the year, I can only seek God's pardoning mercy through Jesus!

#### *New Year's Day.*

*Jan. 1st, 1875*—Our nice little church was packed quite full this morning at half-past eight when I went in. I have hitherto given them, as on this morning, a text as a motto for the year, and preached to them from it; but to-day I gave them the charming little "one-syllable prayer" of good Mr. Power, and his most suitable address upon it, and trust that his wise and loving words may be with them throughout the year. Immediately after church the Indians all came in parties of ten or twelve to shake hands, and to have a cup of tea and a bun each, which my wife had provided for them. At two o'clock the stewards came to invite Mr. and Mrs. Fortescue, my wife, and myself to their feast. They had cleaned up the carpenter's shop for a dining-room, and had extemporized tables and seats in a very landable manner. The feast consisted of fish, venison, rabbits, partridges, cakes, &c., all prepared by the Indians, and all was very nice, and in great abundance. In the evening I showed them the beautiful magic lantern, of which I have before spoken. The Scripture and natural history slides most interested them.

#### *Christian Indians.*

*Jan. 13th*—Four Indians arrived to-day from the Samatawa. They say they have walked fifteen days in coming in. Their faces have been terribly frozen, and are now scabbed all over as if they had been burnt with hot irons. The men report good health among their people, and a sufficiency of food, thank God. They have brought me their tattered and completely worn-out books, and requested a new supply, which I am only too glad to let them have. They would buy a copy each of the "Pathway of Safety," but I am sorry to say that I have none left.

*Jan. 15th*—The Fort hunters arrived this afternoon and report abundance of deer still. But, poor men, their faces have been sadly frozen in going after them. Two of them were in, a little while ago, and rejoiced me by the assurance that their hearts' desire was to live for Jesus, and to do His will. When on their hunting expeditions, the Sundays are scrupulously kept, and day by day the voice of prayer and praise ascends from their tents to God, both morning and evening.

*Extreme Cold.*

*Sunday, Jan. 31st*—Very cold again. Thermometer at forty-three degrees below zero all day. But, thank God, the people were all down in time for early service. In walking in the cold the breath congeals, and covers the face all over with a beautiful feathery hoar-frost, so that each person entering church has a most singular appearance, and for a minute or two the features are undiscernible, but the warm atmosphere soon dissolves the rime, and the person looks himself. This is a constant occurrence here, but I never saw the "coating" thicker than it was this morning. Poor people! they must love the ordinances of God's house, or they would not be at the pains to come through such intense cold to them as they do.

*Feb. 2nd*—Went over to French Creek to see Ooskern. It was calm when I went, but, on returning, the wind was blowing fresh, and met me full in the face. I felt a little cold, but managed to keep my face from being frozen; but after I had been in the house a little while, I found by their painfulness that the front of my thighs and of my arms, from the shoulders to the elbows, had been much frost-bitten. This must have happened in crossing the wide river of nearly two miles, in which no shelter could be had.

*Feb. 5th*—Ever since Tuesday my legs and arms have been very painful, and so continue. They are very hot, red, and swollen into hard lumps, just as if boils were being formed, and are most sensitive to any touch.

*News from Severn and Trout Lake.*

*Feb. 24th*—The Trout Lake and Severn packets arrived, and I am very glad to have letters again from those places. Harper and his wife are still labouring at Trout Lake, and I trust are doing good. From Severn I have two letters, which show that the good seed of the kingdom is taking root in some hearts there. The first is from an Indian of the woods:—

I, Robert, write to you this. Your words live in my heart, and I try to do what you said, but often I cannot. I am weak and miserable, and for no use, I think. But I hope on. Every day I pray that God will not throw me away. He is the Master of my life, and I wish to live for Him. After you left us last summer, we kept prayers together. On the next Sunday there were not many of us left, but we had church morning and night. I read God's Word, and tried to speak a little, but I am so ignorant that I could not speak much—only a little. All the winter only two tents are here. I try to keep God's way, but if I were not so sinful, His track would be easier for me. Pray for me. None of us are sick. I shall go in the boats to York to see you there. We all say, *Wha cher!*

*Easter at York.*

*March 26th, Good Friday*—The day has been very rough and cold, but we had two

better-attended services than I expected. The morning one was in English, and the afternoon one for the Indians. To both I preached from St. Luke xxiii. 46—"Father, into Thy hands I commend my spirit"—the Saviour's last words, and so full of holy teaching regarding Himself, and of comfort to us.

*Mar. 27th*—A few more Indians have come into-day, but we shall not have so many present at Holy Communion as usual, and as I hoped might be here. This is the day, too, that the men from Churchill were to have been here, but they have not yet come.

*Easter Day.*—Had early service for the Indians, for on this bright glad day I should have been very sorry not to have done so. All now here were present, and twenty-five in Holy Communion commemorated the dying love of their now-ascended Lord. Of all the days in the year this glad festival should be bright with His praise. There was a good attendance of the English at the eleven o'clock service, at the close of which the Holy Sacrament was again administered to the seven who remained to partake. In the afternoon spoke to the Indians of their new life in Christ, and besought them to walk worthy of their high and heavenly calling, and on retiring from church to-night found the following note awaiting me:—

I write to you because my heart is sore; the tears run from my eyes when I think of the ways of the world, and of my own foolishness in it. Ever since last fall my mind has been this way. What can I do? I wanted to speak to you after what you said this afternoon, but came out of church that way. I write this to you now. May God pity me for the sake of Jesus Christ our Lord! With all my heart I say—*Wha cher!*

*A Church for Severn.*

*July 23rd*—The windows for the church at Trout Lake have been made here, and to-day I had them, a bell, paint, &c., sent to the boats to be taken up for it. The Severn Indians all came together in the morning, requesting me to do all I can in helping them to build a church also. They have never yet had one. There are nearly three hundred souls belonging to the place, half of whom are baptized and professing Christians, and the whole are more or less under Christian instruction. It does seem right, therefore, that they should have the comforts of a little church as well as others. They all promise to help as much as they can; and, to show that they are in earnest, some of them gave me beaver and deer skins as their contributions towards it, which they had brought with them from Severn. Of course I sympathize with their desires, and assured them that nothing should be wanting on my part to accomplish them. But the ways and means we shall have to consider.

## THE MONTH.

---

### Retirement of General Lake from the Secretariat.



IT is with sincere regret that we have to announce the retirement of Major-General Lake from the Secretariat of the Church Missionary Society. But for seven years he has given his time, and labour, and thought, without stint to the work of the Society, as one of its Honorary Secretaries; and remembering that this has followed an active career of twenty years in responsible civil and military positions in India, we cannot wonder that he should now feel the need of rest.

It would be difficult to over-estimate the value of the services that General Lake has rendered to the Missionary cause. The advantage to the Society of having on its staff a man so experienced in official life, and of so high a reputation, will be understood by all; and his intimate knowledge of North India has naturally been of great importance in the conduct of our Missions there. But beyond this, the deep interest in the extension of the kingdom of our Lord Jesus Christ, which led him, while holding high office in the Panjāb, to give his personal support to every good work having that great object in view, and especially to the work of the C.M.S. in the province, led him also, while associated with the Home Secretariat, to make himself master of the details of the Society's operations in all parts of the world. And in the discussion of the numerous questions, often difficult and complicated, that arise continually in the management of all its varied agencies, his calm and wise judgment has been most valuable.

The Missions in Turkey and Palestine, and the new Mission in Persia, shared with the work in North India the benefit of General Lake's special sympathy and labour. The recent "Mohammedan Conference" was arranged and carried through, and its valuable information tabulated and prepared for the Committee's consideration, by him alone; and we believe its results, in the future operations of the Society, will themselves be a lasting monument of his Secretaryship. The last edition of the *Church Missionary Atlas*, issued in 1873, was his work; and so, if God give him strength, will be another new edition now in course of preparation. For three years, from 1871 to 1874, he edited the *C. M. Record*; and the volumes for those years, containing a complete review of the progress and condition of all the Society's Missions, will always be of exceptional value to those who study their history. In the preparation of important documents of the nature of "state papers," General Lake's pen has also rendered essential service to the Committee.

We could say much more, were we not restrained by consideration for General Lake's own feelings. But we thank God for giving us the services of such a man; and it is a great satisfaction that his experience and judgment are not lost to the Society, the Committee having appointed him a Vice-President; in which capacity we earnestly pray that God will spare him for many years to come, to assist by his wise and kindly counsels those who will carry on the work.

### Fresh Plans for the Evangelization of the Mohammedans.

SINCE the Conference held in October last upon Missions to Mohammedans, the valuable information then collected has been under the earnest consideration of the C.M.S. Committee, and several important steps have been resolved

upon, all tending to the more vigorous prosecution of evangelistic work among the followers of the false prophet.

The Society's missionaries come in contact with Mohammedanism in four parts of the mission field, viz., the Turkish Empire, Persia, India, and Africa. As we referred to the new Persian Mission last month, it is unnecessary to add more here upon that branch of the work. In Turkey, *i.e.* at Constantinople and Smyrna, it is not proposed to take any fresh aggressive measures at the moment. The political future of the Ottoman Empire is so uncertain, and all missionary operations are rendered so difficult by the present hostile attitude of the authorities (as illustrated in detail in our January number, pp. 9, 10), that the wise course undoubtedly is still to "tarry the Lord's leisure." The Arabic Mission in Palestine, however,—which, by language and other associations, is linked with Mohammedanism throughout the world,—is to be strengthened, both by a fresh distribution of existing agency and (it is hoped) by an adequate addition to it. As soon as the arrangements are complete, we shall give further information of what is proposed.

In India, where the Queen's subjects include forty millions of Mohammedans, there is, on the whole, a promising field for fresh exertions in making the Gospel known to them. The Missionary Conferences in Bengal and the North-West Provinces have been desired to discuss the subject and make some practical suggestions. It is hoped at all events that the plan of giving public lectures on Christianity to educated Moslems and others, such as that alluded to in our last number (p. 117), may be more generally acted upon; and that, controversial books against Islam being now amply provided, some works may be prepared of a more devotional character, calculated to meet the deep sense of need which is believed to exist in many a Mohammedan heart.

Turning to West Africa, it is felt that the time has come for a vigorous attempt to reach the Mohammedanized Negro tribes of the immense territory known by the general name of Nigritia, especially the powerful Foulah and Mandingo nations, who are respectively the great warriors and the great merchants of Western Africa, and also the Hausas, another race of superior qualities. Accordingly, as a beginning, qualified Native agents are to be set apart specially to labour among the Moslem residents of Sierra Leone and Lagos, and the traders who periodically visit those places; Mr. Sunter (the Principal of the Fourah Bay College) and his helpers are to spend the long vacations in making preaching excursions to the Mandingo towns in the interior; primary schools are to be established at Freetown and Lagos for Mohammedan children specifically; Bishop Crowther is to occupy some important Hausa town, perhaps Yimaha on the Tchadda (the eastern branch of the Niger), and to look out for promising young Hausas who might be trained at Lagos for future mission work; and the complete translation of the Scriptures into the Foulah, Mandingo, and Hausa languages is, in conjunction with the Bible Society, to be furthered in every possible way.

These are, indeed, but tentative proposals, and are very far from being on a scale proportionate to the gigantic system to be attacked. But all great works are built up from small beginnings. Moreover, "the weapons of our warfare are not carnal"; and feeble though they may appear, they have proved over and over again to be "mighty through God to the putting down of strongholds." Islam is indeed a palace in which "the strong man armed" seems to "keep his goods in peace"; but we know that the "Stronger than he" shall yet overcome him, and we believe the simple but persistent preaching of the Gospel to be the Divinely appointed instrument of victory.



### The Expedition to Central Africa.

THE Committee of the C.M.S. have been engaged in anxious consideration of two important preliminaries in the arrangements for this great undertaking, viz., the selection of the route to be taken into the interior, and the appointment of men to be the pioneers of the Mission.

At first it was expected that the approach to the Victoria N'yanza would be from the north, through Egypt and Nubia and up the White Nile, as there is now easy access to within five degrees of the equator. But the 300 miles or so intervening between that point and Mtesa's capital are through a territory full of hostile tribes, and at present much disturbed by the advance of the Egyptian expedition under Colonel Gordon; and even if that officer should shortly succeed in reducing the country, it would be highly undesirable for the Mission to approach Uganda in the wake of a conqueror. Although this will probably hereafter be the regular route, we seem at present shut up to the route from the East Coast. But the East Coast route is not to be regarded as merely chosen for want of a better. It has very distinct advantages of its own, one of which obviously is the important position of the C.M.S. settlement at Mombasa as a base of operations; and we hope the day is not far distant when Dr. Krapf's old dream of a chain of mission stations from the coast to the heart of Africa may be realized.

Another question is—Given that a start is made from the East Coast: which direction to take. Dr. Krapf, who, from his retreat in Germany, is watching our proceedings with the liveliest interest, urges that an advance should be made north-west from Mombasa, on the track of his own journeys a quarter of a century ago, by which, passing Mount Kenia, the Victoria N'yanza might be struck at its north-western shore. Probably this may be the line of a future chain of stations; but no European has ever yet reached the Lake that way, and to adopt it now would be to make the first missionary party a mere exploring expedition. It has therefore been resolved to follow the comparatively beaten path which Burton and Speke, Speke and Grant, Cameron, and Stanley have, with slight variations, successively traversed from a point on the coast opposite the island of Zanzibar to the Arab town of Kazeh, or Unyanyembe, 360 miles inland, which belongs to the Seyyid of Zanzibar; and thence to turn north-west in the direction of Karagué. As far as Kazeh, this will also be the route of the party to be sent to Lake Tanganyika by the London Missionary Society, which, like the C.M.S., has received an anonymous donation of 5000*l.* for this purpose; and the two expeditions will, we hope, be helpful to one another.

Letters have been addressed by the Committee to the two kings, Mtesa and Rumanika, in whose dominions we desire to set up the Kingdom of the King of kings; also to the Seyyid of Zanzibar, bespeaking his support in forwarding the expedition on its way.

Out of the men who, from various motives, have offered themselves for the mission, three have been already selected, viz. Lieutenant G. Shergold Smith, formerly B.N., who served in the Ashantee campaign, and has since been studying at St. John's Hall, Highbury, with a view to holy orders; Mr. A. M. Mackay, a Scotch gentleman engaged in mechanical engineering works near Berlin; and Mr. G. J. Clarke, a railway contractor's engineer. Others will probably have been accepted before these pages appear. Lieut. Smith starts immediately for East Africa to make a preliminary survey of the Wami river, which is said to be probably navigable for some 200 miles, and if so

would be an extremely useful route as far as the country of Usagara, where, in a fine hilly district, it is hoped that an intermediate station may be established. With a view to the navigation of this river, and other like purposes, a small steam-launch of light draught is being constructed.

We again beg the earnest prayers of our friends in behalf of this mission, and more particularly for the brethren who have, in the name of the Lord, consecrated themselves so nobly to one of the most difficult enterprises in missionary annals. In all their struggles with the physical obstacles of a little-known country and an insidious climate, and in all their dealings, temporal and spiritual, with both rulers and people, may it be true of them as it was of Joseph—"The Lord was with him, and that which he did, the Lord made it to prosper!"

### The Prince of Wales and the Tinnevely Native Church.

OUR readers will be glad to have Dr. Sargent's interesting letter in our last number supplemented by one or two additional facts. First, they will read with hearty pleasure the following letter addressed to Dr. Sargent by Sir Bartle Frere on behalf of his Royal Highness:—

GOVERNMENT HOUSE, MADRAS,  
December 18th, 1875.

DEAR DR. SARGENT,—I have been desired by H.R.H. the Prince of Wales to tell you how much he was gratified by all the arrangements at Maniachi, and in conveying his thanks to you for the trouble you took to provide such an agreeable incident in his visit to Southern India, H.R.H. has directed that lithographed portraits of himself and H.R.H. the Princess should be forwarded to you. These H.R.H. hopes you will dispose of in such a manner as to remind yourself and your colleagues in the missions of an incident which was the cause of so much pleasure to H.R.H.

I remain, dear Dr. Sargent, very sincerely yours,  
(Signed) H. B. E. FRERE.

Then, a literal prose translation will give a more exact idea of the Tamil lyric sung by the children in the Prince's presence than could be gathered from the free rendering of two of the verses in Dr. Sargent's letter:—

1. Through the grace of the blessed Lord of heaven, O son of our victorious Queen, mayest thou ever enjoy all prosperity!
2. It is our peculiar happiness to be subject to a sceptre under which the leopard and the deer continually drink at the same stream.
3. Crossing seas and crossing mountains thou hast visited this southernmost region, and granted to those who live under the shadow of thy Royal umbrella a sight of thy benign countenance.
4. May thy realm, in which sun and moon never set, become from generation to generation more and more illustrious!
5. May the lion-flag of the British nation wave gloriously far and wide, and wherever it waves, may the cross-flag of our Lord Jesus fly with it harmoniously!
6. God preserve thee, and regard thee with an eye of grace, and grant thee long life and victory, and bless thee for evermore!
7. Obeisance to thee! obeisance to thee! O wise king thou art to be! Safely mayest thou reach again the capital of thy realm! O thou whom all men justly praise!

The plant—a banyan, or *ficus Indica*—given by his Royal Highness to the Palamcottah Girls' School (one of those mentioned in Dr. Sargent's letter),

was planted with due ceremony in front of the school on December 15th, in the presence of the English ladies and gentlemen resident in the neighbourhood.

In the graphic account of the gathering at Maniachi which appeared in the *Guardian* (apparently from the pen of Dr. Caldwell himself), it is well remarked that this has been probably the only occasion of the Prince's seeing something of the real staple of the population of India. "The great majority of the Christians are ryots, or small tenant-right farmers, or small traders, and their aristocracy consists in a few men of letters and subordinate officials. Nor do they cease to be appropriate representatives of the mass of the Native inhabitants of the district in consequence of their having become Christians. Amongst the entire mass of Native Christians present at Maniachi, not one person, whether of the clergy or the laity, with anything resembling an European dress on, could be detected."

At some of our North-Indian stations also the Prince has had a glimpse of C.M.S. work. As soon as we receive accounts of his visits, they will be published.

#### East Africa:—The British Flag at Frere Town—An Addition to the Colony—Medical Work—Appointment of Rev. J. A. Lamb.

THE last two months' despatches from Mr. Price have been as usual, full of interest, and we are most thankful to say that all is going on well at Frere Town. There had been much excitement in Mombasa owing to the proximity of the Egyptian squadron, which (it will be remembered) attacked some places on the coast within the limits of the dominions of the Seyyid of Zanzibar, but was subsequently recalled at the representations of our Government. With a view to possible contingencies, Mr. Price set up a tall pole at Frere Town, ready for the British flag. The small section of the Arab population of Mombasa which is hostile to the Mission made complaint of this to Said Barghash, with the result, however (owing no doubt to Dr. Kirk's interposition), of the Seyyid giving full permission to Mr. Price to hoist the flag.

It will be remembered that the liberated Africans connected with the Society at Bombay were sent back to their own land to form the nucleus of Mr. Price's new colony at Mombasa. There were, however, forty persons left behind who were employed on a model farm belonging to Government. These have now also been sent across by Mr. Deimler (our missionary at Bombay), together with an experienced African catechist, William Jones, who had been ministering to their spiritual needs under Mr. Deimler's superintendence. They will prove, Mr. Price writes, a valuable addition to the community, both because they are steady Christian men, and also because they are all cultivators, and had come fully equipped with ploughs and other agricultural implements from the Industrial Settlement at Sharanpur.

Dr. Forster's hands were full. His quarterly medical report gives painful illustration of the sad effects of slavery, especially in the numerous cases of "confirmed *melancholia*" among the freed slaves brought by the *Thetis*. A long iron room is used as a hospital, and fitted with sixteen beds; but it is not a favourite arrangement with the women, who, when ill, prefer "lying naked under the open canopy of heaven." The doctor gives a significant example of both the need and the difficulty of a medical missionary's life. Having, according to his practice, begun to expostulate with a man who came to his public dispensary in Mombasa upon the excesses that caused the necessity for

medical treatment, the man broke in and said, "Finish, finish quickly: I have come for medicine, not to talk."

We are glad to say that the Rev. James A. Lamb, who laboured for several years at Lagos and Sierra Leone, has acceded to the Committee's invitation to join the East African Mission, it being feared that the state of Mr. Price's health will compel his return home before very long. It is a matter for great thankfulness to God that a brother and sister so well qualified as Mr. and Mrs. Lamb are available for the Mission. They hope to sail in the course of a few weeks; and we would ask much prayer on their behalf, that they may go in the fulness of the blessing of the Gospel of Christ.

### Ordination of Three Maories.

ON St. Bartholomew's Day, August 24, 1875, three new deacons were added to the staff of Native clergy in New Zealand, raising the number (of those living) to twenty-four. Their names are Meinata te Hara, Alexander Wharemu, and Matthew Kapa. They were admitted to holy orders by Bishop Cowie, at St. Paul's Cathedral, Auckland. The sermon was preached by Archdeacon Clarke, of Waimate, one of our missionaries; and two of the Maori clergy, William Pomare and William Turipona, took part in the service. The *Auckland Church Gazette* gives the following account of the newly-ordained deacons:—

The three new Maori deacons are to be stationed in the north of the diocese, viz. Meinata at Kaitaia (for the present) Matthew at Waimate (for the present), and Alexander at Whangarei.

The new deacons have been more than two years at St. Stephen's, Auckland, where they received regular tuition from Archdeacon Maunsell, the Rev. R. Burrows, and (until April, 1874) Sir W. Martin.

*Meinata te Hara* is the son of a Lay Reader of the Kaitaia district, who died in 1874. He taught his son carefully from his earliest years to "refuse the evil and choose the good." Meinata was for some time a pupil of Mr. Matthews at the Kaitaia school, and in 1867 was appointed Lay Reader to his own people.

*Matthew Kapa* is the son of a Kaitaia man who joined the missionaries on their first arrival in the district, and helped to saw the timber for the church. He was afterwards a Lay Reader at

Ahipara, and now holds that office at Te Kao, Parengarenga. Matthew was for some time at Mr. Burrows' school at Waimate, and afterwards lived at Whangape, where nearly all the Maori population at that time belonged to the Roman Church. Subsequently not a few of them allied themselves to Matthew, who acted as their Lay Reader; and in course of time the little congregation was visited by the Rev. Piripi Patiki, the minister of the Hokianga district, to whom Matthew afterwards made known his desire to be prepared for Holy Orders.

*Alexander Wharemu* is much older than Meinata and Matthew, having been baptized by the late Archdeacon Williams. During Heke's war he was in the Bay of Islands district. He was afterwards a Lay Reader in the Wairoa and Whangarei district. His people have since contributed more than 120*l.* towards an endowment fund for the support of a resident minister.

It is a matter for much thankfulness that the Maori Pastorate is thus reinforced from time to time. Among the many signs now visible of a revival of living Christianity in the Native Church, none is more encouraging than the fact that ten Maori clergymen have been ordained within the last three years, and this notwithstanding the constant demands of the Government service for the best of the younger Native Christians.

### The Day of Intercession at Hong Kong.

AT many of the mission stations in various parts of the world, the last Day of Intercession was observed with heartiness; but the proceedings in most cases do not call for special notice. At Hong Kong, however, there were some interesting features in the services, and we extract an account of them from the letter of our missionary, the Rev. A. B. Hutchinson:—

I wish you could have been present to behold the scene which at 3 p.m. presented itself as we (*i.e.* the Rev. W. H. Baynes and Rev. Lo Sam Yuen preceding me) entered St. Stephen's Church from the little vestry. The right-hand side, appropriated to women, was so crowded that the seats in the rear of the men's side were also occupied by them—not all adults, for some elder pupils from Miss Oxlad's four schools were there in all the bravery of painted faces and flower-adorned heads; on the left side were representatives of the other three missions in Hong Kong, and a few of our missionary brethren—altogether two hundred souls, not all yet baptized, but all, more or less, instructed in the way of life, and all assembled to join in prayer for God's blessing upon the efforts being put forth for the conversion of the heathen, and for a rich supply of Divine grace to all engaged in this great work. The service, drawn up for the occasion by our Bishop, was heartily sustained to the close. It consisted of a hymn, "Go preach the Gospel." I then read a lesson, Luke x. 1—16, followed by three Psalms, 2, 19, and 67; a selection from the Litany, and a version of the special prayer for the day, read by my Native brother; and a hymn against idolatry, in which the children's voices joined most vigorously. I then preached from

Col. iv. 2—4, on Scriptural incentives to intercessory prayer for Missions, and the service closed with another hymn and benediction. It was a subject for devout thankfulness that here were gathered the representatives of 2200 baptized Christians, members of the Missions having their head-quarters in Hong Kong, assembled to pray for their benighted fellow-countrymen.

Later in the day, at 6.30, a united prayer-meeting was held in St. Stephen's Church, at which seventy Native Christians were present from the various mission churches. I was the only European present, having left the prayer-meeting at St. Paul's College (which began at 5.30) before its close. My Native brother presided, I simply taking the opening prayer, and giving a brief address and benediction at the close. I would have led the three hymns, but they were all long-metre, as was also the doxology, and ere a note could be heard the melody of the Old Hundredth, which is very popular with the Chinese, carried all hearts with it. It was the first meeting at which I ever heard *one tune four times over*, and the last line of the doxology was a climax of heartiness. Members of each mission offered prayer—gravely, earnestly, heartily. I never before felt a religious meeting in Chinese so deeply impressive.

### Revived Persecution at Bonny: Martyrdom of a Convert.

IN the *C.M. Record* for March last year we gave some account of the persecution to which the Christian converts at Bonny have been subjected. It will be remembered that a continually increasing interest in the Gospel message at that place culminated in a remarkable service on Christmas Day, 1873, when nine adults were baptized by the Rev. F. W. Smart, the Native minister, in St. Stephen's Mission Church, before an overflowing congregation. This brought to a point the gathering indignation of the juju priests, who persuaded the chiefs to issue a decree strictly prohibiting all except the school-children from attendance at church. This decree has remained in force ever since, notwithstanding the expostulations of Bishop Crowther and the friendliness of King George Pepple; and for some time the congregation ceased to assemble in their church, and met in small parties in their own houses at night for com-

mon prayer and mutual encouragement. Latterly, however, they seem to have gathered courage, and to have gradually resumed attendance at the public services; and it is a cause for much thankfulness that fifteen adults have been baptized during the past year, and that Mr. Smart is able to speak of "constant accessions, week by week, to the ranks of the catechumens," and of the "gradual growth of the spirit of inquiry." But only a fortnight before his report for the year was dispatched, an active persecution again arose. On the occasion of a heathen festival in honour of the deceased father of a chief, several Christian Natives refused to join the rites or eat of the sacrifices. They were beaten and put in irons, but, by God's grace, remained steadfast, and one, we at once lament and rejoice to say, sealed his testimony with his blood. Mr. Smart writes of him:—

One baptized convert, I am very sorry, and at the same time very glad, to record, has heroically met a martyr's death, and triumphantly won a martyr's crown. He was cruelly thrown alive into the river, and while he floated his skull was most barbarously smashed with a paddle, and his body thrust through with a sharp-pointed pole! Joshua, for that was his name, had on a previous occasion been arrested and punished on the charge that he came to church on Sunday. But then he endured his trial with cheerful patience. On the 4th inst. he was called upon to participate in the performance of heathen rites, or in eating things offered in sacrifice to the gods; and, on his refusal, was caught, tossed up in the air by four men, and left to fall with great force on the ground. This was done repeatedly, but Joshua still held fast to his resolution. Two other chiefs soon made their appearance on the scene, and endeavoured to persuade him to recant. But he replied, "If my master requires me to do any work for him, however hard, I will try my best to do it. If he even requires me to carry the world itself on my head, I will try if I can to do it. But if he requires me to partake

of things sacrificed to the gods, I will never do it." They then left him to the tender mercy of his master, who took him, bound hand and foot, into his canoe out on the river, with a view to have him drowned. At this time Joshua was heard to pray, calling upon the Lord Jesus. But this only made his master more enraged. "See," said he to one of the chiefs who was present, "See the person whom I am about to kill continues in doing the same thing against which we are speaking!" Then, turning to the praying convert, he addressed him thus:—"You be praying again? Then I'll show you what prayer be!" Thus saying, he ordered the poor victim to be hurled headlong into the water. But the body did not sink. The sufferer was therefore taken up out of the water into the canoe, and once more interrogated as to whether or not he would recant; but on Joshua assuring him that he would not, the final hurl was made, and, as I have above described, the finishing stroke was given. Thus died, like a true Christian hero, the proto-martyr of the Bonny Mission, whose name shall be ever recorded in the annals of the same—Joshua Hart.

Our friends will deeply sympathize with the Church at Bonny under these fiery trials, and will, we are sure, respond to Mr. Smart's earnest request for our prayers. May grace be given them to be faithful even unto death, knowing in Whom they have believed, and assured that He will give them a crown of life!

---

### **The Native Church of Tinnevely.**

THE Annual Reports from Tinnevely, lately received, show a continued advance in almost all departments of the work, for which we desire heartily to thank God. The Native Church is both lengthening its cords and strengthening its stakes; and the 6000 Christians who met the Prince of Wales at Maniachi, as related in our last, represented a vigorous and growing com-

munity ten times that number. Confining ourselves to the C.M.S. districts, we find in them more than 40,000 Christians, of whom 7300 are communicants. In the twelve months ending 30th September last, 433 adults were baptized, the largest number reported for several years. Several tried Native lay agents were to receive holy orders on January 30th. The contributions for Church purposes are believed to be in excess of those for 1874, which amounted to 1890*l*.—a sum equivalent in the sacrifice it represents to eight or ten times as much in England. About one-half was for the "Native Church Fund," out of which (assisted by grants from the Society) the Native pastors, catechists, and schoolmasters are paid, and the remainder in fees and offerings for church expenses and contributions to religious societies.

The development of the Native Church organization is illustrated by the reduced number of European missionaries. Almost all the districts are now divided between Dr. Sargent and Mr. Dibb, whose duties, indeed, are quasi-episcopal rather than pastoral, the former having twenty-two and the latter twelve Native pastors working under him. We hope soon to be able to write *Bishop Sargent*, the arrangements for his consecration as Suffragan to the Bishop of Madras being now nearly complete.

Dr. Sargent's general Report is full and interesting, and we wish we had space to print it all; but it would occupy nearly twenty pages of small type. We give, however, one extract, and others will appear hereafter. What we now subjoin is a fuller account of the interesting baptism by Mr. Sholto-Douglas, during his visit to Tinnevely, which was briefly mentioned in the Society's last Annual Report. The narrative is significant in more ways than one. We see in it the fruit of a Native Christian's faithful advocacy of the truth in a discussion with his countrymen; we see the evil influence of caste prejudice; we see the bitter opposition that has to be faced by a convert of good position; we see him suffering the loss of all things, and yet not supported out of mission funds, but by the liberality of the Native Christians:—

We have had a few conversions this year among the so-called higher castes of the Hindus which afford some amount of encouragement. While I was in England I got a letter from one of the leading men among the converts in Palamcottah, telling me of a religious discussion he was invited to attend among the Hindus, and how a few of them seemed to be impressed by what he said. One of these men, named Manikam, determined to become a Christian, but, fearing the pressure that would be brought to bear on him by his relations if he remained at Palamcottah, he suggested, and it was considered desirable, that he should go for a while to some out-station where he would be free from all interference, and so prepare for baptism. He went accordingly to Dr. Caldwell, at Edeyengudy. His uncle, however, who is a Government official, bided his time, went to the place one day when Dr. Caldwell was away in the villages, and, enticing Manikam outside the compound under pretence of having

a confidential interview, got his followers to lift Manikam on a sudden into a bandy, and drove off with him. After a while they arranged for his marriage, and, that accomplished, they hoped they had secured him against becoming a Christian.

After my return to Palamcottah he came several times to see me, and expressed his wish for baptism. He said, "Salvation is the all-important matter. I must become a Christian."

One day an incident occurred which will give a good idea of the influence of caste. I said to him, "You wish to be a Christian. You have mixed personally with some of our converts, and do not therefore hold the notion that God made men of different castes, as the heathen say. On my part I should not think of asking you to eat beef, or in fact any kind of meat, seeing you have been brought up from infancy in the abhorrence of animal food; but what is there that you can do to show your love of the Christian brotherhood?"

As Christians, we are to be kind to one another, and the Bible speaks of a cup of cold water as given in the name of a disciple. I am your Guru (spiritual teacher). Here is a tumbler clear as crystal, and the water put into it will look just as clear and clean. Suppose I call my servant, and tell him to fill it from yonder pitcher—will you, as a disciple, take it from my hands and drink it?" I was surprised at the apparent distress of the man, for I had supposed that this, and such like things, had already occupied his attention. "Oh! sir," he said immediately, "I have never done such a thing, and never thought of doing it." "Well," I rejoined, "what improvement does the Gospel practically effect in you? Are you and I to live for ever at this distance? In the higher membership to which you will in time desire to advance in the Church, there is the Sacramental cup, which all have to drink of without difference. Do you think you will decline that also? Now think fairly over this matter, and next time you come, tell me what your purpose is." We prayed together, and he went away. After a couple of days he came again, his face full of delight, saying, "I have done it, sir, and I have done more, I have eaten with Christians—with men too of a different caste, and I feel I have relieved my mind of a great burden."

He attended after this a lecture delivered by the Rev. Sholto Douglas, and seemed so fully stirred up to the importance of decision in religion, that I consented to baptize him, and thinking that it would be in after-years a happy

remembrance to Mr. Douglas, that he had left a convert behind in Palamcottah whom he had baptized, I asked him to take part in the service, and perform the rite itself, using for that portion the English words, which Manikam could well understand, I reading all the rest of the service in Tamil. In the midst of our well-filled church Manikam was publicly baptized, and has ever since approved himself a sincere Christian.

As soon as his relations knew what was about to happen, they sent his wife home to her parents' house, and forbade him all entrance to his home. This was very hard for a man to bear, who hitherto had been in comfortable circumstances. He was now thrown an outcast on the world. It then became a question how he was to be supported; Mr. Douglas privately intimated his willingness to render help if needful, till such time as he could find employment; but some of the older converts, without applying to me, at once took the matter in hand, and arranged to do the needful till such time as he should find a suitable situation. They have done the same in several other instances, and I think it a pleasing fact to state, when so many English people in this country suppose that men become Christians simply to better condition in life, and that such converts are always supported by the Mission. You know full well that no fraction of Mission money is ever allowed us for such a purpose. I am thankful to say that, after a few months' waiting, he got employment as a Tamil Munshi.

## TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for many tokens for good in East Africa. Continued prayer for all engaged in the work there (p. 181).

Thanksgiving for progress in Tinnevely (p. 184). Prayer that a brighter spiritual life may be manifested in the Native Church.

Thanksgiving, and prayer, for the newly-ordained Maori pastors (p. 182).

Prayer for the persecuted Christians at Bonny (p. 183).

Prayer for special guidance and blessing in the new evangelistic work about to be initiated among Mohammedans (p. 178).

Prayer for a revival of religious life in the Krishnaghur Native Church (p. 161).

Prayer for the Indians and Esquimaux on the shores of Hudson's Bay (p. 169).

Prayer for a large ingathering of the Santâls (pp. 135, 165).

Prayer for an early occupation of the territories N.W. of Lagos (p. 151).



## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, Jan. 10th.*—The Secretaries having referred to the death of Lord Fitzwalter, a Vice-President of the Society, and for more than thirty years the President of the East Kent Church Missionary Association, in which office he succeeded to his father before him, and having also referred to his firm attachment to the Scriptural and Protestant principles of the Society, and to the interest manifested by him in its work, the Committee desired to place on record their high esteem for the character of the late Lord Fitzwalter, and their sense of the loss sustained both by the Society and by the Church of England at large by his removal.

A letter having been read from the Secretary of the Manchester Association, reporting that at the last meeting of their Committee it was resolved "that it be suggested to the Committee of the Church Missionary Society to supply their Reports and other publications to the Free Libraries throughout the kingdom, or to recommend the Local Committees to do so if they cannot undertake it themselves," the Committee accepted the suggestion, and requested the Secretaries to make arrangements for the supply of the Society's publications to those Free Libraries willing to receive them as an experiment for one year.

*Committee of Correspondence, Jan. 25th.*—Lieutenant G. S. Smith, R.N., Mr. A. M. Mackay, Civil Engineer, and Mr. G. J. Clarke, Contractors' Engineer, who had offered themselves for the Victoria N'yanza Mission, were nominated to the Committee as Missionaries of the Society—the question of their exact location being deferred until the Sub-Committee had further reported on the steps to be taken in carrying out the undertaking.

The Secretaries having presented a copy of a work by the Lay Secretary, entitled "The Victoria N'yanza, a Field for Missionary Enterprise," and having stated that it contained a valuable *resumé* of the results of exploration in that region, and was calculated to awaken intelligent interest in the new Mission, the Committee directed that 250 copies be purchased, and a copy sent to each of the Association Secretaries and other friends of the Society.

Letters were read from the Rev. W. S. Price, dated Mombasa, Dec. 2nd, reporting that the state of his health was such that the Committee must not reckon on his remaining at Mombasa longer than September next, and urging that an experienced Missionary should be sent at the earliest opportunity, who might become initiated into the work and be able to take his place when he would be obliged to leave. The Secretaries stated that the Rev. J. A. Lamb, who went out to West Africa in 1861, and who, during a visit home in 1872, had accepted the living of Nether Hoyland, Yorkshire, on the understanding that in the event of the Society having any special post vacant for which he was thought qualified, he would be prepared to respond to the call; and stated further that they believed Mr. and Mrs. Lamb would be prepared to go forth to Mombasa on the request of the Committee, and that their past experience and Christian devotedness would enable them to do good service at Mombasa, especially in connexion with the settlement at Frere Town. The Committee resolved that the Rev. J. A. Lamb be invited to proceed to Mombasa, with the view of undertaking the office of Corresponding Secretary, and, as far as might be found expedient, to superintend the work of the Society there whenever it should be found necessary for Mr. Price to return home.

The Secretaries laid on the table a Statement by Sir William Muir in re-

ference to his recent visit to the Santhal Mission, stating that what he saw and heard on his visit was quite enough to convince him that a wide door was opened, that the favourable disposition towards Christianity was quite general, and that the work was a real and extending work; urging upon the Church Missionary Society the immediate call upon it to increase the stations and agency all over the Santhal pergunnahs; and stating further that, so strongly did he himself feel the obligation resting on the Mission to extend its operations, he would be glad to contribute Rs. 1000 for every new station opened. The Committee could not receive this testimony from Sir William Muir with regard to the blessing which seemed to be resting on the Santhal Mission without fervently thanking God for the encouragement it afforded the friends of the Society in this work of making known the Gospel of Christ; and they also thanked Sir William Muir for the valuable statement and his generous offer, and assured him and the Calcutta Corresponding Committee that they felt the obligation resting upon them to extend operations in so promising a field, and were prepared to do all in their power to fulfil it.

*Special General Committee, Feb. 1st.*—The Report of the Victoria N'yanza Sub-Committee was read, recommending the establishment of a Mission Station in the Usagara country, and the exploration of the River Wami, with a view of ascertaining whether Usagara was accessible by water; recommending further, for the purpose of carrying out these objects, that Lieut. G. S. Smith and Mr. Clarke should proceed to Mombasa at the earliest opportunity, and also that a third member of the Mission-party should proceed to Zanzibar to make, in conjunction with Mr. Price, the necessary purchases and other arrangements with a view to the Mission-party leaving Zanzibar for the interior as soon as circumstances might permit. The recommendations of the Sub-Committee were adopted by the Committee, and the Committee of Correspondence were authorized to consider and act upon the Report of the Sub-Committee so far as their recommendations might fall within the province of that Committee.

A letter was read from the Rev. E. Garbett, Hon. Canon of Winchester Cathedral, and Incumbent of Christ Church, Surbiton, consenting to preach the Anniversary Sermon of the Society.

A letter having been read from Mr. Henry Richmond, calling attention to an article in the "Sunday Magazine," entitled "Christianity in Morocco," by Captain Barrington, R.A., recommending that Missionary operations should be commenced among the Jews in Morocco in view of eventually reaching the Moslems, the Committee, considering that in Morocco the door to the Mohammedans was almost closed, felt that the Lord had not called them at present to undertake Missionary work there.

Letters having been read from Dr. Koelle and from the Rev. J. Zeller, referring to the uneasy feeling of the Christian population in Turkey, lest there should be an outbreak of Mohammedan fanaticism, the Committee, on the recommendation of Lord Chichester, the President, resolved that a representation on the subject should be made to the Secretary of State for Foreign Affairs.

*Committee of Correspondence, Feb. 1st.*—A letter was read from the Rev. J. D. Simmons, dated Chundicully, Ceylon, stating that the leading Native Christians of Chundicully having undertaken voluntarily to discharge the duties hitherto performed by catechists, and having pledged themselves that the Native Christian contributions should be largely increased, the grant to the

Native Church might now be diminished; and asking that the money thus saved to the Society, together with an additional sum (if necessary) of Rs. 100 per annum, might be devoted to evangelistic work. The Committee heard with satisfaction of the increased zeal and liberality of the Native Christians of Chundicully, and cheerfully consented to the proposed arrangement.

*Committee of Correspondence, Feb. 8th.*—A letter was read from the Rev. T. Spratt, stating that family circumstances made it necessary that he should give up the thought of going abroad at present, though possibly the way might be clearer by and by; that the charge of a small church had been offered to him which he had accepted, and that he hoped to help the great missionary cause at home while not wholly abandoning the thought that he might see the way clear to going out again. Reference having been made to the valuable services which Mr. Spratt had rendered to the Society's work in Tinnevely for many years past, the Committee resolved that, while accepting Mr. Spratt's resignation and closing their connexion with him for the present, they could not but express their appreciation of the valuable services which, for over twenty years, he had rendered to the Society's cause, and at the same time their hope that it might yet please God to make his way clear for a return to some part of the Mission-field.

A letter was read from the Rev. A. Burns, stating that he had in his possession copies of the Epistles to Corinthians, Galatians, and Ephesians, in Sindhi, prepared by the Rev. G. Shirt from the rough translations of the Rev. C. W. Isenberg, which he and Mr. Sheldon both considered good translations, and asking the Committee to commend the printing of them to the Bible Society. The Committee agreed to recommend the printing of these translations to the Bible Society.

---

## NOTES OF THE MONTH.

### ORDINATIONS.

*N. India.*—At an ordination held by the Bishop of Calcutta at Amritsar, on November 28th, 1875, the Rev. F. H. Baring and Rev. Iman Shah were admitted to Priests' Orders; and Messrs. Bhola Nath Ghose and Sadiq Masih were admitted to Deacons' Orders.

### RETURN HOME OF MISSIONARIES.

*W. Africa.*—Mr. J. H. M. and Mrs. Frazer left Sierra Leone on Jan. 15th, and arrived at Liverpool on Jan. 30.

---

## Contribution List.

*From January 11th to February 10th, 1876.*

In this List are acknowledged all sums paid or remitted to the Parent Society in London, as follows:—

*From Associations—all sums.*

*Collections of 10s. and upwards.*

*Benefactions and Legacies of £l. and upwards.*

Smaller sums, Annual Subscriptions, and Payments made to Local Associations, on account of the General Fund, are acknowledged in the Annual Report.

Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

\*.\* All Post-Office Orders should be drawn on the General Post-Office, London, and made payable to "Edward Hutchinson, Esq.," the Lay Secretary.

## ENGLISH ASSOCIATIONS.

Bedfordshire: Billington.....	8 11 0	Chipperfield.....	5 11 5
Chalgrave.....	6 18 0	Harpenden.....	19 12 0
Woburn.....	21 7 9	High Cross.....	15 14 0
Berkshire: Aston Tyrrold.....	7 12 0	Hitchin District.....	7 13 8
Avington.....	5 17 2	Hoddesdon.....	49 18 1
Bearwood: St. Catherine's.....	11 15 3	Northaw.....	3 0 0
Compton.....	10 0 0	St. Alban's: St. Peter's.....	6 6 0
Cookham.....	18 3 9	Sarratt.....	17 4 0
Reading.....	4 1 6	Thorley.....	8 4 7
Sunningdale.....	10 15 10	Thundridge.....	29 9 3
Bristol.....	900 0 0	Huntingdonshire: Pertenhall.....	14 2 0
Buckinghamshire: Emberton.....	7 4 3	Kent: East Kent.....	267 9 4
Iver.....	78 0 10	South Kent.....	40 6 8
Newnton Longville.....	1 2 0	Bromley Common.....	1 16 0
Olney.....	18 15 7	Chislehurst: Christ Church.....	2 2 0
Penn Street.....	10 0 0	St. Paul's Cray.....	8 0 0
Winslow: Swanbourne.....	13 6 6	Lee.....	8 12 3
Cambridgeshire: Chippenham and		Moorhouse (for East Africa and India).....	2 8 5
Snailwell.....	5 12 11	Sheerness: St. Paul's.....	2 19 8
Cheshire: Altrincham: St. George's.....	54 14 11	Tunbridge Wells, &c.....	300 0 0
St. John's.....	79 0 0	Lancashire: Lancaster, &c.....	35 0 0
Birkenhead.....	72 3 10	Liverpool, &c.....	400 0 0
Bowdon.....	1 1 0	Burnley.....	21 18 4
Davenham.....	3 12 5	Clitheroe.....	41 17 7
Dunham Massey: St. Margaret's.....	27 9 6	Croston.....	7 16 8
Halton.....	5 10 0	Eccleston.....	9 9 4
Ongthrington.....	65 10 0	Hey: St. John's.....	37 3 1
Over.....	13 0 0	Lytham: St. John's.....	1 19 0
Runcorn: Christ Church, Weston Point.....	7 4 0	Manchester, &c.....	600 0 0
Stalybridge: St. Paul's.....	2 12 6	Marton.....	9 11 7
Tilston.....	16 4 6	St. Helen's: Old Church.....	34 0 0
Timperley: Christ Church.....	44 0 4	Great Sankey.....	1 19 0
Twinstile.....	2 1 10	Trawden.....	1 1 0
Tranmere: St. Catherine's.....	16 0 0	Leicestershire: Castle Donington.....	27 6 7
Upton.....	40 8 0	Horninghold.....	3 19 2
Cornwall: Cubert.....	2 3 6	Knipston.....	6 11 6
Flushing and Mylor.....	16 2 0	Lowesby.....	1 1 0
Forrabury.....	3 9 1	Thrusington.....	9 1 0
Padstow.....	19 10 9	Lincolnshire: Boston.....	83 18 0
St. Austell.....	40 11 8	Burgh-on-Bain.....	12 18 5
Sutton.....	3 16 2	Louth.....	150 0 0
Isles of Scilly: St. Mary's.....	12 3 7	Market Deeping.....	10 9 0
Cumberland: Maryport.....	12 2 7	Stamford: St. Michael's.....	4 15 0
Derbyshire: Derby and S. Derbyshire.....	350 0 0	Worlaby.....	3 11 7
Devonshire: Devon and Exeter.....	350 0 0	Middlesex: City of London:	
Dorsetshire: Blandford.....	3 0 0	Christ Church, Newgate Street, &c.....	3 2 0
Charmouth.....	12 0 6	St. Bride's, Fleet Street.....	24 8 4
Langton Matravers.....	6 19 9	St. Stephen's, Coleman Street.....	29 0 0
Litton Cheney.....	4 12 0	North Bow: St. Stephen's.....	30 2 5
Lyme Regis.....	6 5 6	Episcopal Jews' Chapel Association.....	17 1 10
Portland: St. John's.....	5 6 0	Bromesbury: Christ Church.....	12 9 0
Durham: Borough of Sunderland.....	86 6 10	Upper Chelsea: St. Simon's.....	10 15 7
Gateshead.....	180 0 0	Ealing.....	25 10 11
Heighington.....	4 18 0	Haggerston: St. Paul's.....	10 1 7
Sadberge.....	5 5 0	Harrow.....	51 1 10
Essex: Leyton.....	19 8 0	Highgate.....	49 18 1
Shenfield.....	11 6 0	Hornsey: Christ Church.....	13 19 0
Walthamstow.....	77 10 0	Islington: Christ Church, Highbury..	48 17 1
St. John's.....	1 1 0	S.W. London (Meeting).....	7 13 3
Gloucestershire: Charlton Kings.....	60 4 1	Notting Hill: St. James's.....	3 6 0
Duntesbourne Rouse.....	3 2 7	St. John's.....	16 0 0
Fairford.....	27 3 0	Portland and Regent's Park.....	5 10 4
Meysey Hampton.....	9 10 1	Potter's Bar.....	24 6 0
Borough of Stroud.....	298 3 9	St. George's, Tufnell Park.....	13 0 0
Wapley.....	20 2 10	St. James-the-Less, Bethnal Green ..	2 3 0
Hampshire: Winchester and Central		St. Jude's, South Kensington.....	39 17 0
Hampshire.....	200 0 0	Juvenile Association.....	6 2 0
Bournemouth: Holy Trinity.....	144 5 1	St. John's Wood, &c.: St. Paul's,	
Upper Clatford.....	9 6 6	Avenue Road.....	39 1 10
Emsworth.....	128 0 11	St. Matthew's, Oakley Square, Juve-	
Fareham.....	80 5 1	nile Association.....	6 10 6
Odiham.....	8 13 0	Stepney: St. Thomas's.....	16 11 9
Ramsdale.....	6 4 0	East Twickenham.....	16 10 0
Bournemouth.....	1 0 0	Westminster: Christ Church.....	24 5 2
Southsea: St. Simon's (for Persia).....	18 5 0	Monmouthshire: Goytre.....	4 10 6
Upham.....	2 3 0	St. Arvans.....	4 0 8
Isle of Wight: East Cowes.....	21 4 4	Norfolk: Dias.....	7 13 1
West Cowes: Holy Trinity.....	10 5 0	Great Yarmouth, &c.....	125 16 0
Whippingham.....	4 0 0	Northamptonshire: Abthorpe.....	1 1 0
Channel Islands: Guernsey.....	29 5 3	Bradden.....	5 1 6
Jersey.....	100 0 0	Denford-cum-Ringstead.....	2 11 9
Northamptonshire: East Herts.....	99 18 6	Haselbeach.....	7 0 0
Buntingford.....	18 6 6	Northampton.....	120 0 0
		Northumberland: Berwick-upon-Tweed	46 15 10

Lindisfarne.....	139	6	6	Leamington.....	461	1	11
Newcastle-on-Tyne.....	149	18	5	Stockingford.....	10	16	6
Nottinghamshire: Laxton and Moor- house.....	2	4	9	Stretton-on-Dunsmore.....	27	10	10
Mansfield.....	28	17	0	Studley Ladies.....	8	18	6
Southwell.....	64	17	6	Wellesbourne.....	1	13	6
Oxfordshire: Drayton.....	8	19	4	Whitchurch.....	12	0	0
Kidmore.....	1	1	0	Westmoreland: Appleby: St. Lawrence	15	3	0
Nettlebed.....	2	0	0	Kings Meaburn.....	10	0	0
Witney.....	2	11	6	Morland.....	60	0	0
Yarnon.....	5	11	10	North Windermere.....	1	0	0
Rutlandshire: Exton.....	54	10	2	Wiltshire: Baydon.....	3	10	2
Shropshire: Chirbury.....	1	18	0	Broad Blunsdon.....	3	5	0
Llaneyblodwel.....	12	12	0	Chicklade.....	27	7	8
Madeley.....	96	0	6	Corsham.....	8	11	2
Market Drayton.....	3	0	0	Devizes, &c.....	2	12	0
Norton-in-Hales.....	5	9	5	East Coulston.....	3	0	0
Deanery of Pontesbury (1st Division)...	69	0	4	Easton Royal.....	7	17	0
Sealtyn (including 11. Os. 6d. for the Victoria Nyanza Fund).....	6	19	4	Heywood.....	11	7	1
Whitchurch.....	66	9	2	Lyddington.....	5	17	6
Wrockwardine.....	2	19	9	Neston.....	12	19	0
Somersetshire: Ashbrittle.....	16	13	0	Potterne: St. Mary's.....	1	0	0
Burnham.....	15	0	0	Teffont-Ewyas.....	5	0	0
Clevedon.....	22	10	0	Worcestershire: Berrow.....	20	14	5
Cossington, &c.....	45	12	6	Cradley.....	29	1	6
Cuteombe.....	2	0	0	Worcester Ladies.....	18	13	6
Dodington.....	1	2	9	Yardley.....	17	9	8
Huish Champflower.....	5	0	0	Yorkshire: Arthington.....	2	15	1
Langport and Vicinity.....	88	0	2	Aston (for Japan).....	13	16	0
Mark.....	2	11	10	Batleyford.....	186	15	0
North Perrot.....	1	12	0	Boroughbridge.....	70	0	0
Temple Combe.....	1	8	0	Calverley.....	43	9	10
Staffordshire: Brierley Hill and Hart's Hill.....	17	4	0	Cleveland.....	14	2	8
Burslem.....	10	6	6	Cottingham.....	18	4	9
Burton-on-Trent: Holy Trinity Juve- nile.....	8	0	0	Dewabury: St. Mark's.....	3	1	4
Colwich.....	7	0	9	Frickley-cum-Clayton.....	8	13	0
Darlaston: St. George's.....	1	19	3	Kirby Moorside.....	1	5	0
Edensor.....	10	7	9	Kirby Overblow.....	1	5	0
Fenton.....	5	14	6	Myton.....	22	9	3
Himley.....	8	13	0	Denbigh.....	20	15	4
Leek Ladies.....	52	2	5	Gwersyllt.....	6	6	0
Lichfield.....	100	0	0	Menai Bridge.....	2	0	10
Mowcop.....	6	0	0	Brecknockshire: Glasbury.....	2	2	0
Normacot.....	1	14	8	Cardiganshire: Kilgerran.....	1	4	5
Shareshill.....	21	3	2	Carmarthenshire: Penlan.....	28	1	10
Silverdale.....	6	13	10	Denbighshire: Gresford.....	13	9	4
Stone.....	9	5	6	Glamorganshire: Llandaff.....	1	19	0
Walsall.....	82	0	0	Porthkerry and Barry.....	1	4	9
Wolverhampton: Coven.....	8	2	6	Llanblethian.....	11	16	0
St. Peter's.....	5	1	0	Montgomeryshire: Churchstoke.....	3	4	7
Suffolk: East Suffolk and Ipswich.....	300	0	0	Melfod.....	4	7	0
Aldeburgh.....	6	18	0	Pembrokehire: Kiffing, &c.....	13	11	9
Handon.....	1	1	0	Lawrenny.....	2	1	0
Kessingland.....	1	7	6	Tenby.....	2975	17	3
Little Welnetham.....	13	6	0				
Southwold.....	24	9	7				
Surrey: Bermondsey: St. Anne's.....	2	11	8				
Byfleet.....	17	18	4				
Clapham.....	143	5	1				
Croydon.....	150	0	0				
Goydaming.....	11	3	1				
Herstmonx.....	13	16	9				
Penge.....	99	7	4				
Red Hill.....	115	0	0				
Beigate.....	43	2	0				
Richmond.....	19	9	8				
Southwark: St. Jude's.....	4	12	4				
Stockwell: St. Andrew's.....	10	19	3				
Streatham Common: Immanuel Church	1	1	0				
Christ Church.....	11	5	6				
Sariton: St. Mark's.....	5	14	0				
Christ Church.....	191	12	9				
Wimbledon.....	117	3	5				
Sussex: Chiddingley.....	5	8	6				
Eastbourne.....	151	5	0				
Northam.....	19	5	3				
Sompting.....	21	14	10				
Tidebrook.....	11	17	3				
Warwickshire: Coleshill.....	20	7	2				
Dunchurch.....	20	2	2				
Fenny Compton.....	1	9	10				

## ASSOCIATIONS IN WALES.

North Wales District:.....	8	1	1
Bala.....	22	9	3
Denbigh.....	6	10	5
Gwersyllt.....	20	15	4
Menai Bridge.....	6	6	0
Brecknockshire: Glasbury.....	2	0	10
Cardiganshire: Kilgerran.....	2	2	0
Carmarthenshire: Penlan.....	1	4	5
Denbighshire: Gresford.....	28	1	10
Glamorganshire: Llandaff.....	13	9	4
Porthkerry and Barry.....	1	19	0
Llanblethian.....	1	4	9
Montgomeryshire: Churchstoke.....	11	16	0
Melfod.....	3	4	7
Pembrokehire: Kiffing, &c.....	4	7	0
Lawrenny.....	13	11	9
Tenby.....	2	1	0

## IRELAND.

Hibernian Auxiliary.....	2975	17	3
--------------------------	------	----	---

## BENEFACTIONS.

Abbott, Major-Gen. Saunders, Queen's Gate, S.W.....	5	0	0
"A Lady at Milverton".....	5	0	0
Anonymous, Friend.....	500	0	0
Anonymous, from Jersey.....	60	0	0
Anonymous, from Persia.....	10	0	0
Bevan, R. C. L., Esq. (for Persia).....	10	0	0
Bompas, George Cox, Esq., Stanley Gardens.....	50	0	0
Bousfield, C. H., Esq., Aldermanbury ...	10	0	0
Cecil, Lady Sophia, Portman Square ...	5	0	0
Cooper, W., Esq., Upper Sydenham Hill	50	0	0
E. B. T.....	7	0	0



# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

---

## ON RELIGIOUS NEUTRALITY.

**H**E that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." With these solemn words on record, proceeding from the lips of the Divine Founder of Christianity, it would seem to be impossible for any nation professing the religion of the Lord Jesus Christ, so long as it maintained this profession, to do otherwise than accept them and make them the rule of their policy. There might be default in individuals; nominal adherents of a religion might abound who did not believe in a religion which they would not profess except for the difficulty of ranking themselves under any other profession. Again, it is not impossible to imagine that there might be pressure under untoward circumstances overruling and constraining to the adoption of a policy which would, nevertheless, be a dereliction of duty. But that a free and imperial nation, claiming to be Christian, should ostentatiously disregard or abrogate the most emphatic statements of Christ in the great outlines of its policy amounts to a paradox of the most startling description.

In making this assertion, it is needful to remark, with the view of silencing idle cavil, that, in maintaining that the clear injunctions of our Lord Jesus Christ should be the animating principle of the policy and legislation of a Christian people, there is nothing that ought to interfere with the fullest latitude of private belief, with the most full toleration of all creeds, even of those most adverse to Christianity, and the most complete protection of their worshippers in all immunity of interference with their most cherished convictions. There have been, through the mistaken apprehensions of men and nations, in proportion as they were unenlightened by the spirit of their own creed, many intolerant acts sanctioned; cruel wrongs have been perpetrated by professing Christians, but no clear warrant for them could be adduced from the Word of God. In this evil Rome has attained baleful pre-eminence, but no body of Christians which has ever attained power can be exempt from some share of censure. The language, however, of our Lord and of His apostles is or ought to be unmistakable. There is clearly and reasonably the power of rejecting and ridding the Church of unworthy members, but none which can authorize persecution or intolerance of those who are without. Every effort which lies within the compass of warning, of teaching, of exhortation, and, above all, of example, is to be used to bring them into the pale of the Church. The Gospel is or ought to be preached to all heathen by all Christians, and free access should be afforded to those who are willing to come to the Saviour. Nor is it going too far to assert that all countenance and encouragement,

consistent with the administration of impartial justice, should be vouchsafed to those who are willing to have with us "One Lord, one faith, one baptism." Their position should be recognized to the full as much as that of any other class of persons. And no stumbling-blocks or hindrances which we can honestly remove should be allowed to remain in the way of men becoming Christians. There are, from the very nature of things, difficulties enough to be surmounted, which in many cases make it a terrible ordeal to become a convert. These ought to be minimised as far as possible, and that upon the intelligible ground that we ourselves hold Christianity to be a true religion and a direct revelation from God.

It might seem needful to apologize for the enumeration of what most persons would consider to be platitudes and truisms upon a point about which there could be little or no dispute, which could hardly be gained without a repudiation of Christianity as the religion of England. In reality, however, there is unfortunately only too much necessity for restating these manifest propositions from time to time. There has been over and over again, especially in the annals of our great Indian empire, a strong tendency to reject the paramount duty of being guided by Christian principle as the rule of our Government. Various shifts and devices have been resorted to in order to escape Christian obligation. One we may notice at the outset, not as the most ancient, but because, in a compendious form, it enunciates what is at the root of much mischief. It has, for instance, recently been promulgated on high authority that England is a great Mussulman power. The sole justification for this is that there are probably forty millions of followers of Islam who are subject to our rule. The fallacy of the statement will be obvious if we carry it out to any conclusion. Although, probably, our Mohammedan subjects outnumber their Christian rulers, it would be absurd to suppose that we are therefore, out of deference to them as the numerical majority, to engage in any enterprise which would be for the interests of Islam. If, for instance, Russia were to tyrannize over the people of Bokhara, and to reduce to subjection the Mohammedans of Central Asia, as in point of fact she is doing, even our Indian Wahabees would not dream that we ought to proclaim a jihad and devote the resources of our empire to redressing the wrongs of their Mohammedan co-religionists! We might have our own difficulties with Russia, and quarrel with that power on our own account; but if the Czar were to level every mosque in Central Asia or in Mecca itself to the ground, we should not lift a little finger to avert the destruction of them. Yet if we were a Mussulman power in any proper sense of the term, it would be a natural instinct, it would be our most bounden and solemn duty to do so. Nay, more, if the Mussulmans in our dominions, apart from us, were, in defence of, or to avenge, the wrongs of their co-religionists beyond the frontier, to attempt to help them, we would put them down with a high hand, and by a very sharp and summary process make them dwell in peace. Again, we are wonderfully outnumbered by our Hindu fellow-subjects, and might with yet more propriety be termed a great Hindu empire of which our Queen is Empress; but if the population



of India were by a plebiscite to require that the support and maintenance of Hinduism should be voted, we would treat the suggestion with sovereign contempt. Practically we allow them no votes at all, and deal with them as subject races whom we govern for their own and for our good. Our dominion there was won by the sword, and *en dernier ressort* is upheld by the sword, though preferably maintained, as we trust it ever will be, by truth and justice and by unceasing regard for the welfare of the communities over which we rule. Though in the acquisition of that dominion, and in the earlier stages of our power, there may have been wrong inflicted, yet never, we believe, in the annals of mankind has a vast territory been ruled with so much earnest desire to do what is right, nor with, upon the whole, so much success in the way of administration.

There ought to be little question as to the policy springing out of English constitutional freedom, permeated and in accordance with the teaching of Christianity, pure and undefiled. There has, however, prevailed in India at various periods what has been termed Religious Neutrality. This did not obtain in the outset of our career. The old merchants who first traded to the Indies, in the midst of a shrewd eye to their gains, had some compassion for and felt some duty towards the Gentoos, as the Hindus were then termed. Some provision was made for the spiritual instruction of the outlandish people to whom the adventurers resorted, and it was not the fault of the original traders in Leadenhall Street that the way of salvation was not set before the people of the East. It may be freely admitted that they were ill-served in this respect, as in many others, but the principle of missionary effort was recognized by them, and the quaint records of their earlier dealings in India testify to this important fact. After a period there came a change. In all quarters of the world we are only too familiar with the deplorable deterioration which takes place in men of lax principle, imperfectly acquainted with Christian doctrines, when they are placed in circumstances of grievous temptation, where all moral restraint upon vice has no existence. When that disastrous eclipse of all righteousness and truth overspread our Indian empire, wherein Christianity seemed to have no longer any hold upon Englishmen, and youngsters expatriated in their teens grew up into manhood afar from all moral or religious control, without any kind of religious observances, and thrown into all the worst evils and temptations of Native society, man proved that he was a fallen being by the rapidity with which he degenerated from the standard of Christianity to the level of Mohammedan sensuality and Hindu profligacy. Those who escaped the effects of a climate rendered deadly by vicious indulgence loudly proclaimed, on their return, to their astonished fellow-countrymen the excellence of Hinduism, and worshipped idols with strange rites in Berkeley Square. It is more to the contaminating influences from India, which were imported into the Court of Directors at home, than to the infidelity of England reproduced on the banks of the Ganges, that we attribute the hostility to missionary effort which disgraced the close of the last and the beginning of the present century. The majority of the lads who left home knew

nothing of Voltaire or Rousseau, but not impossibly, as time rolled on with them, were well pleased to shelter their lusts and impiety under high-sounding names. It was a ghastly period for India, and it required all the most persevering efforts of Christian philanthropists, who had not been demoralized by protracted residence in the East, to gain toleration for Christian teaching and to restrain the most injurious hostility to Christian effort. Many instances of this hostility are familiar to all persons of intelligence, and they might be accumulated almost to any extent, but we have not space for them. Subsequently, when light was allowed to stream into the darkness, improvement was manifest; some, at any rate, of the European community began to recollect that they were Christians and to live as Christians; a feeble light began to shine in the encircling gloom. A conviction arose among the Hindus that their foreign lords were not all atheists and as degraded and immoral as themselves, perhaps more so. Open hostility shrank more and more into affected neutrality. But it was not neutrality. The Native Christian was scouted and despised, not only by those from whom he had separated, but by those to whom he had joined himself; his sincerity was questioned, his faults were scrutinized; he was looked at from what he had been, not from what he was struggling to attain to. If there was no legal impediment in his way to office or responsibility, he was practically shut out and discouraged, not upheld or forwarded. Still by slow degrees some measure of official recognition was wrung out. Patent facts were admitted. It was, for instance, allowed to be the case that there *were* Native Christians. Statistical tables testified to their numbers and to the progress which education had made among them. Their fidelity to English rule was attested in official records. Thus gradually vulgar prejudices, the result of ignorance and indifference, began to abate, and amongst the myriads of India Native Christians assumed some place in the eyes of their governors.

Still, when there is a traditionary policy of long persistence in a Government, it is no light effort to produce a change in it, especially when there is no popular breath to disturb or influence it. What has answered in former times, or is supposed to have answered, is naturally recurred to; precedents are invoked and are not willingly departed from; subordinate officials who are not responsible, but who are familiar with routine, exercise important though secret influence. Questions are consequently disposed of, not as Englishmen in England would determine them, but as Natives of India would rule them, almost as though we had never set foot in the country. A notable instance of this has recently occurred. The whole of England has been convulsed about the Fugitive Slave Circulars, which have been felt by all men to be a scandal, and at complete variance with our own traditionary policy. Recriminations have been indulged in freely, and the blame has been thrown upon political opponents by their antagonists. Who could have suggested doctrines so diametrically opposed to English philanthropy? At length the secret has oozed out and has been divulged in Parliament. The Slave Circulars are not English, but Indian! The spring from which this humiliating degradation has sprung is not to be sought in Downing

Street, but in Calcutta ! Our Foreign Secretariat, our Law Officers, may have tinkered at them, but they were forged in an Indian mint and certainly bear witness to their Asiatic and not European origin. They are far more in conformity with the Koran or the institutes of Menu than with Christianity. As emanations from a Mohammedan or Hindu ruler they might be quoted with approbation ; as embodying the policy of the Queen of England, they have been surrendered by her advisers who at first attempted to endorse them. It was in the Viceroy of India's Council, whose members, the *Times* remarks, " may be less able to measure the dislike of this country to any condonation of slavery than statesmen who have passed all their lives in England," that the main lines of the First Circular were draughted. If Englishmen generally were as familiar with Indian questions, affected by " religious neutrality " as they are with slavery, they would make as short work of them as they have done of the First Slave Circular.

Without, however, recurring unduly to the past, we will mention only one or two instances, comparatively recent, to show how undying is a false tradition in policy as well as in religion. In our last issue we had occasion to note the strange and most illiberal manner in which, after the Church Missionary Society had been invited by Government officials to undertake the education of the Santhals, the invitation was recalled, and the subsidy granted discontinued, upon the absurd plea that some Hindus were intermingled with the Santhals, and that it would be a departure from our attitude towards Hinduism if we were to attempt to Christianize aborigines whom Hindus had trodden under foot for ages. It was, to all intents and purposes, siding with the oppressors against the oppressed under the plea of religious neutrality. A Christian statesman like Sir W. Muir could, in his private capacity, get beyond all this absurdity, but his action must have been looked upon by many of our Indian rulers with uncomfortable feelings. Still more marked indications of what it is hardly an exaggeration to term undying hostility to Christianity—for it is absurd to term it religious neutrality—has been displayed in several incidents connected with the recent visit of H.R.H. the Prince of Wales. In the Madras Presidency, although it is usually, but most undeservedly, termed the " Benighted," no obstacles were placed in the way of Christians or Christian missionaries presenting themselves to the notice of the Prince. They had the same freedom accorded to them which was permitted to all other classes. The scene at Maniachi was not the least memorable of the events in the Royal tour. But, when Bengal was reached, a cold palsy seems to have seized the officials there, and real or simulated terror benumbed their courage as well as their understandings. There was some talk of presenting the Prince with a Bengalee Bible, but there was a sort of a panic. One had been presented in Madras, and had been graciously accepted. If we are not misinformed, by ingenious contrivance the Bengalee version was surreptitiously conveyed to the Prince, but with judicious silence which must have produced an odd effect upon the Native mind. There must have been a good deal of astonishment among the Hindus who gave any thought to the subject at what caused fear and

trembling to their rulers, and curious conclusions must have been quietly come to. As it was in Calcutta, so it was in the North-West Provinces. At Benares there might have been some reproduction of the scene at Maniachi. Indian Christians might have welcomed a Christian ruler. Christian missionaries might have drawn as near to him as Brahmans, and have tendered him their homage. But then there was the grim spectre of "religious neutrality" conjured up; it would have been a breach of neutrality if the Prince had visited Mission churches as well as Hindu temples; it would have been a breach of neutrality if he had shown the same condescension to missionaries as to Brahmans and Faquirs. The matter might deserve sharp comment, but we leave the *Friend of India* to tell the tale for us:—

The *Statesman* had an article on Monday commenting in strong terms upon the conduct of Government in not allowing the Benares Missionaries to present their brief address to the Prince of Wales. Our readers will remember that we remarked a fortnight ago on a foolish article in the *Times of India*, which pretended, with an affectation of superior wisdom, to censure the tone and substance of the Prince's reply to the Tinnevely Missionaries. We were surprised when we found the *Hindoo Patriot* endorsing the ravings of the *Times of India*, but we certainly were not prepared to hear that the foolish criticism of that paper had overawed the Government of India. Our suspicions were first aroused when we heard that our Bible Society had to proceed so quietly in presenting to the Prince, when he was in Calcutta, a copy of the Bengalee Bible. The gentleman who first asked permission for the Society to present it was assured that the Prince would be glad to receive it, but we believe it required considerable energy, during his sojourn amongst us, to get an opportunity of even sending it to him. We are inclined to believe that it was ultimately sent to the Prince and received by him, and we are not sure whether orders were issued to the representatives of the Bible Societies that nothing was to be said publicly about the presentation, but if there has been any public intimation of it, we have overlooked it. Of course multiplicity of engagements was considered a sufficient excuse for not receiving it publicly, and we were not inclined to say anything on the subject lest we should be unjust, till we found, from the refusal to allow the Benares Missionaries to present their address, that the policy of giving the Missionaries the cold shoulder, has been fully resolved upon. We shall not follow the *Statesman* in its severe animadversions on this subject. We prefer to leave such a Government policy to speak for itself.

This statement of the *Friend of India* may probably suffice for information without further note or comment.\* We now pass on to a matter

\* We quote the address which the missionaries were prohibited "by the highest authority" from reading to the Prince. Our readers will judge what offence could have been given by it to Hindus or Mohammedans:—

"MAY IT PLEASE YOUR ROYAL HIGHNESS,—The Missionaries, Native Pastors, and Native Christians of the Church of England, London, and Baptist Missions of Benares, have assembled together to give a hearty welcome to your Highness on your visit to this city. To all of us it is a source of intense pleasure and satisfaction that your Royal Highness has graciously condescended to meet us here. We earnestly pray that the blessing of God may ever rest upon your Royal Highness, and upon your Royal Mother, our beloved Sovereign.—Signed by the Missionaries and Native Pastors, Benares, Jan. 5th, 1876."

It is proper to add that, although a proposed visit to the C.M.S. Christian village of Sagra was struck out of the Prince's programme, yet, as he had to pass the Baptist Mission compound on his way elsewhere, the school-children of the Church, London, and Baptist Societies were allowed to sing an Urdu version of "God bless the Prince of Wales" as the procession went by. And it is pleasing to hear that his Royal Highness, on approaching the spot, himself called out "Halt," and kindly waited while three little girls presented to him a lace handkerchief in a sandal-wood box for the Princess of Wales.

which concerns more immediately the action of the Church Missionary Society. It can hardly yet have faded out of recollection with what noble fidelity Mr. French, during the period of the Mutiny, maintained his position at Agra, nor yet how loyal the Native Christians there were at that trying season. It took some time for St. John's College to recover the shock which it then experienced when its property was plundered, and the students scattered. Still it did rally, and has been carrying on its educational work steadily ever since. In accordance with the principles of the Educational Dispatch of 1854, which acknowledged the inability of Government to undertake the complete education of a country so vast as India, a grant-in-aid was sanctioned to the Church Missionary College, and has been received for many years. Side by side with this institution a Government College had also been established. Encouraged by the sanction and support of the Government, the Church Missionary Society developed its system of schools and colleges, and affiliated its College of St. John with the University of Calcutta.

It might have been anticipated that a Government which maintains institutions in which the doctrines of the Hindu and Mohammedan religions are taught would not have shrunk from aiding Christian institutions. Neutrality ought not to differ largely from impartiality. Perhaps even more might be expected from a Government which, we maintain, cannot abnegate its Christian character, even if it wished to do so. To the establishment of a Government College, in which there is but the faintest and most indirect influence of Christianity, there might be objection; but if it existed it ought not to be unduly pampered. It will be instructive to our friends to see how the two institutions have been dealt with by the authority which we hold ought to have been at least rigidly impartial between them. We quote an extract from a memorial presented by the Calcutta Corresponding Committee of the C.M.S. to the Viceroy of India in Council:—

Since 1861, the date of this event, the College, which had been opened as a high-school ten years previously, has, your Memorialists submit, maintained an honourable position in the presence of rival institutions; two of these—the Victoria College and St. Peter's College—are not now in question; the third—the Government College—has enjoyed privileges far beyond those within reach of the aided Institution. Thus, while the aided Institution received only such support as private people can command, together with a Government grant carefully apportioned to its other means, and jealously watched, the Government College, besides the prestige attaching in this country to any establishment bearing that name, enjoyed a practically unlimited income, independent of, and not proportionate to, other sources of supply. In the aided Institution, if from any cause attendance decreased, fees diminished or subscriptions failed, the Government grant was liable to be reduced, aggravating the evil instead of meeting it; in the Government College an increased supply of funds was ever at hand to meet all failures. In illustration of this, your Memorialists would point to the fact, that when in 1874 the attendance at St. John's College presented a low average of 278, under the pressure of grievous sickness and unseasonable weather, the grant, by a new rule of limitation, was reduced by Rs. 100; while in the year 1870 the attendance at the Government College fell to 164, and the cost to Government was increased to the highest figure it ever attained in the history of the College. It appears to your Memorialists that an appeal to results under such conditions involves a

foregone conclusion. If such an appeal is to rule Government procedure, the Grant-in-aid system, instead of being developed, must succumb and perish.

This dealing has been the action, not of what may be termed the Imperial Government, but of the Government of the North-West Provinces, which withdrew the grant-in-aid from St. John's because "the Government already bears the cost of a College in Agra, at which secular instruction up to the higher examinations of the University is provided, and that the demand for this kind of education has been shown by circumstances to be within the compass of a single college." Other pretexts were alleged, such as the superior education in Government Colleges, which the missionaries contest and disprove by exposing the erroneous impressions resulting from the statistics put out by Government, which are shown to be fallacious. At what cost to India this injurious policy is carried out is demonstrated in the following statement:—

In the humble opinion of your Memorialists, their position is still further strengthened, when to these considerations is added the important question of the relative costs to Government at which these several results are obtained. The seeming unfairness which commits the Grant-in-aid system to an experiment in which its limited resources are tested against powers practically unlimited, has been already remarked upon; it remains, however, to inquire what the actual facts in this instance are; and whether they may be held to justify the course which the local Government, acting on the principles of the despatch of 1854, believes itself compelled to follow? Your Memorialists regret that they have been unable to procure separate returns of the College and School departments in the Agra Government College; but, classing these departments together at both Institutions, they find that during five years, from 1868 to 1872, the figures stand thus:—

	Average Daily Attendance.	Cost to Government (five years).
Government College ...	223	Rs. 287,583
St. John's College ...	279	" 44,000
Deficiency of Students of Government College ... }	56	" 243,583 } Excess Cost at Government College.

These figures include the School departments; of purely College departments, general returns are available for the year 1873-4, from which it appears that an undergraduate in a Government College, North-Western Provinces, costs Government Rs. 931-13-10, and an undergraduate in an aided College Rs. 173-3-0. In the particular Colleges under review, the figures, calculated from known data, would more probably be,

Government College ...	Rs. 1,200-0-0
St. John's College ...	" 257-5-3

Your Memorialists humbly submit that a despatch, which contemplated the ultimate retirement of Government from the education of the higher orders of the people, cannot possibly be held to justify the withdrawal of aid and countenance from a private College, where students are educated at a public cost of Rs. 173, in order to the continuance of a Government Institution, where the cost is more than five times that amount. If the principle be admitted that the Grant may be withdrawn from aided Institutions, wherever a Government institution can be conducted giving equal results *at any cost whatever*, then is the Grant-in-aid system virtually revoked.

From a memorial presented by the citizens of Agra, which was

signed by 350 persons, mostly in Urdu and Hindu characters, we extract the following passages:—

In the first and foremost place, your Memorialists would respectfully urge on the notice of Government the special circumstance under which the Institution took its rise. It was established for the convenience of the immediate residents of the city, and with this view the College building was erected in the very heart of this populous city, the Government College being, in this respect, unfavourably situated; and that this want has not ceased to exist is amply testified by the comparatively large number of students that have almost invariably flocked to this Institution, from its establishment to the present time, notwithstanding the advantages of higher scholarships and lower tuitional fees in the Government College.

*Secondly*, your Memorialists would be wanting in gratitude if they omitted to mention the untold amount of benefit that has accrued to the citizens of Agra from this Institution.

Hundreds of young men have gone out of it with no mean moral and intellectual training, and are now useful members of society, and a blessing to their relations and friends. Many are the ties by which the private feelings of your Memorialists are wedded to this Institution. Some of them were brought up in it; and now their children are imbibing at the same source the knowledge and the principles which have been the making of them what they are. They have been familiar with this Institution from its and their own infancy, and have seen it in its full vigour for nearly a quarter of a century; it is therefore quite natural that your Memorialists should sympathise with its fortunes.

It is satisfactory to add that the policy of the Lieutenant-Governor of the North-West Provinces was reversed in compliance with this appeal. The injustice was too flagrant. The supreme Government refused to stultify itself by virtually abrogating the Educational Dispatch of 1854, and nullifying its provisions. St. John's College has, for the moment, escaped; but it will be seen with what lynx-eyed jealousy it is watched, and with what formidable and most unfair competition it has to contend. If it could be closed it would; if it cannot be closed it must be distressed to the uttermost.

By way of contrast with this treatment of a Christian College we proffer that displayed towards a Mohammedan Institution at Aligurh. There a magnificent site—the gem of the station—has been granted to them. The founder of this institution is Syed Ahmad Khan Bahadoor, Judge of the Small-Cause Court at Benares. However much we may regret his illusions, we can honour him for his devotion to the creed which he professes, so long as he believes in it. About three lacs of rupees have been raised towards the maintenance of it; but from whom have these funds been raised? It has been reported to us that they have got 10,000 rupees from a Hindu Rajah, and 1500 rupees from Lord Salisbury. The Governor-General has given 10,000 rupees, and Sir W. Muir and Sir John Strachey gave 1000 rupees each. The founder will, it is said, take his pension next year to afford time for universal begging from the Sirkar as the Ma Bap (father and mother of the nation)—from Hindu princes as governors of mixed communities—from all Christendom, hoping they will be foolish enough to give. And what is to be the character of this new University? “No scholarships will be given to a Hindu, however clever—it is the sanctum of the Mussulman; their own is to be provided for; the children's bread

must not be given to the dogs; outsiders must come or not come at pleasure. Students from all parts of the world are *expected*. The object of the University is to restore Mohammedanism to its pristine purity, an emblem of which is to be the habilitating of themselves, by all true sons of the faithful, in Turkish and Egyptian costume!"

It would not be easy to conceive anything more bigoted, more exclusive, more sectional and less national. It would be hard to imagine any institution more in antagonism with the principle of religious neutrality, or which, if that were really the policy of our rulers, ought to be more frowned down and discouraged by them.

And what has been their attitude? We hope Lord Salisbury has given for the maintenance of Christian Colleges in India. Lord Northbrook, too, very likely has done the same. At any rate he has shown distinct sympathy with Christian effort and supported it. Sir W. Muir has exhibited not only impartiality but munificence. But has Sir John Strachey? Even if he were in *theory* a Mohammedan, which probably he is not, yet, as a high official, if he saw fit to extend liberality to a Mohammedan institution, surely even-handed justice on the religious neutrality principle would require the same regard to a Christian College as to a Mohammedan in the district under his rule. But from the Christian College, which has not shared in his bounty, even the grant-in-aid has been withdrawn! But has it been withdrawn from Aligurh? "After many months of effort they can boast of only sixty or seventy boys of all 'zāts' and castes, Hindu and Mussulman, none of whom, I am told, is far enough advanced to have a chance of passing in the lowest division of the Calcutta University examination. And for these (their general monthly expenditure is about 1400 rupees) they are getting a monthly grant-in-aid from Government of 300 rupees!" It is the belief of those best informed that this undertaking may yet collapse even before the completion of the material structure. Thirty lacs of rupees are wanted for it: three have not been realized. With this, however, we have nothing to do. But we are entitled to ask—Is this Religious Neutrality, or is this deadly animosity to Christianity, when the whole weight and prestige of official authority is thrown like the sword of Brennus into the scales against missionary effort, and every Native in the North-West is made to feel and see, in the most sensible manner, that his rulers have neither interest in, nor sympathy for, the creed which they profess?

As a fresh proof of the persevering hostility of too many influential Indian officials to the spread of Christianity, we add the following:—"A large Zillah school is in process of erection at Jounpore. In Mr. Mallet's time a protest against its erection was sent to Government, and the Director of Public Instruction acknowledged the weight of it. Since then, as stated, the building has been commenced, and no less than Rs. 20,000 been granted towards its erection. Whilst the Government has been so liberal in that direction, it has, in the other, cut us Rs. 20 each two years in succession."



It may serve to show the difference between the feelings of statesmen at home, enlightened by freedom and public discussion, and the prejudices engendered by what may be termed comparatively despotic rule in the East, if we contrast the opinions expressed by well-known public men here with acts like those we have been reviewing. Viscount Halifax (Sir C. Wood) declared, "No persons can be more anxious to promote the spread of Christianity in India than we are. Independently of Christian conviction, I believe that every Christian in India is an additional bond of union with this country and an additional source of strength to the empire." In the opinion of Lord Palmerston it was "not only our duty but our interest to promote the diffusion of Christianity as far as possible throughout the whole length and breadth of India." Neither of these noblemen were religious fanatics, but they were shrewd statesmen not ignorant of India and with a large horizon. We know that there have been most noble exceptions to the usual run of Indian officialism, men who have risen to a high standard of statesmanship as well as of Christianity, who have burst asunder, like the green withs which bound Samson, the trammels of official tradition, and have dared to act impartially by all ; but in India they have been few by comparison. The larger portion have skulked about in timid dread of Christianity ; too often this has been the result of internal aversion from its pure and holy teaching. It is quite clear that there is now among some leading men in India a strenuous desire to crush, as far as possible, Christian effort, and therefore it is that we have felt it to be a duty to lay these facts before our readers. We hope they will meditate upon them seriously, for it is impossible to say, with the rancour which is displayed in official circles in India, how soon it may be necessary to summon help against injurious policy which would be alike dishonouring and disastrous not only to the cause of missions, but we firmly believe to the reputation and to the stability of our Government in the East. We have no wish to cast needless reproaches on the system of Government education, but we fail to see that teaching which must from first to last be subversive of Native superstition, and yet can substitute nothing in its room, will act as a restraint upon the passions and the vices of our Eastern dependents. The most clear-sighted of our English infidels shrink from wholly sweeping away religion here avowedly because they have nothing wherewithal to replace it. This might be comparatively harmless in a population already leavened and interpenetrated with Christianity from which it cannot extricate itself. It is not easy to estimate the danger of substituting rank infidelity even for the most revolting superstition in such a country as India. Whatever might be the crotchets of particular infidels for their own private behoof, they should shudder at the risk of such an experiment upon an ignorant and excitable population such as we have to deal with in the East. It is no feat for a statesman to boast of that he has transformed ignorance into atheism, superstition into blasphemy. England has already sent too many to India who would not be entrusted with teaching our young at home. There must be jealous watchfulness exercised that the last spark of light should not be extinguished

which reveals God and cast its beams upon the way of salvation, upon Him who is the Way, the Truth, and the Life, and through whom only men come unto the Father.

## EAST AFRICA—JOURNAL OF THE REV. W. S. PRICE.



WE furnish in this number a fresh instalment of these interesting journals, which we heartily commend to the especial attention of our readers. At present the operations of the Church Missionary Society are confined to one small spot on the Eastern coast of the vast continent of Africa. Any one, however, who is willing to bestow some attention on what is here placed before him, will see how formidable are the difficulties placed in the way of the amelioration of the condition of that unhappy country by the accursed slave trade, which is in full swing throughout it. The prime movers in this horrible evil are the Mohammedans, who, from mingled motives of avarice and lust, make it their occupation. There is no restraining influence in the teaching of their religion to counteract the evil passions which influence them, and, wherever Mohammedanism has sway throughout Africa, it will be no exaggeration to say that the land will be delivered over to Satan, of whom Mohammed will be the prophet. Quite apart from the conversion of the Africans to Christianity, it would seem a plain duty for every person of common humanity to combine in the repression of these horrors, and to exert all available power to put them down which could be legitimately exercised. But worldly policy and rationalism in religion have a most benumbing influence on the mind. Whatever liberality or liberalism is exercised usually is exerted on behalf of the oppressor, that he may be free to persevere in acts of cruelty and wrong. It would be hard otherwise to account for the interest felt by some intelligent men in Mohammedanism as a creed, when proofs are thus accumulated of the horrors of it.

When, however, it is remembered that the poor creatures who are the subjects of these atrocious crimes are "of one blood" with ourselves, needing the same knowledge of the same Saviour that we possess, and that these barbarous acts are perpetrated in the dominions of a prince with whom we are in alliance, who has visited our shores, and been received at the court of our royalty, it becomes a solemn thing to have to look upon these horrors unmoved. If we can exercise a potential voice in procuring the extinction of them, it is surely a fair question—What are we doing? How are we using the opportunities which we have of influencing this chief to put a stop to barbarous practices, which may find a warrant in the teaching of Islam, but are abhorrent and repulsive to Christianity? We have no desire to urge forward precipitate measures: if our statesmen and politicians can see their way by treaties and expostulations to abate these horrors, we shall be content

to await the issue of their exertions, notwithstanding that meanwhile we have to stand by and consider "the oppressions that are done under the sun;" but our readers will sympathize with those who, like Mr. Price, are constrained actually to "behold the tears of the oppressed," and who would fain be comforters to them, but cannot, because "on the side of their oppressors there is power."

*Journal of Rev. W. S. Price.*

*Sept. 24th*, 1875—The B.I.S. *Umballa* called this morning. Major Ewan Smith, Rev. Mr. Capell, and the French Governor of Nota Bey, came on shore, and, after visiting Frere Town, breakfasted with us. The Major presented medals to the five faithful followers of Livingstone who are now with me, viz. Jacob Wainwright, Carus Farrer, Benjamin Rutton, Matthew Wellington, and Richard Rutton. He received visits from the Governor and Custom-house Master, and as he was taking leave the fort guns gave him a royal salute.

*Sunday, 26th*—Mr. Wakefield gave us a sermon in Kiswahili. He was earnest and impressive, and secured attention for nearly forty minutes in a room at the temperature of an orchid-house. I am always thankful to get for our people an address in Kiswahili from one who has command of the language. I am afraid some good people at home would think me very unorthodox. I hope, however, I am a loyal son of the dear old Church of England—I love her government, I love the principles on which she is built, I love her articles and liturgy—but, in face of the great mountain of heathenism and corruption which lies before us in this country, the questions which so agitate the mind of the religious world at home appear as trifles, and the difference between United Methodist and Episcopalian dwindles into insignificance. Our motto is, "Peace be on all them who love the Lord Jesus Christ in sincerity."

*28th*—We are all working at high pressure. The sudden influx of nearly three hundred souls—men, women, and children—in a state of destitution, speaking a language that nobody understands, and many of them suffering from various diseases, is no joke. The first problem is how to provide food for so large a multitude. The necessities of life, few and simple as they are, are not

easily obtainable, and, when obtained, they have to be cooked under great difficulties. When our buildings are completed and the machinery is in full working order, this will be a comparatively trifling matter, but in our present transition state it is a troublesome business. Then, with our limited means of accommodation, one's powers of invention are sorely taxed to locate all decently according to age and sex. Happily we have so far progressed as to be able to shelter them, and we are running up temporary buildings which, in a few weeks, will be ready for occupation and remove all anxiety on this score for some time to come. Some unruly spirits have to be restrained and controlled; the sick have to be attended to, and the able-bodied to be supplied with suitable employment. In addition to all this, provision must be made for the education of the young and the regular religious instruction of all. Altogether we have a task before us which makes a full demand on all our powers of mind and body, and for the due performance of which we need, above all, "the wisdom that cometh from above."

*29th*—Migrated to Frere Town. Here my chief work lies at present. Everything has to be organized and set on foot, and a number of questions arise daily which require me to be on the spot. We are putting up an iron cottage which is intended ultimately as a dispensary. Though none of us are raised more than a few feet from the ground, we find the change from Mombasa agreeable and invigorating. We have the full benefit of the sea-breeze pure and uncontaminated.

*Oct. 1st*—Organized a police-force, consisting of a Havildar, a Naik, four Sepoys, and two night watchmen. This is absolutely necessary for the maintenance of order. Selected twenty-six boys to be employed as apprentices under Messrs. Last and Pearson as masons and carpenters, and made ar-

rangements for their messing and supervision. Had the greatest trouble in providing for the adults—men and women. They are a lazy, unruly set, and difficult to please; and for want of language it is impossible to make them understand our kind feelings towards them.

*Sunday, 3rd*—A very uncomfortable Lord's-day. Many distractions. Congregation scattered; part in Mombasa, part here, and of the latter several necessarily engaged and unable to attend service. We assembled—a small company—in our verandah. In the afternoon I felt very unwell—something wrong with the circulating system, producing a sense of great exhaustion.

*4th*—Had a sleepless night, and had to call in the doctor, who has given me medicine and prescribed rest of mind and body. I will take the former and do my best to obey orders, but *that*, under present circumstances, is no easy matter. Heavy storms of wind and rain to-day from east and north-east.

*5th*—The storm of yesterday continues unabated. Every house is leaking, and everybody most miserable.

*6th*—Another tempestuous night. The incessant roaring of the wind and violent beating of the rain banished sleep. The weak points in our roof are found out. We have to walk about carefully to avoid little pools of water which have here and there formed on the floors. Last's tent has bravely weathered the storm; no leaking, but the walls are of course damp, and he must vacate his snug canvas home. Happily the houses in which the freed slaves are located have kept dry, otherwise it would have been very miserable for them, as they are not yet supplied with clothes and bedding.

*7th*—Mustered the freed slaves and took down their names, classifying them according to sex and age. Distributed sleeping-mats to all the newcomers. Placed five little boys, who are a good deal emaciated, in the hospital under Minnie's care. A poor man, who came in the first batch, suffering from terrible ulcers, and who has been carefully attended to by the doctor, is evidently sinking. He cannot last long, and it is sad to feel that one has not the means of pointing him to the Saviour.

*8th*—The other day a Swahili man was caught tampering with one of the freed slaves, and trying to decoy him away. I made him over to the Wali for safe custody till I can report the case to the Consul and know his decision upon it. Meanwhile it would appear that on the very morning when they were landed from the ship, either this same individual or another, taking advantage of the confusion, managed to spirit away two of the women and to sell them again into slavery. One has escaped and found her way to Rabbai, and when she comes we shall be able to learn more of the matter. I am anxious to get to the bottom of it.

*9th*—It is 26 years to-day since we landed at Cape Town, after a three months' voyage, on our first journey to India. How little could I imagine then, that, after a quarter of a century spent in India, the Providence of God would lead me to a sphere of missionary enterprise in Africa! A female slave of a Swahili has run away from her master and taken refuge at Frere Town, in the house of one of our Native Christian women. The master, who is little removed from a brute in appearance, wanted to take her away by force; but the doctor, who happened to be there, would not allow him to do that. He comes complaining to me, and I have told him, if he will promise to treat the woman kindly, I will do my best to send her back to him on Monday. He seemed unwilling to give up his intention of putting her in chains for awhile, but, to secure my co-operation, gave the required promise. If we had authority to issue a proclamation to the effect that every slave setting foot on the soil of Frere Town would be free, domestic slavery in Mombasa would soon come to an end.

*Sunday, 10th*—Now is the Ramadan—the great feast of the Mohammedans. Viewed as a sacred observance, it is a miserable farce. The orthodox, it is true, abstain from food during the day, but make up for it by feasting voluptuously during the night. After sunset they give the reins to their appetites, and at two a.m. a great gun is fired from the fort to warn the population to be up and gorge themselves before sunrise. This turning of night into day is a cunning device of the wicked one to cast the cloak of reli-

gion over the grossest immoralities. If even *bad* men must have some religion, no wonder that they find in Mohammedanism that which best satisfies their instincts in this particular.—Word is brought me that a poor slave-girl has run away from her master, and taken refuge with our freed slave-girls at Frere Town. I must look into this and the other case to-morrow. It goes sadly against the grain to hand them over to their brutal masters; but, as the law stands, I fear there is no alternative. The most I can do is to try to obtain from them a promise of better treatment.

11th—The woman and girl who had fled to us for refuge I brought over and sent to the Wali with my compliments, and a request that they might not be cruelly treated by their masters. The Wali returned a very civil message, and promised to call for the masters and warn them to treat the runaways kindly.

13th—Our weekly prayer-meeting this evening. All the brethren present. We all, I think, felt it good to meet together. Read 1 Cor. v.; a very practical chapter for a Mission-station in East Africa.

17th—This morning Abi Sidi and his wife were received into the Christian Church by baptism, taking the names of David and Rachel. May they have grace to enable them to keep their vows, and witness faithfully for Christ! There are now ten adults in the Giriama Church, but at present, alas! they are as sheep without a shepherd. What an opening is here for an earnest-minded missionary—for one whose ambition is to spend and be spent in the great work of saving souls!

23rd—Had a strange application made to me to-day. Three men from Jibore, near Melindi, representing themselves as runaway slaves, who support themselves by kidnapping and selling children, came asking to be allowed to settle here. They are able-bodied men, and quite willing to work for their living, but want protection. They state that a large number of men in a similar condition are willing to follow them if they find that they are well received. They say they are quite aware that if they come amongst us they must give up their evil practices and conform to our rules, and they are willing to do this. I told them they might come and work with our people

for a month, and that if I was satisfied with their conduct, I would make some arrangement for their living here. There are some hundreds of men of this class scattered over the country, who, for the sake of protection, are almost driven to connect themselves with M'baruk, or some other lawless chieftain, who employs them upon plundering expeditions. Nevertheless they would be glad, if they had the chance, of maintaining themselves in a more honourable way.

29th—The Wanika are in great apprehension just now of an attack from the fierce cattle-lifting Wamasai. I had a letter from George David yesterday, asking for a boat to bring all the women and children down to Mombasa. This I sent, and also some weapons wherewith to defend themselves and the Mission property in case of an attack. The boat returned this evening, bringing twenty-four women and children, for whom we must provide in the best way we can till quiet is restored. Returned to Mombasa to prepare for the Lord's Supper on the approaching Sabbath. We have as yet no place ready at Frere Town suitable for the purpose. A good large school-room, which will serve us for some time as a place of worship, is in progress, and will be finished in another week or so.

Sunday, 31st—Administered the Lord's Supper to about forty persons—several of the Rabbaï congregation being of the number. The morning service was well attended, and our accommodation at the Mission-house was barely sufficient. It will be very nice when there is a decent place at Frere Town, in which all can worship together. This, please God, will be in another week or so.

Nov. 1st—Held our weekly prayer-meeting this morning as usual. We meet at 7.30 a.m., and after half an hour spent in reading God's Word, and special prayer for His blessing on our operations for the week, we have breakfast together, at which any little matter connected with our work can be talked over. One principal topic of our intercession to-day was, that the Committee may be divinely guided in the selection of a schoolmaster and other agents for spiritual work in the Mission.

4th—A special deputation from the Wali to inform me that two men-of-war belonging to the Pasha of Egypt have

taken possession of Kisima Yu, a place north of Lamoo, and have hauled down Said Bargash's flag. He is evidently in some alarm lest the hostile ships should pay a visit to Mombasa. I think there is little fear of this; but if they do, I shall hoist the Union Jack at Frere Town, and let all who will take refuge under it. If the information be correct, and it seems authentic, it is probably a strategetic movement on the part of the Pasha against the southern portion of Abyssinia; or perhaps it is a sort of spasmodic effort of the "sick man," who, judging from our latest European news, is getting rather feeble in his extremities. Any way it is comforting to know that all is working to one end: "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

5th—A visit from the Wali himself this morning. It is the first time he has been at Frere Town. His object in coming is to ask my advice and co-operation in the event of a hostile visit from the Pasha's men-of-war. He said he should make all preparations in his power, but begged that, if the ships came, I would send off a boat and try to make arrangements with the invaders. He appeared greatly satisfied when I said that I would not only do this, but in case of necessity go myself. Of course, if anything of the sort does happen, I shall hoist the British ensign. Six of our Makua freed slaves have absconded. I am suspicious that they have been enticed away to join the band of runaway slaves attached to M'barnk. It is difficult to get at the bottom of these things, but I shall try. The men were well provided for and appeared contented, and their disappearance is mysterious.

6th—The panic at Rabbai is over, and the Wanika are returning to their hamlets. The threatened attack from the Wamasai had nothing to rest upon but a silly story of a poor timid M'nika. He saw a large drove of cattle, and, without waiting to inquire, ran off, spreading the news in every direction that the Wamasai were coming.

Sunday, 7th—The new school-room is now so far finished that we could hold service in it to-day, and that we might all worship together, I made arrangements for a meal in the middle of the day for those who came from Mom-

basa. About sixty Native Christians were present at morning service. There was an afternoon service conducted by Ishmael in Kiswahili, and at 5 p.m. I baptized five children—the infant of the Harris's and four others.

Next to slavery, *tembo* is the great curse of this country. Its great abundance and cheapness brings it within the reach of all. It is powerfully intoxicating and stimulant, and no doubt offers strong temptation to those whose ordinary diet is of the poorest kind. A working man who has to live on boiled beans and millet may be excused for taking a little stimulant "to promote digestion" as the doctors say; but, unfortunately, they don't take it for any such object, but, as far as I can learn, with the deliberate purpose of producing intoxication, and there are no, so to speak, moderate drinkers. To-night, to my great sorrow, one of the police, one I had taken for a steady respectable man, was brought up under the influence of *tembo*. It is a first offence, and I am very sorry for the man, but for example's sake he must be dealt severely with. How utterly impossible it is for our friends at home to realize the cares and anxieties and troubles which press upon us daily!

8th—Some of the Wamakwa are married, and others who are not, wish to be, which is very natural. I had a piece of ground cleared to-day, and went out with Mr. Harris to divide it into small allotments, so that each married couple may have a separate hut in which they may decently live. I feel that we can scarcely hope to effect much among them in the way of spiritual teaching till they are somewhat settled and comfortable in their domestic relations.

11th—We had a curious illustration to-day of the state of chronic panic in which these people live. A steamer was sighted making the harbour from the south. There was scarcely room for doubt that she was a friendly ship, but the custodians of the fort, in the absence of the Wali, who was enjoying himself in the shamba [garden], not being able to make out her flag, fired four or five round shot across her bows and brought her to a stand. As soon as the Wali returned, the blunder was rectified. The fort flag was politely dipped, and shortly after the *Deerhound*, one of the Said's own

ships, entered the harbour. Her deck seemed swarming with native soldiers, but a mysterious silence is observed as to their destination, and the object they have in view. Probably they are sent up by the Said just to reassure his liege subjects, who have been sadly terrified by thought of invasion. It is a paltry sham, but then it is by such shams that this people are ruled.

13th — To-day George came from Rabbai, accompanied by Abe Ngoa and several people from Giriama, who wish to see me; and two of whom at least express a desire "to join the Book." On the way they met with an adventure. They came upon a gang of slaves, who were being driven along to a northern port. The owner, seeing a carpet-bag approaching, suspected a European, and did his best to get the slaves hidden away in the jungle; but owing to their heavy chains and loads this was no easy task, so George came upon them before he had accomplished it. There were in all thirty-seven poor creatures, mostly chained together, while some had long forked sticks on their necks. The owner, awed by seeing a respectable black man in European dress, said the slaves belonged to the Wali of Mombasa. "If so," replied George, "come along with me; I am going to Mombasa, and shall ascertain from the Wali whether or no you speak the truth." The poor wretch then confessed he had told a lie, and that he was taking them to Melinda. Among them was a young man, whose feet were so swollen that he could with difficulty move along. George brought him on to Frere Town, the owner apparently well satisfied to be let off so easily. George did not stop to inquire as to the strict legality of his proceedings, he acted simply on principles of humanity, and no doubt, from a moral point of view, he was right. He met with a man having stolen property in his possession, and as far as he was able he made him disgorge. When the poor fellow came in he had still on the forked stick which he had carried many a weary mile through the African jungle. It is a wooden stick, six feet and a half in length, with a triangular fork at the end, which is fitted on to the neck, and fastened by a thick iron spike. It required a chisel and hammer to relieve him of it. In travelling, the slave has not only to bear the galling of this upon

his neck, but to sustain the weight of the heavy log of timber in his hand, and, as long as he can possibly hold out, to carry a load on his head. Surely, of no class of people can it be more truly said, "the instruments of cruelty are in their hands," than of the traffickers of human flesh. Christian philanthropists of England have not yet half realized what East African slavery is, or they would not have let off their late visitor so easily, nor would they rest till the treaty which provides for the capture and liberation of slaves by sea is amplified, so as to *legalize the liberation of slaves conveyed by land*. Till then comparatively little is done to heal the "open sore," which is a disgrace to humanity, and brings a curse upon the fair country in which it is suffered to exist. Within twenty miles of this place, there passes from south to north an almost continuous stream of miserable creatures—men, women, and children—exposed to every hardship and cruelty by the men-stealers who have caught them in their toils, and all this in the dominions of a comparatively enlightened ruler who is making some effort to destroy this system of iniquity.

Sunday, 14th—Took advantage of George's presence to get him to preach in Kiswahili. His text was, "Ye are the salt of the earth." In the afternoon we collected all the freed slaves—more than 200; he endeavoured to impress upon their minds two truths which are at the foundation of all true religion—the Being and omnipresence of God; for "he that cometh to God must believe that He exists." I never in my life witnessed such an illustration of the teaching which the Prophet seems to describe as "line upon line." After a simple statement of the truth that there is a God, and that He is everywhere present, he expressed the substance of his teaching in the following formula:—"Munugu Killa pahali yupa, jun na thun" ("God is in every place, above and below"); then, dividing his audience into several groups, he patiently persevered with each group, till they could not only repeat the words after him, but utter them without assistance. He repeated the words at least 300 times. The exercise lasted an hour and a half, and the patient teacher was rewarded at last by finding that the words, if not in all the fulness of their import,

were imprinted on the minds of his rather obtuse pupils. This may seem a small result; but it was worth the labour. Minds full of darkness do not easily open to the first rays of spiritual light.

15th — Just twelve months to-day since we first landed at Mombasa. Praise the Lord for His good hand upon us, and for bringing us safely through many dangers, difficulties, and trials! Two of our number have been removed—one by death, and the other by sickness. For the rest we are in the land of the living, in tolerable health, and actively engaged in the work of the Mission. Our strength has been reinforced by the addition of two fellow-labourers. The work, too, has prospered. We have had, and still have, many tokens of God's blessing. The Mission has, we hope, been established on a wider and firmer basis, and its influence upon the heathen races of East Africa been extended; but we are still only in a transition state, it is too soon to say much. Peace and harmony, and a good understanding reign among ourselves. May the good Lord of His great mercy continue these blessings to the Mission during the year upon which we are now entering!

One of the men from Giriama, who came on Saturday, is Yamezi, an elder of elders among his own people. To-day his two sons came to say that Raschid-bin-Khamis, the Wali of Takanugu, taking advantage of his absence, had sent a band of soldiers, who made a night attack upon his house, carrying off thirteen of his people, together with his goats, fowls, and other property—the reason being, that Yamezi, being a Mus-sulman, had now gone to the Msungu “to join the Book.” I wrote to Raschid a quiet letter, assuming the possibility of his soldiers having acted without instructions, and asking him, if it was true, to order the restoration of Yamezi's property. Yamezi's story may be an exaggerated one.

18th — An answer from the Wali of Takanugu, very respectfully worded. He does not deny the attack on Yamezi's house, but says it was made by his soldiers without orders from him. He, however, justifies it on the ground that Yamezi had given refuge to a number of slaves who had run away, belonging to himself and others. He concludes by

expressing his readiness to do as I may prescribe. Of course I *can* do nothing but get at the truth, and then use such influence as I may possess to prevent wrong being done.

Sunday, 21st—At five p.m. twenty-eight little girls were admitted into the Church by baptism. We trust our heavenly Father “will favourably allow this charitable work of ours, and that He will embrace them with the arms of His mercy.”

22nd—A refreshing meeting this morning; all the brethren present. Special topics—the children yesterday baptized—the Giriama Church—the Committee, that they may be guided in their selection of true men for this Mission—the spiritual revival of the Native Church—Divine assistance in dealing with the poor rescued slaves committed to our trust.

30th — The Day of Intercession. Happy thought that in this out-of-the-way heathen land our prayers will mingle with those of our Christian brethren in many parts of the world, and that East Africa will contribute her little mite to swell the great supplication which will this day ascend to the ears of the Lord of hosts, “Thy kingdom come!” All work-people were dismissed at 4 p.m., and at 4-30 the Christian community assembled in the new school-room. There were few absentees, and those mostly accounted for by sickness. Mr. Wakefield took part in the proceedings. The prayers were partly in English, partly in Kiswahili. It was a time of refreshing, and will, I hope, be followed by happy results.

Dec. 2nd—Yamezi denies *in toto* his having harboured runaway slaves. The attack upon his house was, I believe, an act of high-handed oppression. Wrote to Raschid again to-day, *kindly* warning him that if he does not at once restore the persons and property taken from Yamezi, I shall bring the matter to the notice of Said Bargash through the English consul. Paid a visit to the Wali, and had a long private conversation with him. He was very communicative, telling me the various stories reported to him—one was that we were making preparations for an attack upon Mombasa! “But,” he added, “you and I are not babies, and we know what value to attach to such rumours.” On taking leave, the



Wali said, "Your visit to-day has made me very happy."

At the present moment the population of Mombasa are in a state of intense panic. It is stated that men-of-war belonging to Ismail Pasha have taken Brava and Kisima Yu, ports belonging to Said Bargash, and that any day they may reach Mombasa. Great preparations are being made to resist an attack, and numbers of people are leaving the town, and taking refuge in the country. The prevailing idea is, that the designs of Ismail Pasha are directed against the English rather than against Said Bargash.

*Sunday, 5th*—One of the little girls, baptized two Sundays ago, died. It was the first Christian burial at Frere Town, so I had to select a site for a cemetery. The girls who were baptized with her were brought to the funeral, but they set up such a wail that we had to send them back. The poor things fancied they were going to be killed.

*9th*—The news to-day is that Dr. Kirk has gone up to Brava to look after British interests, and that the Egyptians refused to allow him to land; whereupon he retraced his course to Zanzibar. Should this have any foundation of truth to rest upon, a very serious crisis is impending, and British men-of-war will have something else to do than chasing slave dhows. The Mohammedan population are not well up in modern history; they are impressed with the idea that Turkey is at present the paramount power in the world; they regard Ismail Pasha as only a vassal of the mighty empire. Possibly something may occur shortly to dispel the illusion. If Dr. Kirk has returned to Zanzibar, we shall hear of him again before long.

Busy all day preparing for our trip to Rabbai. What a work it is for only fifteen miles! We have sent off a boat with all our impedimenta to-night, and intend (D.V.) starting at 5 a.m. to-morrow.

#### KISULUDINI.

*10th*—Got off at 5.30 a.m. Reached the rest-house at nine. As the sun was overcast, we started for Rabbai at 2.30 p.m. Mrs. Price was carried in a netted hammock slung on a single pole. This is at present the perfection of travelling in East Africa. The road from the

landing-place to Rabbai is now cleared nearly the whole distance, but it is not yet ballasted throughout. This must be done; and then four men will keep it in good order the year round. The change to this quiet country place from Mombasa is very refreshing, and both the doctor and I are come with the full intention of securing a week's holiday, but as things are unsettled at Mombasa, I have organized a daily post, so that possibly our good intentions may be frustrated. The iron cottage, "Krapf Cottage," is now habitable, and the doctor is the first to occupy it. It is raised a good three feet from the ground, and is the most comfortable dwelling that any European has ever had in this region. We are again located in "Rebmann Lodge," which still lacks an upper sleeping-room. When this is supplied, the house will be, I believe, a healthy residence for a European the year round; for real missionary work among the Wanika, at least one Missionary should be permanently stationed here.

*Sunday, 12th*—Change of air, scene, and occupation has done us all good. We sleep better, eat better, and altogether feel more vigorous. This morning's service was well attended; forty Native Christians were present. At the windows outside, a number of Wanika were standing, and as the sermon was interpreted by George, there were at least some crumbs for them to gather up. How I wish that we had the liturgy in Kiswahili, and that I could preach fluently in it! At 4 p.m. we had the Holy Communion. There were twenty-seven present, of whom four were of the recently baptized converts from Giriama. Old Abe Ngoa was also there, one of the first baptized of the Native Christians in East Africa; strange to say, this was the first occasion of his being admitted to the Lord's Supper. Afterwards George, the doctor and I, with several Native Christians, went to Mweli, a village about a mile distant. About fifty adults and as many children assembled, and we set before them God's message of love. At first I spoke with George as my interpreter, just to give the key-note, and then left him to finish. One old man, evidently the spokesman of the community, said, "We are men of different tribes, and have different customs. For instance, the

Wokaneta, instead of burying the dead, cast them out into fields, and cover them with branches of trees; another tribe dig a hole, in which they place the corpse up to the neck, and place a vessel on his head; and we follow another custom. We do just what our fathers' did, but we are all in the dark, and shall be glad to learn. Many years ago Krafre (Dr. Krapf) came; our fathers received him, and gave him a place on which to settle, and we too are willing to listen to all who come to instruct us." What an opening is here for a young and zealous Missionary! As regards God and the things of God it is a virgin soil, which only requires to be disencumbered of rank weeds to make it fit for the occupation of the "incorruptible seed." Mrs. P., accompanied by Polly Via, visited another village, and had an earnest conversation with an old woman who has shown a disposition to listen to the Gospel. She is the "mganga," or medicine woman of the place.

14th—Death has been busy [at Frere Town. In the two days after we left, a Makou woman, a girl of twelve years of age, and the infant of one of the Native Christians died. Mr. Pearson came up this morning to take notes and measurements of work requiring to be done. The Giriama brethren are returning home; as the child of one of them is in a precarious state, I baptized it during morning prayer.

15th—A week or two ago, when every one from the Wali downwards was in hourly expectation of an invasion, as a measure of precaution I put up a pole, on which, in case of necessity, we might hoist the British Ensign. Not a word came to us one way or another from the authorities at Zanzibar. The extent of the panic around us may be judged from the fact that five guns were fired at one of the Sultan's own steamers which was making the harbour. There are some half-dozen or so of leading men in Mombasa who are bitterly hostile to us; they at once seized upon the erection of the pole, and made a grave complaint of it to the Wali. The Wali sent me a message; both it and my reply had been wrongly delivered. I therefore waited upon him and explained the matter to his entire satisfaction, and supposed the matter ended. Yesterday, however, I got a letter from the Consul, from which it appears that the affair has been reported

in a grossly exaggerated form to His Highness. A note from Ishmael, just received, tells us that some Swahilis of Mombasa threaten to come over to Frere Town and remove the "Flag Staff," as they call it by force. We return (D.V.) on Friday, and I shall at once see the Wali, and have the question sifted to the bottom. It is difficult to deal with these stupid people, who do not know their true friends; whilst we are careful to keep within legal limits, we must hold our own with a firm hand; otherwise the position of the Mission would be untenable for any practicable purpose.

After dinner, a poor miserable wretch came in asking me for protection. He states that he was at Takanngu, and that one day, when he was on his master's business, he was captured and carried off by robbers. He managed to escape and returned to his master, who, refusing to believe his story, put him in fetters. Broken-hearted by this treatment he determined to get away into the jungle and commit suicide. Then it came into his mind that, if he could only get to Frere Town, he would be free; so he managed to get from a Banian a "Sheffield file," with which he relieved himself of his fetters, and made the best of his way to Frere Town. As I was not there, he came at once to this place. I pitied the poor fellow from my heart, but what could I do? In this country man-stealing is legal—connivance at the escape of a slave a crime. No wonder that God's curse rests on a country where such a state of things exists. The poor fellow had his fetters carefully tied up, hoping to realize sixpence, with which to purchase food. I cannot take the man in, but he shall have the means of living for a week or two, till he can get out of the reach of harm.

#### MOMBASA.

17th—Left Kisuludini at 5 a.m.; arrived here at nine. On landing we were assailed by rumours of the threatened invasion of Frere Town by a Swahili mob. Just now we are living upon a mine, which the slightest spark—an indiscreet word or look on the part of any of our people—may ignite at any moment. The Wali has gone to Zanzibar, but his son paid me a visit to assure me of his readiness to afford us any protection in his power in case of necessity. This was more courteous than consoling,

for it showed that the threatened attack was not mere idle rumour. The people of Mombasa generally are kindly disposed towards us, but in a sudden onslaught a mob of desperadoes might accomplish their diabolical purpose before the Wali had time to interfere. I have written to Dr. Kirk, but it may be days before my letter reaches him. Our great consolation is to know that "greater is He that is for us than all that can be against us," and that whatever happens to us, He will "make even the wrath of men to praise Him."

*Sunday, 19th*—At 4 a.m. a storm broke over us—the heaviest we have seen in East Africa. In five hours the rain-gauge showed a fall of four inches.

*20th*—Both tents weathered the storm, but some of the mud walls of the temporary places suffered. In the main the unusual downpour will do good. It removes all fear of a drought; and as to immediate effects, the natural drainage is so good that a flood simply sweeps all impurities from the surface, and then carries them away in roaring torrents to the sea.

*21st*—Went to Frere Town and married fourteen couples of the freed slaves. The men and women were grouped apart, and then the men, as their names came up, were asked to name the objects of their choice. This, in most cases, they were unable to do, and there was nothing for it but for the would-be husband to enter the charmed circle and lead off the object of his affection. Generally there seemed to be a preconcerted arrangement between the parties, but not always. One unfortunate wight came forward, and, on looking round on the galaxy of black beauties, was so bewildered that he was unable to fix his choice on any one in particular. With a peculiar nervous shrug and a crimson blush which was all but visible through his black skin, he said, "I should be very happy to marry them, but don't know who will have me." He subsided amidst a roar of laughter from his companions, and his case was of course postponed. Another no sooner pointed out the lady of his selection than she coquettishly turned her back upon him, and began to stare vacantly in an opposite direction. I said, "Very well, no compulsion, let him stand aside." This was more than she expected; she only wanted to be wooed and won like others of her sex;

under the circumstances, as this was inadmissible, she quickly relented, and gladly suffered herself to be led away to the group of selected brides. I took each couple separately, and, joining their hands, required them "to pledge their troth either to other." The number was only limited by the number of cottages ready for married couples. By next week we hope to have as many more.

*24th*—We have some 150 men and women from Mombasa employed on our building works at Frere Town, with few exceptions, slaves, who are compelled to give the principal part of their earnings to their masters. We gave them a share in our Christian festival; two bullocks were slain, and each man and woman went away supremely happy with a pound of meat and a similar quantity of rice.

*Christmas Day*—Through God's goodness it finds us in better health and happier circumstances than the last. Early Communion at Frere Town, at which forty-two were present, of whom thirty-six were Native Christians. Morning service at 11 a.m. was well attended. In the afternoon the children were assembled, about 150 in all, and were presented with toys. The box I brought out last year answered all demands made upon it, and it still contains a store of juvenile treasures which will be good for another occasion. The Native Christians to the number of seventy had a comfortable dinner together; and the freed slaves, old and young, were also provided for.

*27th*—At breakfast-time we were startled with the announcement that a steamer was in the offing. I set off in my boat and boarded her. She proved to be the *Arab*, Captain Broughton, who brought a letter from Dr. Kirk, giving me information as to the state of things on the coast; and upon other matters. Captain B. has orders to stay a week or more if necessary. The Sultan has acted well and generously in the two cases I referred to him. He gives us permission to hoist the British Flag; and he has sent a peremptory letter to the Wali of Takanuga to restore the property forcibly taken from Yameza, the Christian inquirer. Praised be the Lord for thus making even "our enemies to be at peace with us!"

*Sunday, Jan. 2nd, 1876*—Held Divine Service on board the *Arab*. A hundred were present—very orderly and atten-

tive. Spoke to them from Ps. xc. 12. This afternoon a large buggalow arrived from Bombay, with Mr. Jones and forty Africans, most of whom are cultivators. He will be a valuable addition to our little band of workers. The cultivators, too, if steady Christian men, and possessing a fair knowledge of their profession, will be a great boon to the settlement. They come fully equipped with ploughs and other implements, which the institution at Sharanpur has furnished. I have asked the doctor to make a careful medical inspection, and then to note how they are variously affected by climatic influences here and at Rabbai. Our dear brother Deimler sends with them a good supply of potatoes and onions, of which luxuries we have been deprived for more than four months.

*Sunday, 9th*—Went to Frere Town. The temporary church has been plastered and whitewashed, and looks quite respectable. It was also well filled, which looked better, and W. Jones's earnest sermon in Kiswahili was listened to with great attention, which was better still. May the Holy Spirit carry home the faithful message! In the afternoon at a special service, twenty-six children were baptized. I have been looking forward to placing W. Jones as pastor of the Girama Church; but just now he is of more value here, and there are good reasons for not sending him to Girama till I have paid a visit to the station myself. I propose his co-operating with the doctor by giving a Gospel address to his patients three or four times a week.

*20th*—About 3 p.m. a small dhow came in, bringing our mail-bag, the two brethren, Binns and Handford, and Mr. Wakefield. We were rejoiced to see them, and thankful to God who has brought them in health and safety. It would have been a happy day indeed but that for the last three days my poor wife has been suffering from fever, and to-day she is too ill even to look at her dear children's letters.

*21st*—I was so pressed yesterday settling the new comers and nursing L— that I had to put off reading my letters till night. They were intensely interesting; when I came to the end of them, I went to bed with unmistakable symptoms of Uganda on the brain. What with planning and scheming in connexion with the projected expedition, and every now and then attending to the calls of

my poor sick wife, I had rather a sleepless night.

*Sunday, 23rd*—Nursing dear L—, and so unable to attend Divine Service. Mr. Binns read prayers in English, and W. Jones preached in Kiswahili. It was a cheering sight for our new friends on their first Lord's-day; a large room well filled with black faces, listening to an earnest and eloquent sermon preached by a man as black as themselves, himself an illustration of what Christian education and God's grace can do for a poor despised slave.

*26th*.—My dear wife has again passed through the crisis; but is still very weak, and will require care for some time. The doctor thinks a change to Rabbai may be beneficial. Pearson is kindly doing his best to have the *Alice* ready for the trip. She has a nice roomy cabin, well protected from the sun, and a cushioned seat, on which an invalid can make the journey in a recumbent position.

*27th*.—This afternoon in Frere Town I witnessed a sight which has given me more real pleasure than anything I have yet seen in East Africa. I paid a visit to the school, dropping in quite unexpectedly, and found Mr. Handford, Jacob, and three monitors all at their posts, and everything in excellent order. Maps and Scripture prints were tastefully arranged over the walls, producing a cheering and instructive effect. What surprised and pleased me most was to see the command Mr. H. had gained over his little savages in so short a time. They went very creditably through their "facings and paces," and with the modulator before them they took the key-note from a tuning-fork and gave the dominant notes in the scale. Before dismissal all knelt down, and audibly responded to a short form of prayer in English. I heartily thank God for permitting me to witness this—the beginning of one of the most hopeful and promising works in connexion with the spread of Gospel light in East Africa. Handford finds Jacob a great help.

*29th*—Lert for Rabbai at noon. L— had to be carried down carefully, but, once on board the *Alice*, we were able to make her comfortable. After tiffin we all took a quiet nap, and in about two hours and a half, without distress or exposure, we found ourselves at the landing-place. Henceforth no one need get sunstroke and fever in making the passage to Rabbai.

*Sunday, 30th*—Twenty young girls of the freed slaves are now here under Polly's care, greatly improved already in appearance and manners. They are learning to read and sew and cook, and are regularly instructed in spiritual things as they are able to bear it. May the Holy Spirit work upon their hearts, and lead them to the Saviour! These, together with several families of the cultivators recently from Bombay, have added considerably to the congregation; the little temporary church was pretty well filled.

*Feb. 1st*—Collected the Snabeli workmen (about twenty) in George's verandah, and set before them the "good tidings." They listened patiently, but, poor creatures! they are nearly all slaves, and "what right have they to think and act for themselves on the subject of religion?" Two of our Christian farmers are breaking in a pair of bullocks to the plough.

I asked some Wanika, who were looking on, what they thought of it. An elderly gentleman replied that we were giving the animals a great deal of trouble. I asked, "What are bullocks for?" "Oh," he said, "they are our riches." "But God has given them great strength: for what purpose, do you think?" "How should I know what was in God's mind?" he replied. By-and-by he said he had some nice honey which he wished me to buy. "Ah! then, my friend," I said, "it appears that you have laid a trap in a tree for the poor bees, and have robbed them of their honey—how did you know it was in God's mind that you should do this?" The shot went home, and amidst loud laughter from his friends, in which he was compelled to join, he confessed, "You have put me in prison," which, being interpreted, means, "You have driven me into a corner."

## A WEEK IN EGYPT.

BY THE REV. T. P. HUGHES, PESHAWAR.



**A**FTER a sad farewell to wife and children, I journeyed across the Continent, "eastward bound," for India, the land of my adoption. Only those similarly circumstanced can possibly realize what it is to part from those whom God would have us hold most dear and to be separated from them by thousands of miles. The Missionary, however, has this consolation, that it is done for Jesus. It was a dark, dreary November day when I left London. There was plenty of time for reflection. That seemed a cruel man, that policeman at Charing Cross Station, who refused to let my little boy pass the barrier to say a last farewell to his father. But beneath a stern exterior there was a "heart of flesh." "His papa is going away to India and will not see him again for some years," said my brother. It was too much for the sternest officialism; and so it was that I did get one more look at the little fellow, and was able to breathe a prayer of blessing as the train moved away from the platform. A stormy night in the Straits of Dover is about the best antidote to home-sickness. By the time I reached Calais I had become intensely selfish, but brotherly love and sympathy were soon aroused when I was welcomed by an old Indian friend and fellow-labourer, the Rev. H. W. Shackell, formerly of Agra, who is now Chaplain at Calais. This dear friend took compassion upon me in my lonely state, and accompanied me to Paris. But it is not my intention to describe the overland passage to India; I confine myself to some account of my week in Egypt. My object there was not to discover the hieroglyphic record mentioned in the Greek inscription in honour of Babillus, nor to search

for the missing names of the Memphite kings, nor yet to satisfy myself as to the mystical character of the Great Pyramid, upon which the Rev. Dr. Glover had lectured in my house at Peshawar in January last. I had a definite object in my visit, and it was to see what I could of Islamism and Christianity, and to study the "humours of the place." I had to do rather with living monuments than with antiquities. I stayed a day in Alexandria, and spent some time in the chief mosque of the place. I was told no European was allowed to enter; but upon application to the Imām I was at once admitted, and I found several of the Moulvies exceedingly kind and attentive. They offered me coffee, and answered the very numerous questions I put through an interpreter. There were about fifty students connected with this mosque, most of them being of the Shafei sect of Sunni Muslims and natives of Algiers.

It is impossible for the traveller to be in Alexandria without thinking of its famous library, which was founded 280 years before the Christian era, and which at one time contained 700,000 volumes; of its school of religious thought, which has left its impress upon our Christian literature, even after a lapse of sixteen hundred years, and of that first Bible Society which gave forth to the educated world its translation of the sacred oracles in the Greek language. Few places have done more to leave its mark in the world than ancient Alexandria; and yet the modern city is exceedingly uninteresting to one familiar with Eastern scenes and Oriental life. There is nothing to remind one of its ancient glory, and the whole city appears to be a stronghold of mammon and vice. Its ancient palaces, theatres, temples, and churches have all passed away; and now there is nothing to be seen but cafés, restaurants, and mosques of uninteresting structure; whilst upon emerging from the dingy streets you meet with but a few well-built houses, inhabited by European consuls and merchants. The most interesting part of the place is the incongruous crowd which fills its streets. English and Greek sailors, Italian and French priests and merchants, German artisans, Maltese servants, Turkish and Egyptian women, Arab camel-drivers, and donkey-boys all jostle their way along its busy thoroughfares, and form a panoramic scene, which must be exceedingly novel to those who have not seen an oriental city before. But it has been well said that the ancient city has bequeathed nothing but its ruins and its name to the modern Alexandria.

There is a mission of the American United Presbyterians at Alexandria, which was established in 1857. Its present Missionaries are the Revs. Messrs. Ewing and Strang. The work of the Missionaries appears to be, for the most part, educational, for public preaching to the Muslim is not permitted. The boys' schools have attendance of 128, of whom 22 are Muslims, and the girls number 81, of whom 5 only are Muslims. The head teacher of the boys' school, Musā, is an intelligent young man, and fairly acquainted with English. He is a convert from Muhammadanism, and bears a good Christian character. Another convert from Islamism is now trading in the city; but he is afraid to confess Christ openly, although he sometimes attends Christian worship. This

man, Hanifi Effendi, was baptized by Dr. Brown in Scotland, forty years ago, and his children are now being educated in that country. There is also a book-shop, at which 1355 volumes were sold last year, most of these being Arabic tracts.

I left the following day for Cairo. As I journeyed by railway I was much struck with the similarity of the mud villages to those of the Punjab and the north-west frontier of India. From the Europeanized state of society in Alexandria, the traveller by railway plunges at once into the most primitive state of things in village life. The blue dresses of the women, the turbaned heads of the men, the agricultural implements, the oxen, the camels, were all precisely such as we daily see in the villages in the Peshawar district. This is very remarkable, for it shows how slowly the Oriental adopts the improved conditions of civilized life. The streets of Alexandria and Cairo bear evident marks of the inroad western civilization is making upon the customs of the East; but it is not so in the villages. There the conditions of life still remained unchanged, and village life and village customs appear to be very much the same on the banks of the Nile as they are on the banks of the Indus.

Cairo is said to be the most oriental city in the world. It is certainly the most Muhammadan, not even excepting Mecca itself. It is crowded with mosques and minarets; its history is all of Mamalukes and Caliphs, and it owes its very existence to the famous Muslim warrior, Saladin. Of its population of 360,000, 260,000 are Muhammadans. It possesses the finest library of Muhammadan books, and the printing-press at Bolák has a world-wide reputation in Islamism for its promotion of Muhammadan literature.

Having made due arrangement for my creature comforts, my next business was to secure a good interpreter. A sharp, shrewd, and intelligent dragoman presented himself and was engaged; but, like all orientals, he thought it the height of folly to walk when it was possible to ride, and requested me to hire *two* donkeys. Donkeys and donkey-boys are a great institution in Cairo. Upon selecting my donkey I inquired his name, and was told it was "Sir Roger;" my dragoman, being what the Persians call a "discerner of merit," had selected "Dr. Kenealy" as the more trustworthy animal of the two!

There are upwards of 500 mosques in Cairo. The chief mosque is that of Al-Azhar (the splendid mosque), which has been called the Muslim University. It is not the finest structure in the town, the mosque of Sultan Hassan claiming pre-eminence; but it is celebrated on account of the number of its students. It has 10,000 enrolled students; and the morning I visited it there were certainly not fewer than 3000 present. They were all seated on the ground in little groups round their teacher, and were reciting their lessons aloud. Upon inquiry I found that the regular subjects taught in the university are the *Qurān*, *Tafsīr* (Commentaries on the *Qurān*), *Hadīs* (Traditions), *Mantiq* (Logic), *Fiqh* (Law), *Tauhid* (Theology, or the Nature of God), *Hisāb* (Arithmetic), *Al-jibar-ul-mukābala* (Algebra), *Seyar* (History of

Muhammad and the Caliphs), *Sarf* (Inflexion), *Nahw* (Syntax), and *'Arud* (Versification).

I was surprised to find that the majority of the students were natives of Cairo, although there were a good number of men from Arabia and Algiers. With some difficulty (for my motives were suspected), I obtained an introduction to two students from Hindustān, who could speak Urdu. One was from Lahore and the other from Lucknow. It is not improbable that they "had left their country for their country's good," for they seemed somewhat disconcerted at meeting an Englishman who could speak their own language.

The mosque of Al-Azhar is largely endowed, although the late Pasha deprived it of a good deal of its land. These endowments are used for the support of the professors and students. Upon inquiry I found that students in the Al-Azhar escape conscription for the army, which accounts for the large number of enrolled members of this Muhammadan university. I was anxious to prolong my stay in this mosque, but was told that I could not do so unless I changed my dress, as the Frankish costume excited the animosity of the people; indeed, several of the students manifested their dislike to the foreign intruder in audible expressions of anger.

The Government Schools were also well attended. They are in charge of a French principal. The pupils are instructed in Arabic, Turkish, French, and English, and are prepared for the study of land-surveying, law, or medicine, in the Government Colleges. The general routine of the schools appeared to be very much the same as that of our Anglo-vernacular schools in India; but I observed that French, and not English, was the favourite foreign language. The public library is a modern institution, but it contains some very valuable manuscripts of the Qurān, and numerous volumes of Arabic works. The chief librarian is a German.

The mosques of Cairo are much finer structures than any we have in India; and, unlike the Indian mosques, they are covered in and lighted with chandeliers. The Sultan Hassan is the handsomest mosque in Cairo; but immediately opposite on the other side of the street is being erected a rival mosque, at the sole expense of the Khedive's mother. A certain saint appeared one night to the royal lady, and instructed her to build a mosque opposite the Sultan Hassan, which should rival it in magnificence. It is in this way that Muhammadan places of worship are erected at great cost to the State. There is no great demand for increased "church accommodation" in Cairo amongst the Muslims, for I was told by several Muhammadans that the people neglect their places of worship. I was present at one of the great mosques at evening prayer, and there were not a dozen worshippers; and even in the great mosque, Al-Azhar, at the mid-day prayer, when I was present, not one-third of the students engaged in prayer.

One of the sights of Cairo are the Dancing Dervishes, who perform after mid-day prayer every Friday at their Takya. On the occasion of my visit there were about a dozen dervishes: these formed themselves into a ring, the murshid, or leader, taking his stand at the Kibla side of the



building, and commenced the recital of their *Zikr*, which appeared to be the first chapter of the *Qurān*, accompanied by oriental music. They each soon began to whirl, using both feet to effect the motion, and with extended arms turned rapidly round, their dresses spreading out like an umbrella. Each of the dervishes whirled round for about ten minutes and then bowed to the *murshid* (or guide), and rested for a time. I did not arrive until nearly the close of the performance, and therefore missed some of the more exciting evolutions which have been described by oriental travellers. I was too late for the usual performance of the Howling Dervishes; but in the evening I went to a convent, where some of this order of *Fakirs* were performing their religious exercise after the evening prayer. About fifteen devotees were in a circle, and as they moved round they smote their breasts violently, shouting in a loud voice the name *Allah!* (God) at each stroke. The exercise seemed invigorating to a degree, and it was kept up with great spirit for nearly an hour. These religious ceremonies are called *Zikr*; and whilst they are performed by the Muslim to obtain nearness to God, they are merely the truest indications of that sense of alienation from God, of which the human heart is so painfully conscious, and to meet which the Gospel of peace and reconciliation is made known to fallen men. The world does not want a religion, but it needs a Saviour; and these violent religious exercises do but express the Muslim's sense of great and exceeding need, although they fail to supply the remedy.

I was fortunate in being at Cairo at the annual ceremony of the departure of pilgrims for Mecca on the 20th of November, 1875, or the 25th of the Muhammadan month *Shawāl*. This ceremony is known as the *Mahmal*, which is the name given to a velvet canopy which the pilgrims convey to and from Mecca. It is a square frame of wood with a pyramidal top, with a rich covering of embroidered velvet, surmounted with silver balls and crescents. As far as I could ascertain, the canopy was empty, it being merely carried with the pilgrims as an emblem of royalty. The origin of the ceremony is said by Lane to be as follows: "Sheger-ud-durr, a beautiful Turkish female slave, who became the favourite wife of Sultan Saleh, on the death of his son caused herself to be proclaimed Queen of Egypt, and performed the pilgrimage in a magnificent *hodaq*, or covered litter, borne on a camel. For several successive years this empty *hodaq* was sent with the caravan of pilgrims for the sake of state. Hence succeeding princes of Egypt sent with each year's caravan of pilgrims a kind of *hodaq* (which received the name of *mahmal*), as an emblem of royalty; and the kings of our countries followed their example." I found some difficulty in obtaining information as to the exact origin and meaning of the ceremony, even from the natives themselves; and most of the European spectators were under the impression that it was the covering for either the Sacred Stone in the Kaaba, or for the Prophet's tomb; but I find that Lane's account is confirmed by Burckhardt. The *kiswa*, or veil, which is sent as a curtain for the door of the kaaba, is distinct from the *mahmal*.

At seven o'clock in the morning all the leading officers of state assembled in a portico erected below the citadel to receive the two

Egyptian princes, a vacant seat being left for the viceroy. The officers were all dressed in French uniform, with the usual Turkish fez, the only persons with turbans being two Muhammadan Moulvies. The roads were lined with troops, and as the royal party arrived the bands struck up the Egyptian national air. There were a number of European visitors, including the American ambassador from Berlin, one English peer, and an English member of Parliament, but only a few seats were brought for the ladies, and the European gentlemen remained standing. After the arrival of the princes there was a pause in the ceremonial, and the uninitiated in Egyptian etiquette were on the tip-toe of expectation. Were they waiting for the Khedive? After a few minutes a carriage drove up in regal state, and there stepped forth an old Muhammadan priest. It was the Sheikh-ul-Islam, the Archbishop and Lord Chancellor of Egypt. Of course royalty must be kept waiting for this representative of orthodox Islamism—it would have been *infra dig.* for the Sheikh to have arrived before the princes. The whole assembly rose and received the venerable old man with becoming respect, and then the signal was given for the mahmal procession to move on. Amidst the beating of fifes and drums and the wild Egyptian national air, the shouts of the dervishes' "Allah! Allah! Allah!" and the tinkling of bells, the canopy, which was borne upon the back of a fine tall camel, approached the Sheikh and the royal princes. The procession was headed by a fat, long-haired, brawny fellow, almost naked, mounted on a camel, who incessantly rolled his head to and fro, shouting "Allah! Allah! Allah!" The mahmal was surrounded by a guard of horsemen, and the people kept running round it, shouting in the most frantic manner. When it came opposite the princes they, in company with the Sheikh-ul-Islam, approached it with the greatest veneration and touched it, uttering some pious ejaculation. This was done by all the officials, then the procession moved on, and encamped outside the city gate until the next day, when the caravan left to perform the Hajj, or Pilgrimage to Mecca. The merits of it are so great that every step taken in the direction of the Kaaba blots out a sin, and he who dies on his way to Mecca is enrolled on the list of martyrs.

It was an interesting spectacle, that Mahmal procession on the morning of the 20th of November, 1875. The embroidered canopy, the fat, brawny, half-naked master of the ceremonies, and even the dignified Sheikh-ul-Islam, told of an age in the history of the Muhammadan Empire, which is rapidly closing, whilst the French uniforms of the princes and their suite, the carefully-drilled troops, and the numerous European and American spectators, all indicated that a wave of civilization was inundating the country of the Nile, and that there was an incongruity between the wild, uncivilized ceremony which we were witnessing, and the "spirit of the age." As the two turbanned Moulvies crossed their legs upon their chairs and smoked their long pipes, I thought I saw a determination on their part to protest against the manners and customs which are destined to undermine that which 1200 years ago was held sacred by the Arabian Prophet. "No intelligent man now believes in the teaching of the Moulvies and Sheikhs," said a highly educated

Muhammadan Egyptian to me, "for it is not in keeping with the progress of thought which marks the present state of things in Egypt." The truth is, the Arabian Prophet over-legislated; it is impossible for young Egypt to be tied hand and foot by laws and social customs which governed Arabian society in the days of Muhammad.

Mr. Palgrave has stated that the Wahābi revival has spread through the length and breadth of Islam, and I had expected to find some traces of it in Egypt; but after careful and patient inquiry as to this one fact, I find that Wahābism has not influenced religious thought in Egypt; there is not the least sign of revival of any kind amongst the Muhammadans of that country. Amongst my many informants on this important subject were the assistant librarian (an educated Moulvie), and a professor of mathematics in the Khedive's service, both of them professed Muhammadans.

The Church Missionary Society had at one time a Mission at Cairo, but it was given up upon the death of the Society's Missionary.

The American missionaries, Drs. Lansing and Watson, are earnest and able men; but their efforts appear to be almost confined to the Syrian and Coptic Christians, except in their schools, where of 275 boys, there are 76 Muslims; out of 142 girls only 6 were Muslims. At the book depôt last year there were sold 2925 volumes. The most successful Mission of this Society is at Osioot, where last year there were fifty-four baptisms, including two Muslim female slave-girls. From the mention of these two girls in the Report, I conclude that none of the remainder were Muslims. There is a theological college at Osioot, where there are seventy students.

Any notice of Mission-work in Cairo would be incomplete without allusion to Miss Whately's work of faith and labour of love there. I had long been interested in it, and was not altogether uninformed as to its character; but I expected to find that her efforts were confined to the education of girls and Zenana women. I was not a little surprised to find that she has a completely organized mission, consisting of a head missionary and superintendent (Mr. Joseph Shakoor), two assistant missionaries, four native masters for English, two pupil-teachers, the head teacher of the girls' school (Miss Sateefy Naseef), two assistant female teachers, three female pupil-teachers, and a Bible woman. The mission-house and school are very convenient buildings. The school is a model of discipline and order, and the pupils are well-instructed in Arabic, English, and French. In the boys' school there are about 150 pupils, and in the girls' school 130. One striking feature in Miss Whately's work is the way in which she has been able to draw out the sympathies and to utilize the talents of her native assistants. Upon entering her school the first object that arrests the attention is a tablet erected to the memory of Mansoor Shakoor, of Lebanon, "her first missionary." The story of this good man's life has been well told by Miss Whately. His brother is now his successor. I had the privilege of spending an evening with Mr. Joseph Shakoor, and I was much struck with his ability and gentlemanly bearing; Miss Whately gave the highest testimony to his piety and Christian character. Surely

such a valuable missionary should be ordained. I understood Miss Whately to say that she much desired this ordination; but Egypt appears to lack episcopal care.

Miss Whately offered me introductions to several influential Muhammadan gentlemen, whose families she is in the habit of visiting, but I was only able to avail myself of one; this was to Latif Bey, Instructor of Mathematics to the Egyptian army. This gentleman received me very kindly in his study, filled with shelves of French and Arabic books. We had a long and deeply interesting conversation, in which he did not hesitate to disavow his belief in Muhammadanism. He is an intimate friend of Mr. Joseph Shakoor. As I said farewell to Miss Whately, I thought of the amount of good one such life devoted to the Lord might accomplish. Fifteen years of unreserved consecration to the Lord's service in Egypt! Are there none amongst the many accomplished Christian ladies of Britain who will go and do likewise?

The Rev. Dr. Potter (son of the late Bishop of Pennsylvania), a New York clergyman, accompanied me to the Coptic Cathedral, where we hoped to witness the evening service, but we had forgotten that the Coptic Sunday begins on our Saturday evening. Our dragoman, however, told us that two Coptic weddings were to be solemnized that evening in a private house; we were taken to the place and introduced to the host, who was the father of the bridegrooms. The ceremony was performed in an upper room in a narrow street not far from the Coptic cathedral. The brides were brought to the house with a procession of women. They were dressed in white and gold, but the rest of the women wore the usual Egyptian black silk cloak. There were two priests. The brides and bridegrooms were seated behind the priests, who stood in front of a dirty, wooden table arranged for an altar, upon which was placed a copy of the Coptic Gospels, hermetically sealed, in a silver case. This silver case was surmounted with seven small candles, and during the ceremony was frequently incensed by the priests. There were four chorister boys in white robes and embroidered stoles, who chanted the responses; but the congregation took no part in the service. The brides and bridegrooms were also passive spectators; the priests placed a frontal diadem on the heads and rings on the fingers of the bride and bridegroom, joined the bridegroom's hands to the bride's, and placed the bride's head upon the bridegroom's bosom. The women then set up a shout, whether of joy or sorrow, I cannot say; and after several long prayers the ceremony concluded. The priests and congregation were exceedingly irreverent during the whole service; during the reading of the translation of several portions of Scripture from Coptic to Arabic by a lay assistant, they both sat down on the floor and appeared to talk and joke in the most disgraceful manner. At the close of the ceremony we were asked to recite a paternoster for each of the newly-married people, but we gave a word of blessing instead. We were afterwards invited to dinner, where we had an innumerable supply of courses of meat and sweets alternately.

At Old Cairo, I visited the old Coptic Church. The priest's wife showed me over, an ugly dirty woman with a baby in her arms and

a young urchin of a boy by her side. The latter showed not the least reverence for the sacredness of the place, and incessantly demanded *baksheesh* from me. The boy's importunity even disgusted his mother, who gave him a heavy box on the ear, which sent him rolling under the altar, where he lay for several minutes yelling vociferously. The whole place was excessively dirty, but would be interesting to an antiquarian on account of its peculiar structure. Three domes rose from the roof, and the church was lighted from narrow apertures in the thick brick wall, which protect it from the heat of the climate. The altar was under a baldacchino, supported by pillars, and on either side were large carved wooden chairs. The sanctuary, or as it is called *haikal* (temple), was separated from the nave by a screen of inlaid wood. There was also a part of the church appropriated to the women, which was screened in front by a partition of lattice-work, and also several other compartments or chapels. There were pictures but no images in the church. The Copts are Christians of the Eutychian sect, which was condemned by the Council of Chalcedon, in the reign of the Emperor Marcian (451). They are also called Jacobites or *Yakubīs*, from Jacob al Baradai (the ragged), a Syrian monk, who was a chief propagator of Eutychian doctrines. St. Mark, they assert, first preached the Gospel in Egypt, and was the first Patriarch of Alexandria. Their religious orders consist of Patriarch, Bishops (*Uškūf*), Archpriests (*Kammas*), Priests (*Kashish*), and Deacons (*Shemmās*). The Bishops are always selected from the Monks (*Rāhib*), and are unmarried men; the other orders are allowed to marry once.

They baptize boys at the age of forty days, and girls at eighty days if they continue so long well and healthy. The child is dipped three times in the water, in which a little holy oil, which is dropped on the priest's thumb, has been washed off. Some, especially those in villages, circumcise their sons. The children are instructed in the Psalms and the New Testament in Coptic and Arabic. In the churches the Scriptures are translated and explained in Arabic.

The regular private prayers of the Copts are recited *seven* times a day. In each of these prayers those who have learned to read, and are strict in the performance of their religious duties, recite several of the Psalms of David, and a chapter of one of the four Gospels, in Arabic, after which they say "O, my Lord, have mercy" forty-one times, using a string of beads; others by counting by their fingers; they then add a short prayer in Coptic. In the seven prayers they recite the whole Book of Psalms! The illiterate repeat in each of the seven daily prayers the Lord's Prayer seven times, and "O, my Lord, have mercy upon me" forty-one times. The stricter religionists wash their hands, face, and feet before they recite their prayers.

Confession is required of all members of the Coptic Church before receiving the Lord's Supper; and penances are imposed by the priest.

They observe long and arduous fasts; in addition to Lent, they keep a three days' fast, in commemoration of the Fast of Nineveh, which was occasioned by the preaching of Jonah, the Fast of the Nativity, or twenty-eight days before Christmas, the Fast of the Apostles, after

Ascension Day, and the Fast of the Virgin, or fifteen days before the Assumption of the Virgin. They also fast every Wednesday and Friday. Their festivals are also very numerous. The pilgrimage to Jerusalem is held to be incumbent upon all, and is performed at Easter. They abstain from eating swine's flesh, from the flesh of animals that have been strangled, and from blood.

In former times the Coptic Christians endured bitter persecution from the Muhammadans; but now they appear to enjoy privileges under the enlightened rule of the present Viceroy of Egypt. In A.D. 1301 orders were given by the Muhammadan Government that Christians should wear blue turbans and waist-belts, and Jews yellow turbans, and that no person of either of these sects should ride horses or mules. The blue turban still distinguishes the Coptic Christian, although it is no longer compulsory. They pay the *Jizya*, or poll-tax; but until the reign of the present Khedive they were exempt from military service.

Muhammadanism has no doubt affected Coptic Christianity very materially; and I am inclined to attribute the existence of slavery, circumcision, ablution before prayers, superstitious veneration of the Gospels, and the mechanical character of their prayers to this influence.

None of the ancient Christian Churches have fallen so low as the Alexandrian Church. The dream of Saint Antony (Kingsley's *Hermits*) has been realized. "Ah! my children," he said; "it will better to be dead before what I have seen come to pass. Wrath will seize on the Church, and she will be given over to men like unto brutes which have no understanding; for I saw the table of the Lord's House, and mules standing all around it in a ring, and kicking inwards as a herd does when it leaps in confusion; and ye all perceived how I groaned, for I heard a voice saying, 'My sanctuary shall be defiled.'"

[We gladly take this opportunity of calling attention to a most valuable little book recently published by Mr. Hughes (Allen and Co.). It is entitled *Notes on Muhammadanism*. In brief compass it contains a large amount of reliable information. Instead of theories and fancies, facts are placed before us. Muhammadanism is represented as it really is, not as it is supposed that it might possibly be. Instead of retailing the speculations current in literary society at home, Mr. Hughes furnishes us with brief but incisive statements, which, so far as they go, leave nothing to desire. He possesses many essential requisites qualifying him for his task. He is a well-read Arabic scholar, and has made extensive acquaintance with the writings of Arabic doctors. His life has been spent in familiarizing himself with Muhammadan modes of thought and phases of belief. He has lived in close intimacy and in genial and friendly intercourse with Muhammadans. He has disputed with them in their mosques, camped out with them in their tents, received them as guests into his house. His general conclusion is that the prophet was an impostor, and his system of religion an imposture. Some who have not enjoyed his advantages may dissent from his conclusions. Probably, if they had had the opportunities of understanding the question which he has possessed, this difference of opinion might have disappeared.—Ed.]

## RECORDS OF THE MISSIONS.

### NORTH INDIA MISSION.

#### III. NORTH-WEST PROVINCES.



F, in reviewing the work carried on by the Church Missionary Society in Northern and Western India generally, we keenly feel how little there is of marked and rapid progress to report, pre-eminently is this the case as we approach that part of Hindustan which now claims attention. This extensive and important field, comprising not only the stations in the North-West Provinces proper, Benares, Gorakpur, Azimgarh and Jaunpur, Allahabad, Agra, Aligarh, and Mirat, but also Lucknow and Faizabad in Oudh, and Jabalpur in the Central Provinces, presents everywhere the same spectacle—much patient sowing of the good seed, but little visible fruit at the present time. The number of Christians, indeed (about 3400, including children), and the roll of communicants (1290 by the last return), are not in themselves small; and the proportion of the latter to the former is more satisfactory than in most other parts of India; but this is the fruit of past labours. The present rate of progress is very slow, and a constant cause of despondency to our missionaries.

Two considerations, however, ought not to be forgotten: (1) that, according to the universal testimony of thoughtful and unprejudiced judges, the great fortress of Hinduism is gradually but surely being undermined, and that the missionaries, though unable to report large accessions of new converts, are doing an indirect work, which is silently *telling* upon the people; (2) that the staff is utterly inadequate to the proper occupation of the field—the few labourers being able only to minister to the existing congregations, carry on the schools, and engage from time to time in bazaar-preaching. Systematic itinerating over a district carefully mapped out, coupled with the supervision of Native catechists stationed at intervals among the villages, is a department of missionary operations yet to be tried on an adequate scale in North India. This subject, however, has been engaging the Committee's attention, and a reference to the Instructions to departing missionaries, printed in our February number (p. 96), will show that one of the men recently sent out has been specially designated to this class of work. Meanwhile, let our prayers be "without ceasing" for the outpouring of the Spirit upon the populations of these great provinces—so intimately connected with some of the noblest passages of Anglo-Indian history.

#### Benares.

The important mission in and around this great city illustrates at once our previous remarks. Where, three or four years ago, there were four European ordained agents—Messrs. W. Smith, C. B. Leupolt, Hubbard, and Dr. Hørnle—there are now only two, the Rev. S. T. Leupolt (son of the veteran), in charge of Jay Narain's College, and the Rev. J. Fuchs, who superintends all the other branches of the work. Accordingly, as the Calcutta Committee remark in their last Report, "Like some great fortress, the ancient Kashi still resists the long siege of the Gospel, and to outward seeming the stream of worshippers which pours through the temple of Bisheshwar is unabated." Still, they add, "There are signs and tokens of progress, and the Sgra Mission,

although bereft of its first leaders, is still potent in its many institutions to maintain the siege."

*Jay Narain's College and Free School*, the chief of the educational institutions, has sustained a severe loss by the return home of the Rev. H. D. Hubbard, after more than twenty years' able and faithful service. We are glad to say that Babu Timothy Luther continues the respected Christian Head Master of the school department. We subjoin the report of the new Principal, Mr. S. T. Leupolt, for the past year. A striking instance of what he says respecting the silent influence of Christian teaching in mission colleges was mentioned last year by Mr. Hubbard, and was given in the Society's last Annual Report.

#### *Report of Rev. S. T. Leupolt.*

This has been an eventful year in the annals of the college, inasmuch as, on April 1st, the college department was closed, and the institution degraded again to the rank of a school.

Besides its loss thereby of prestige, it has further sustained the loss by retirement of the faithful and able services of the Rev. H. D. Hubbard, who had devoted over twenty of the best years of his life to advancing thereby the education, spiritual and secular, of the students of it. When it is considered, and I have, on inquiry, ascertained it to be the case, that the majority of students in Mr. Hubbard's time studied in the college for long periods, extending from six to eight years, and a few even for ten to eleven years, and that during these years they received almost daily instruction in the cardinal truths of Christianity, practically explained and applied, who can gauge the power for good which was during these years entrusted to and wielded by the late principal? The secular instruction imparted in the school has, no doubt, helped considerably to pull down what is wrong in the religious systems of the people of this land. In this work Government schools and colleges have also necessarily assisted; but their work ceased with the pulling down—they were not allowed to build up. But no such restriction is laid on Mission colleges and schools. Their chief aim

has been to replace the old and tottering by the new and imperishable. There is no better way of effecting this for the "stray lambs" than by undertaking their school education. Let the opponents of education, as a means for extending the cause of Christ, take the matter into consideration in this view of it, and also weigh well the amount of instruction which can be given in schools, and then see whether the most diligent bazaar and street preacher has ever had such fine opportunities.

We have not been able this year, though some are favourably disposed, to rejoice over any who have made an open confession of their faith in Christ; but we do not, therefore, look upon our labours as "labour lost." The seed has been largely sown in youth, and others, if not ourselves, will, we feel assured, by the blessing of God on it (as has happened before), come in and reap of that which we have sown, and we and they shall rejoice together over the harvest.

There has this year been a slight increase in the average attendance. The average attendance numbered 412, against 380 of last year. Ten out of thirteen of our boys passed the Entrance Examination, one of whom took a place in the first class, and five stood in the second. Nine of the passed boys have joined the Benares Government College, and one intends to carry on his studies at Calcutta.

The *Female Normal School*, too, has lost its able superintendent, Mrs. Low, who is now in England; but its useful work goes on, and many girls' schools in the N. W. Provinces are supplied with Christian teachers from it. The *Bazaar and Village Schools* under Mr. Fuchs's superintendence are now fifteen in number. Of the *Orphanages* nothing special is reported. The *Industrial Settlements* at Gharwah and Ahrowrah, started to employ the grown-up orphans in agriculture, have not, we are sorry to say, been successful. The latter has now been given up; but good work of another kind is going on at the place, as will be seen presently.



The three Christian congregations of *St. Thomas's* (within the city), *Sigra* (the mission suburb), and *Chunar* (the well-known out-station), are respectively ministered to by the two Native ordained pastors, Samuel Nand and Dari Solomon, and the Native schoolmaster and catechist, Daniel Francis. The two latter are especially well spoken of by Mr. Fuchs. The total number of Christians is 488, of whom 131 are communicants. The majority of them belong to Sigra, which continues a well-ordered Christian village, irreproachable in respect of morality and attendance on religious ordinances. Mr. Fuchs, however, is not satisfied to think that they may be compared favourably with other congregations; he longs to see manifest tokens of fervent and expansive spiritual life; and with this view he has sought, at the monthly prayer-meetings, to stir them by accounts of the recent revival movements in England. But the national lack of energy stunts the growth of even truly pious Hindus. It is pleasant, however, to find Mrs. Fuchs alluding to David, the musical *gossain*, or devotee (whose interesting conversion was narrated in the Society's last Annual Report, and in the *Gleaner* for May, 1875), in the following words:—"We have had David out with us on a preaching tour. He is full of joy and full of zeal, always spelling out his New Testament, and late at night I hear him sing to the praise of Christ."

Concerning *Evangelistic Work*, we give the following extracts from Mr. Fuchs's Report for 1875. His account of the two catechists trained at the Lahore Divinity College will be read with especial pleasure and thankfulness. They are two of the new mission agents supported by the Walter Jones Fund, so that we have to thank both the munificence of Mr. Jones and the labours of Mr. French and Mr. Hooper for them:—

*From Report of Rev. J. Fuchs.*

*Village Preaching.*

The preaching in the villages which we visited did not furnish new matter for information. As is usually the case, in one place we were well received, and in the next hardly half a dozen of persons would gather around us. In one village some listened attentively, and in the other scarcely any. Generally speaking, the apathy, indifference, and ignorance of the people is awful—darkness, such as can be felt—and yet it is, on the other hand, apparent that the same villages have repeatedly heard the Gospel, and it has to some degree been understood by them, for the remarks of careless persons, too, showed much more correct knowledge of the spiritual nature of Christianity than was in former years met with. But there is one village, Baburi, which I, in several successive years previous to my removal to Lucknow, visited, where each time the people, more than in any other village, were particularly friendly disposed, and not only men came in large numbers to the tent to hear and speak to us, but, as nowhere else, women no less flocked round Mrs. Fuchs to the opposite side of the

tent, gladly hearing and questioning her, and told her also of their family affairs, and asked advice in various matters. Another pleasing feature was that the boys who attend the Government school were so eager to buy tracts, that I had to send into Benares for another supply.

Coming this time again among them, after eight years, we were received as old friends; all was precisely the same as described above; the boys seemed to be the identical scholars, and thus, in every way, our visit was most encouraging to us. Going into the village I could never proceed far but was asked to sit in the verandah, and presently many collected to hear the Word of God. It being a large and prosperous village, there are also several pundits in the place, and they also, day after day, came to converse with us on religion, and, though they were fond of disputation and liked to show off their learning to the people, yet they offered little opposition, and that not in a hostile spirit. I purpose to look after the Baburi people again this cold season, and hold on hoping that Christ will also find an entrance among them.

*Lahore Divinity Students.*

Two young men from this, Aman Masih and Nathanael Rahim Bakhsh, sent to the Lahore Divinity College, finished their course at the end of June last and returned to Benares. Their testimonials from the Principal as to their abilities, acquirements, and Christian character were very commendatory, and I have since had opportunity to see their worth, according to which I consider both a gain to this Mission, and if they continue in the same frame of mind and the earnest desire to serve Christ with all their heart, they will no doubt prove a blessing to many. I selected Rahim Bakhsh from the beginning for Ahrowrah, and he was much pleased with the appointment; but as in the rainy season the road to it is all under water, he could not proceed thither at once, and I wished also to have him some time near me, to see and know more of him; so I had for the time two fresh hands in the preaching department, and a third one was Katwara Lal, a pupil teacher of the Lahore College.

By these three men a fresh impetus was given to the work in the city. It should be arranged that every day, at two different places, in the morning and afternoon, preaching with new energy should be carried on. The form as well as the subject-matter of the addresses of these men showed the benefit of systematic training, and the earnestness with which they spoke to the people was quite refreshing to me. They also preached on Sundays in the city church, and read their sermons to me the day before, which were generally well-arranged and sound evangelic discourses, and speaking to the heart.

*Medical Work of a Lahore Student.*

At Ahrowrah, Rahim Bakhsh and family, and Gideon, a reader, are the only Christians. The former, as indicated above, has been there since October. He was, previous to his conversion, a physician, and has ever since, besides his other work and studies at Lahore, increased his stock of medical knowledge by studying English books

or translations into Urdu. As there is no medical dispensary at or near Ahrowrah, I proposed to him to become a medical missionary, which was in full accordance with his own wishes. He began, therefore, immediately on his arrival there, his medical practice, and gained thereby at once the good-will of the people, who from the first day applied to him for medical help. I was lately at Ahrowrah, and could see myself how, above all my expectations, the plan had thus far been successful. Everywhere the people evinced their gratification for having a medical man sent to them, and mentioned quite marvellous cures which he had effected by his great skill—and, indeed, compared with the common class of Native Hakims, he is a giant in their profession. They have unbounded confidence in him, and he understands to speak very nicely to all that come to him or whom he meets. In the morning, in this time of the year, when there is not much sickness abroad, between twenty and thirty persons come for medicine, either for themselves or the sick in their houses. Those coming in the morning are first invited to be present at the morning prayers in the church, in which he reads also a portion of Scripture, and gives them a short suitable address thereon, after which they are sent in the inner open court of the house, which is only separated from the church by a wall, where one by one is examined and receives his medicine. After breakfast he goes to visit the sick in their houses, and directs everywhere the sick and the healthy to the Physician of their souls. In the afternoon he is frequently called to some village in the neighbourhood, of which he makes at the same time a preaching excursion. He is cultivating acquaintance with all classes of people. I went with him one night to the house of a Mussulman, where other families presently joined us, sitting outside on mats spread on the ground, and the following night some forty men assembled in the church, where hymns were sung and the Gospel read and explained till nine o'clock.

*Gorakhpur.*

This station, better known with its name spelt in the old way, Gorruckpore, is still the field of the Rev. H. Stern's labours, now extending over twenty-three years, during which time the Native Christians have increased from 250

to about 520. We have not yet received last year's report and figures. Mr. Stern is assisted by a Native Church Committee and several excellent Native helpers, one of whom is supported by a local Native Church Missionary Association. The Christian farm-village of Basharatpur, the Industrial School, the seventeen other Schools of various kinds, and the three Orphanages, are going on satisfactorily. But all our recent information has been already published, partly in the Society's last Annual Report, and partly in our February number (p. 86), when the extremely interesting histories and conversions of Pandit Vidhya Patt and Babu Dharm Das Dutt were narrated at length. The baptism of these two men reminds us that, though the converts in North India have been few in comparison with those of South India, the long series of men of mark who have come out one by one is something for which we should "give, as we are most bounden, continual thanks."

### Jaunpur and Azimgarh.

These two stations, sixty miles apart, are centres of immense populations, affording an inviting field for evangelistic labour; but the Christian congregations are small, only numbering thirty-five and twenty-five respectively, and the consequence is that they have again and again suffered by the withdrawal of a recently-appointed missionary to some other vacancy more essential to be filled up. Thus Mr. W. Baumann, an able European lay agent (brother of Dr. Baumann, of Calcutta), was brought from Gorakpur to *Jaunpur* in 1873, and preached with great vigour for a year or so, but was then removed to Faizabad, vacant by another removal, and Jaunpur is at present worked only as an out-station from Benares. *Azimgarh*, on Mr. Mallett's return home in 1873, was taken up by Mr. Hubbard; but he, on Mr. Shackell breaking down, had to go to Benares. One of Mr. French's students at the Lahore College, Maulavi Qasim Masih, was then sent there, and worked excellently as a catechist. His letters thence, Mr. French said last year, "betoken a happy sense of a call received, and a heart resolved on zealous and glad consecration of itself to the work of winning souls to Christ." There is now, however, a young English ordained missionary also at Azimgarh, the Rev. B. H. Skelton, who will, we sincerely trust, be permitted to remain there to see abundant fruit to the preaching of the Gospel by himself and his helpers.

The school at Azimgarh, Mr. Skelton writes, "does us credit. The head-master has done his duty well, while almost alone, and is very much respected." Of the important school at Jaunpur, and its excellent Christian head-master, Babu Pria Nath Ghose, the same may be emphatically said. The little congregation meets for worship in the transept of a large unfinished church, which was begun by private subscription, but still waits funds for its completion.

### Allahabad.

The work at the capital of the N. W. Provinces consists of (1) the pastoral care of a Native Christian congregation numbering 484 souls, which devolves on the Rev. D. Mohun, an ordained Native; (2) St. Peter's Anglo-Vernacular School; (3) other schools of a lower class; (4) evangelistic preaching in the bazaars and at *melas*, &c. The missionary in charge is the Rev. Brocklesby Davis, who is one of the honour-men that Cambridge has given to India, having been 21st Wrangler in 1849.

The Native Christians have lately moved to a place called Beli, two miles from the city, where they have formed a settlement. "The site of the village is a pretty one, in a mangoe tope (small grove) upon rising ground. The

comely school-house, the streets among the trees, the noble well, and the pretty church, form a very complete picture—or at least will do when the few finishing touches are added, and the beautiful peal of bells presented by Sir W. Muir are mounted to their place in the tower of the church." Since these words were written by the Calcutta Committee, the church has been completed, and opened for Divine service. Only two or three adult conversions can be reported for the last year or two. One of them is from Jhusy, an out-station in charge of a zealous Native catechist. One man, well-connected and well-educated, who seemed a most hopeful and sincere inquirer, sadly disappointed Mr. Davis. He earnestly applied for baptism, and showed so much zeal and steadfastness under what appeared to be trying circumstances, that, after careful instruction and examination, Mr. Davis received him into the Church. A month afterwards it turned out that he had been baptized before. What his motives can have been we know not; but, remembering that we must not judge Hindu ideas of deception by our own, we cannot but hope that he may yet be numbered among the true followers of Christ.

*From Journal of Rev. B. Davis.*

*Jan. 12th, 1875*—Yesterday Chature, our catechist, and myself paid a visit to Jung, a large village spoken of before on the other side of the Ganges at its junction to the Jumna. I am hoping to get a school and preaching place established there, having a man in view who I hope will be suited for the work. It contains upwards of 2000 inhabitants, and has no school. We had a fair audience while Chature and myself explained to them the way of salvation through Christ, and were heard in silence except a few objections by a Mussulman youth and a few words by a Sikh—gave away a few tracts, chiefly to the boys, as the men could not read.

*26th*—We have been able to attend the mela every day since it commenced, and have generally had a few to listen to what was being spoken, though there have not been any very great numbers here as yet. One Panjabi was listening to us for a time this evening, whose mind seemed rather more open to at least the consideration of the truth than some; two other Hindus were talking a good deal, but, as usual, wished to tell their own notions rather than hear what was opposed to them.

*Feb. 18th*—The Government inspector has been examining our college to-day, and says it has made good progress since his last visit; also since my last entry Mr. Turner, Judge of the High Court, presided at the distribution of our prizes.

*March 12th*—Our church was opened. We had a few station people present.

D. Mohun preached, and I read prayers (of course in Hindustani), and at a collection after the service nearly Rs. 400 were subscribed towards the completion of the church.

*31st*—I have given notice that, as we have now a church of our own, it will be proper to appoint churchwardens, and have asked the people to assemble to-morrow evening before our practising of singing for the purpose, being the usual time, Easter-week.

Went a few days ago to visit Jhusy, a village I have before spoken of on the other side of the junction of the Ganges and Jumna, where there is a population of upwards of 2000, and no school. I have arranged with a young man named Peter Ralph, a late pupil of our college, and since employed in the Press, to commence a school and undertake preaching as opportunity offers.

*Observing the Transit of Venus.*

A lecture, illustrated by diagrams, was delivered, at St. Peter's College, on the transit of Venus, on December 8th, 1874, the day before that important astronomical event took place. The boys of our first classes seemed to enter into the subject with much interest; and, as the college hall was thrown open to all on the occasion at a small payment, others from the Government institutions, and a very few of the residents of the station, also came. On the morning of the 9th—the day of the transit—our telescope was fixed in the tent in the compound, the inside being carefully darkened, so as to

exclude all light except that through the glass, which was thus formed into a camera, and threw a clear image of the sun and planet on a white screen, the former of

about six feet, and the latter two inches diameter. Our tent was crowded with interested spectators during the greater part of the time of the transit.

### Jabalpur.

Jabalpur (formerly spelt Jubbulpore) is the single station occupied by the Society in the Central Provinces of India. We take it here, because it is reached by rail from Allahabad. The missionaries are the Revs. E. Champion and G. M. Grime, and Mr. D' Cruz—the latter having charge of the educational work. The congregation numbers 127. Concerning the influence of mission schools, an interesting passage occurs in Mr. Champion's last Annual Letter, which we subjoin, as well as an extract from his local Report respecting the Gonds, the aboriginal tribe to reach whom was the Society's special object in occupying Jabalpur:—

#### *From Reports of Rev. E. Champion.*

##### *Influence of Mission Schools.*

The schools pursue their course of usefulness with undiminished efficiency, but no baptism has taken place from them since 1869. I do not on this account undervalue the opportunities they afford of sowing the good seed in ground in a peculiar sense fitted for its reception. In proof of this I may cite an incident which has just occurred. I have just visited a village in which are two of our old scholars. One of these, a telegraph clerk, I have several times seen as I have travelled by railway, but have had no opportunity of conversation with him. I have now had some interesting talk with him, and find that he has a deep sense of the errors of idolatry; and although he considers it a duty to conform as long as his parents live, he declares he will cease to worship gods many and lords many after their decease.

The other lad at one of our preachings gave such explanations to those about him as showed he possessed a correct knowledge of our religion. He had his school New Testament still, and said he read it. These instances do not amount to much, it is true, but they at least show the wide diffusion of influences for good, and if we multiply them by the number of even one-tenth of our scholars (our total is nearly 800), the result is considerable, though very unobtrusive.

##### *The Gonds.*

The Jubbulpore Mission was originally founded with a view to the evangelization of the aborigines of these parts—the Gonds—and, as far as the multifarious claims of the central station will permit,

I endeavour to follow the strong drawings of my own heart in efforts for the good of this simple and ingenuous people. These efforts have as yet received but little encouragement. But ought we seriously to expect much encouragement? Suppose that a couple of Chinamen were to visit England, and, after acquiring some facility in our language, were to undertake a tour throughout our English villages, and were to spend an hour or so in each, discoursing of Confucius, and suppose they even went the same round twice or thrice, could we reasonably expect our peasantry to have received a very clear idea of their discourses, much less to feel drawn towards their tenets, or willing to embrace them?

Still, in the case of those Gonds with whom we are most brought in contact, I think I perceive not only increasing regard for us, but some indications of lessened superstition. Their earthen altars are not cleansed and whitewashed as they used to be, and their idol huts are allowed to fall into disrepair. They sometimes listen to our preaching with great attention also, and this although it is no longer a novelty to them. Our one school among them, to which it was reported they had agreed among themselves that they would *not* send their children, has continued its existence with increased vitality, and with evident interest and pleasure on the part of the parents. I have lately examined the little Gonds and Pankhas in counting and the Hindi alphabet (their present limited "curriculum"), and they seemed to take a real interest.

## NORTH-WEST AMERICA MISSION.

## II. EASTERN DIVISION—MOOSONEE—(Continued.)



**W**E now, according to promise, give considerable extracts from that part of Mr. Kirkby's Journal which relates his visit to Churchill. It will be found interesting, both as a narrative of travel in a most inhospitable region, and for the glimpses it gives of missionary work among Chipewyans and Esquimaux:—

*From Rev. W. W. Kirkby's Journal.—Visit to Churchill.*

*From York to Churchill, by land.*

*April 13th*—We had everything in readiness for an early start this morning, but it was snowing so heavily that we could not do so. About 11 o'clock it cleared up a little, and we set off; but before reaching North River it began to snow again, and has continued so ever since. We are therefore encamped on the bank of the river, the men being afraid to cross over it until the weather is fine again. It is about fifteen miles wide here, and as the snow prevents our seeing at any distance, if the wind were to change during our attempt at crossing, we might go out to sea or be all lost.

*14th*—The men were up by three o'clock this morning, hoping for an early start to get over the river, because then the snow would not prevent our going on. But although the clouds appeared to break up for a little while, it soon snowed as thickly as ever. Our camp was filled with snow, and was very comfortless. Towards the middle of the day it became finer, when we set off, and by God's help managed to cross the river, and are now fairly on our way. May the Lord go with me in all blessing, and make me useful to all I may meet with at Churchill!

*15th*—Snowing the greater part of the day again, but we plodded on through it, and are now at Stony River. We have here a good supply of wood, and thus can make ourselves comfortable. Not the trace of any living thing has been seen all day. The solitude of this country is as wearying as the distances in it from one place to another; and would be more so, only there comes to us the cheering thought that we cannot be far from Him in whom our souls delight, and in whose blessed service we are engaged.

*16th*—By starting early this morning

we have made about forty miles to-day, and are now encamped at Broad River. The sun and the snow have been very trying to the eyes, and one of my men is suffering a good deal from his to-night. We have goggles, but cannot always keep them on.

*17th*—With a loud voice ought we to thank God to-night for His preserving care over us to-day. Next to North River the part of the route the men are always most anxious about lay before us to-day. It is a plain about twenty-five miles wide, with no kind of shelter in it, so that were a snowstorm to break out whilst crossing it, the men would be very liable to lose themselves. The latter part of the day was very cloudy, but by God's help we got over the plain all safe, and at four o'clock came to a nice bluff of woods. We had made over thirty miles, but the men thought it too soon to halt for the night, and proposed going on to the next bluff some ten miles ahead of us; and had it been any other day I should certainly have done as they wished. But to-morrow being Sunday, and not wishing to travel on that day, I knew we should require a double amount of firewood cut, and a better camp than usual made, and so determined upon staying. And it was most fortunate that I did, as, in a short time afterwards, a north-west gale of snow and wind broke out with all the suddenness of a thunderstorm. It has continued for five hours, and is still raging as furiously as ever. Had we gone on, or had the storm overtaken us in "the big plain" to-day, it is impossible to say what would have happened. We could not have gone on, as no one could have faced such cutting drift for even a few minutes. To have tried to go back would have been almost as helpless, for the drift is so dense that we can but see a few yards around us, and to have

remained out in the plains would have been certain death. Here we are safe. The woods break the fury of the storm, and afford us abundant fuel for a large fire. And even without the latter we should be safe, as here the snow is deep enough to make a cave of shelter in it, which is not so where the wind has power to carry it away. With thankful hearts, then, would we kneel down to bless our God for His loving care over us.

*Sunday, 18th*—The storm continued all night and all day, and is yet as furious as ever. Of course there could be nothing like an attempt at a formal service; but both in the morning and this evening I felt happy in reading suitable portions of God's Holy Word to my two fellow-travellers, in singing His praise, and in bending in prayer before Him. Grateful praise is the feeling uppermost in our minds, and sad would it be with us were it not. The sense of the discomfort of our camp is quite lost in the feeling of security which it affords. The two men are very good; they have not uttered a word of complaint, but have united with me most heartily in thanking God for our preservation.

*19th*—The storm continued all last night, and up to twelve o'clock to-day, in unabated fury. Our faces are all frozen by the cutting wind and drift we met with in coming here this afternoon.

*20th*—We have been much favoured to-day, and have made nearly fifty miles as the men reckon it. The sun rose beautifully fine and we were up and on our way soon after three o'clock.

*21st*—Reached Churchill.

#### *At Churchill.*

*23rd*—The first of the Indians arrived to-day, and, curiously enough, the last time I was here it was as to-day that the first party came. The wonder is, how they manage to hit the time so accurately. They have no almanacks, nor any one to inquire of, and none of them have been here since last fall. When I asked the question to-day, they smiled at my simplicity in thinking there was any difficulty in keeping the time. Poor men! they are all suffering from snow-blindness, which makes their attempts at reading painful; but they were very desirous for me to see the progress they have made in it. My own face is very sore, and the skin is peeling off.

*Sunday, 25th*—By God's help I was glad to begin my services with the people here to-day. There are—including men, women, and children—about thirty English-speaking here, all of whom were present at both services. In the afternoon I baptized six children, which have been born since my last visit. A simple service with the Indians again to-night closed the duties of this sacred day. The snow is very deep all around, and the place looks as it is, cold, cheerless, and solitary; but love to the Saviour, and love to the souls of the people for His sake, will make the time spent here pass pleasantly enough, and that precious gift I trust that God will graciously bestow.

*28th*—Seven Indians arrived to-day. They were rejoiced to see me here. Most of them are suffering from snow-blindness, and will be a day or two before they can read much. One is a stranger whom I had not seen before. He says he heard a little of the Gospel from Mr. Gardiner, but soon afterwards forgot it all again. He had heard of my being here, but could not then come in to see me. Last Fall he had heard of my intention to come again this spring, and so he had come in to hear the good news again. He had begged a book from the other Indians, and was learning to read it. He handed me the book, which I saw had been well thumbed at the prayers for little children—it may be that their simple utterances suit him best. This evening I gave, both to him and to the others, one of the new books, that they may begin to learn the characters.

*29th*—More Indians arrived to-day, and at once came in to see me. There are now about fifty here, so I must have daily morning and evening service for them, and spend as much of the day in classes for them as I can. In this way I hope they will soon be able to use the new book easily.

*30th*—The Indians who left on Tuesday morning returned with their friends to-day, among whom are Thuchizzi and Chanthar, the two young men I kept with me for a season last time, that they might in some sort act as leaders among the others. And this I am rejoiced to hear they have done, especially Thuchizzi, who is of a bolder and more pushing nature than Chanthar.

*May 1st*—Ever since my arrival here

the weather has been cold, with snow and drift most days. The thermometer has never yet been above freezing point; but to-day it has been beautifully mild and warm. The chief and his party arrived, and were all much pleased to see me here. The chief, or "Chief Factor," as he is called by the people of the fort, is an intelligent man, anxious about the spread of the Gospel, and was baptized by Mr. Gardiner. And that the Gospel is producing some of its blessed fruits among them I had a nice proof to-night. One of the leading men—James Kook—has an aged mother, who for almost two years past has been unable to walk, and during that time he has in the winter hauled her himself in a little cariole, and in summer paddled her in his canoe. He has brought her in now, and she appears very old, feeble, and ill. And as the men will soon have to go to the goose-hunt for a fortnight or so, Mr. Spencer kindly offered to have the woman taken care of here during that time; to which her son replied that he should be glad to leave her, as it was a great hindrance to him in his hunting to have to look after his mother as well as his wife and children; but that he liked her very much, that he had carried her about these two years now, and he thought her end was very near, and therefore he did not like to leave her, lest she would die during his absence, and he would not then see the end of her. This is certainly the strongest instance of filial affection that I have met with among the Chipewyans, and I believe it to be from the effects of the Gospel on his heart.

4th—Old Dick and a few others came to-day. He is the patriarch of the place, probably seventy-five years old. The poor old man tried hard to learn a short text, and the following simple prayer, which I endeavoured to teach him:—"O Lord, pity me; pardon all my sin; give me the Holy Spirit to make me Thine for Jesus Christ's sake. Amen." But he could not apply his mind to them for any length of time, and so I taught him at intervals, and then by other means sought to fasten a few simple truths on his mind, and to lead him to the Saviour.

6th—Very cold, and snowing most of the day. There are not many points of reference in this country to Gospel truth, and much of the Saviour's teaching is

lost to the Indians, because it contains such frequent reference to, and is so largely illustrated by, customs drawn from civilized life, of which they know nothing. But we have, in the exquisite purity of the vast mantle of snow which for the greater half of the year covers the land, a remarkable illustration of two of the most important features of Gospel truth—the glorified Saviour as seen on Mount Tabor, and the pardoned sinner as foreshadowed in God's own rich promise (Isa. i. 18), upon which I preached to the Indians this evening.

Sunday, 9th—In walking out in the afternoon I was delighted to hear the Indians trying to sing some of their new hymns. They were in Thuchizzi's tent, and he was doing his best to lead and teach them. Poor people! what a new way of spending the Sunday this must be to them!

13th—We have been all smiles to-day. The wind is south, the day has been beautifully warm, and five geese made us a visit, and most welcome were they from their sunny home. It was quite amusing to see the Indians; they were in learning to read the new books when the call of the geese was heard. This put them into a complete puzzle; they did not know whether to go on with their lessons or to rush out to see the geese. Feeling their difficulty, and being also anxious to see the welcome visitors, I told them they might go, and went out with them. After a time they came in again, and the lessons went on as before.

Whit-Sunday, 16th—White Sunday, indeed, for there is nothing but snow to be seen all around from a heavy fall last night, and more or less it has snowed all day.

18th—Cold, but fine, and to my joy this afternoon the boys ran in to tell me a party of Esquimaux was coming over the rocks. I anxiously awaited their arrival, hoping that Ooligbuck (the interpreter) might be with them, which I regret to say was not the case. These have come in for the seal-hunt here, whilst he has been obliged to remain at the whale fishery to take care of the boat lent to him and his party last fall. I am afraid, therefore, that I shall not be able to do much for these poor people again this year. This gives me much regret, as I had hoped, with



Ooligbuck's aid, to have given them a good start, and to have prepared a little book for their use.

19th—Had the Esquimaux in for an hour or two this morning, and tried to teach them the Lord's Prayer from the MS. translation of the Prayer-book into the language used in Greenland; but most of the words are new to them, so that I could not get on much. I tried other parts of the book also, but with no better success. I am afraid there is too much difference between the language into which this translation has been made and that spoken here, for it to be of any use; but I will give it a good trial. It may be that the ideas, being new, puzzled them a little, and make them appear as if they do not know the words.

Sunday, 23rd—A cold wind, and freezing all day. Had service in the morning with the Indians and the English. Shortly afterwards I was glad to see the Esquimaux coming. They brought heavy loads of blubber, but Mr. Spencer never trades with them on Sunday. This in itself is a valuable lesson for them, and would teach them that we have a higher Master above, whose holy will we are endeavouring to obey. They put their loads into the store, and this afternoon, with the aid of the best Esquimaux speaker here, tried to teach them a little again; but Oman knows scarcely anything of their language beyond the few words used in trading, which made it difficult to get on. The Scripture prints helped us a little, and by the aid of the two or three simple hymns I wrote when here before, we managed to sing a little.

Sunday, 30th—It snowed the whole night long, and this morning the men had to come to dig us out. The snow was all over the doors and windows, and even up to the very eaves of Mr. Spencer's house. The men made a long channel for us to pass in and out of the door, but when in we appear to be sitting in a hole in the snow, as all the windows are blocked up by it. We could not have service in the morning.

June 11th—The church was finished to-night, for which I am exceedingly glad. To-morrow the women will wash it, and on Sunday, if God will, I hope that it may be re-dedicated to His service and glory. It stands on a good stone foundation, raised up from the

ground, making the walls two feet higher than they were. Three new smaller windows on each side have taken the place of the three larger ones that were only on one side, so that it looks nicer every way than it did at York.

Sunday, 13th—My spirit has been quite in harmony with the holy, happy services of the day, and a finer one for them we could not well have had. The winter is gone, the summer has fairly set in, and the snow is rapidly disappearing. We had full morning service at eleven o'clock, at which both the English and Indians attended together. It was the first time I had ever had them thus, but I wished them to feel their mutual inheritance in the sacred gift which was being made to them. I preached first in English and then in Chipewyan, from Exod. xx. 24, "In all places," &c., and trust that the blessed promise was in some measure realized to-day, and hope that it may be increasingly so, by all who may hereafter worship within its walls. The nice-looking tablets containing the Creed, Lord's Prayer, and the Decalogue in Chipewyan fill up the space over the Communion table, and are much admired by the Indians. The first thing the chief did, on going in to see the church this morning, was to go up to the rails and read the four tablets all through to those who were with him. They had not seen them before, and wondered how the letters could be made so large and so well upon iron. In the afternoon the Esquimaux came up, when I had in the church a kind of service for them, as I wished them to feel that they were to be sharers in its comforts and blessing. The school-children came in with them, and at the close of the short service sang three or four of Messrs. Moody and Sankey's melodies, which delighted the Esquimaux much. They asked to have "Hold the Fort" sung twice for them.

17th—The Esquimaux came up again to-day, and as I did not have them in on Saturday, did so to-day. I tried to teach them a little hymn and a few more of the characters, and wrote a copy or two of the latter for them to take away with them. After this the women asked whether I would like to hear them sing one of their own songs, and, on being told I should,

they set off, and I thought never would stop again. They kept pretty good time, but their song appeared a mere repetition of—

“Yung yang ha, yang ya,  
Yang ya ha, yang ya.”

When it was ended I was indiscreet enough to say that they had sung well, when to my regret they started another one, to which I had to sit for a quarter of an hour to listen. Knowing their fondness for beads, I gave them a few each, and thanked them for their songs, when to my consternation they began to sing another. I was pretty nearly deafened by this time, but patiently waited for the end, and then opened the door and told them that would do. During all this time two or three little naked babies had been playing about on the floor; these the mothers now took up, stowed away in the huge pouches of their dress at the back, and very good-naturedly went out. They are a quiet, contented race of people, but as dark as they can well be to all that pertains to their spiritual well-being and to that higher and better life to which we would lead them.

*24th*—At service this evening baptized six children belonging to the Indians here. Two others were to have been brought, but their parents have been sent by Mr. Spencer to set nets for salmon, and cannot return home until to-morrow. The Indians do not often speak of the state of their souls, but one of the women said to-night the comfort she felt in her heart at knowing something of God's Word, and of being baptized in the Saviour's name, was such as she had never before felt, and that she was thankful to have her child baptized also. Another one said she wished to give her child to Jesus who had died for them.

*July 2nd*—The Fort interpreter came in this evening, as he often does, and, after a little while, he asked me whether I could let him have a little book of Family Prayers, and any other simple religious books. He said he had long had a desire to serve God, but those impressions had been deepened during my visit, and that he wished at once to begin to worship Him in his family. He is a young man, a Native of the place; his father was a European and his mother a Native; they are both

dead. He has a brother and two sisters here, both married; he also was married two years ago since. He speaks Chipewyan well, but does not understand much Esquimaux, although he is employed as interpreter for both. I was glad to be able to give him the little book of Family Prayers issued by the Bishop, and the others I will send him from York.

*Sunday, 4th*—The past two days have been exceedingly hot, the thermometer standing at nearly 10° in the shade, and the mosquitos have been in clouds. These somewhat interfere with the comfort of our services to-day, but by God's help we overcame them.

*5th*—All the Esquimaux were here to-day, and with the aid of Oman I tried to teach them a little again. The two little hymns they can sing pretty well, and my hope is that the simple truths in them, though rudely expressed, may find a lodgment in their hearts. Mr. Spencer told me a pleasing thing in reference to this the other day. Last summer he went with Ooligback to visit the Esquimaux at Seal River, and to bring home the blubber they might have in the boat. They reached there all well, loaded their boat, and started on the return trip on a Saturday, bringing six or eight Esquimaux with them to take the boat back again. The next day being Sunday, Mr. Spencer told them to do nothing in the boat except watch the sails, and as it was a very gentle wind, they all sat together, and as soon as they knew it was Sunday, they sang over and over the hymn I had taught them before, to the simple American tune, “I do believe,” &c. But none of those men are here now. The fact is encouraging, and leads one to sow on, if haply only one single grain of truth may enter the mind, as God can make even that to grow.

*6th*—With a heart full of thankfulness to God I finished the four Gospels to-night, and I believe them to be the best translations I have yet made in the Chipewyan language. They have cost me much thought and labour, but I can truly say that the work has been to me one of great interest and delight, and my earnest prayer is that God may be pleased to bless it to the souls of these poor people.

7th—I called the interpreter in after prayers to-night, and had a nice talk with him again. He appears sincere and fixed in his determination, and I trust that God may confirm him in all that is good, and lead him to the full enjoyment of the truth as it is in Jesus. If he becomes a decided Christian man, he may do much good here, both among the Indians and Esquimaux, as he will probably gain a better knowledge of the language of the latter by-and-by.

*From Churchill to York, by Sea.*

8th—The wind being fair for us to-day, the boat left about ten o'clock by the morning's tide. With such a favouring breeze we expected to make a good day, but after going ten or a dozen miles we were suddenly stopped by the ice, which filled up the open channel by which we were going. We managed to get behind a point of rocks, which I hope will keep the boat safe until the ice goes out again.

10th—The ice opened a little by the tide at mid-day, and we set off, but we had not gone far before we saw it all closing in again. We were in a critical and dangerous position, but, seeing an iceberg aground not far off, the men by hard work succeeded in pulling the boat to it, and anchored on its lee side, where we now are. But for its friendly shelter, I believe the boats would have been crushed by the vast masses of ice around.

Sunday, 11th—A fine day, and early in the morning we were up looking for a passage out, but none could be seen. A simple service with the men.

12th—Thuchizzi's brother, Kilekuchini, Dalgai, and three other Indians, who were hunting about the Cape, saw us this morning, and, when the tide went out, came off to us. I was glad of this, as it gave me an hour or two's

conversation with them. Before they went back we knelt down together, and on my asking them which hymn they would like to have sung, I was glad to hear them select "Just as I am."

13th—The tide and wind together opened the ice this morning, and enabled us to get on a little again, but only for a few hours. Since then we have been again detained, and in rather a provoking manner. A barrier of thick ice blocks up our way; it is only about half a mile wide, and beyond it there is open water as far as we can see, and probably the whole way to York, but we are unable to reach it until this barrier gives way.

14th—At the early tide this morning the ice opened a little, and by dint of great exertion the men managed to pole the boat through it, after which we had a nice sail until the tide went out, when we were left quite dry. The beach on this side of the Cape is quite flat, and the declivity of the bottom is not more than eight or ten inches in a mile. Some six or seven miles out, the ice is still in a solid mass, and we are running between it and the shore; but, when the tide is out, this channel is quite dry to within a mile of the ice, which then grounds. When the water had so far receded as to make it dangerous to sail any further, we took in the sails, cast out an anchor, and let the boat settle down on the soft bottom. In this state we now are waiting for the return of the tide.

17th—We had clear water and a good run yesterday and to-day, and thus, by God's help, reached home all well. The people all came to the bank to welcome me back, and at six o'clock I was glad to go up with them to the house of the Lord to offer to Him our united supplications together for the mercies we have each received since my departure.

### III. SOUTHERN DIVISION—MANITOBA, &c.

THIS third division of the Society's North-West America Mission comprises the stations scattered over the territories which are now included in the dioceses of Rupert's Land and Saskatchewan. It is divided into five districts, viz., (1) Manitoba, or the old Red River district; (2) Fort Alexander district, to the east of this; (3) Swan River district, to the west; (4) Cumberland district, north of Swan River;—all these four being in the diocese of Rupert's Land; and (5) Saskatchewan district, corresponding

with the diocese of the same name, and extending westward to the Rocky Mountains.

### Province of Manitoba.

Very different is the condition of Red River—the scene of so many missionary trials and triumphs—from what it was when the Gospel was first proclaimed in its uncleared forests, more than half a century ago. The modern Province of Manitoba is a properly organized and constituent part of the Dominion of Canada, with a Lieutenant-Governor, an Executive Ministry, and a Legislature composed of two Houses. The capital city of Winnipeg is rapidly growing in population and importance; though perhaps it may hereafter be distanced by a rival town twenty or thirty miles to the north, as it is now settled that the great Canadian railway which is to stretch right across the continent will cross Red River somewhere at that point. This, however, is in the future, and meanwhile, it being desirable that the Society's Secretary resident in Winnipeg should have a pastoral charge, the Committee have accepted the patronage of a new church about to be built in Winnipeg, of which the Rev. J. Grisdale will be the first incumbent.

#### ST. JOHN'S COLLEGE, WINNIPEG.

Mr. Grisdale, besides attending to the Society's financial and other official business at Winnipeg, is Canon of St. John's Cathedral, and Theological Professor in St. John's College. This college has become a most important institution under the fostering care and active personal superintendence of Bishop Machray, to whom not only the colonial diocese, but the Society's missions, are deeply indebted for his wise counsel and self-denying liberality. In it are trained, for educational and evangelistic work as catechists, and for holy orders, promising young men, Indians and half-breeds as well as colonists; so that the future efficiency and extension of our missions depend, under God, upon its success. In a letter dated July 6th, 1875, the Bishop mentions the spiritual results of the work in four students who have died in the faith, in some now labouring in the mission-field, and in others still under training. We extract what he says of those who were removed by death:—

#### *From Letter of the Bishop of Rupert's Land.*

Four young men or senior boys, all of whom seemed promising for the ministry, were taken by God to Himself, and all of them gave distinct evidence of a work of grace. James Budd died of congestion of the liver, after a sudden and short illness. He said when dying, to the Bishop of Saskatchewan, "Oh, I am glad I am going to Jesus! I know that He loves me. He died for my soul." George Prince fell ill of consumption, and died near Archdeacon Cowley's. The Archdeacon once gave me an interesting account of his death-bed. Benjamin McKenzie, the son of an officer of the Hudson's Bay Company, was intended for the ministry by his father, and, I believe, his own wish. But before he resided at the college, to

my knowledge, he had given way to intoxication, and therefore I declined to accept his candidature. But he continued for several years with us, and grew up a nice, orderly, obedient, promising young man. I at length told him that I felt confidence in the stability of his character, and would be willing to admit him as a candidate for holy orders; but now he did not feel clear about his duty in going forward, and so it remained for a time. But at last, before Easter Sunday, he was walking with an excellent young student, now one of our masters and shortly to be ordained, Samuel Matheson, and he told him that he had made up his mind to give himself to the Lord's work. They joined us at the Holy Communion.

He fell sick of brain fever and died in the following week. The fourth, David Budd, was a most promising student, carrying off all the first prizes—in fact, all the four were excellent and promising

students. He fell into a consumption and died at his brother-in-law's, the Rev. H. Cochrane, having shortly before his death been confirmed, and having a free and full sense of peace.

#### THE MISSION CHURCHES.

Of the Society's churches on the banks of the Red River, the two formerly known as the Upper and Middle Churches have long since been transferred to the colonial organization, the congregations consisting now of settlers. The old Lower Church, St. Andrew's, Grand Rapids, is still retained, and also St. Clement's, Mapleton, still lower down the river; though no doubt they, too, will hereafter cease to be mission-stations, as the half-breed congregations are entirely English-speaking. At St. Peter's, Indian Settlement, the last of the five as we descend the river (i.e. northward, towards Lake Winnipeg), the people are chiefly Crees, and speak the Cree language.

ST. CLEMENT'S is the residence of the Society's experienced missionary, and much valued senior Secretary, the Ven. Archdeacon Abraham Cowley; but as he can now leave it in charge of his country-born curate, the Rev. W. H. Moore, the good Archdeacon is doing important service by visiting the outlying missions, in which duty he last year travelled many hundreds of miles, and was absent from home for several weeks at a time.

At ST. ANDREW'S, the Rev. R. Young, who went out last spring, is stationed. In the *C.M. Gleaner* for November last appeared a very interesting letter, describing his first impressions of the place; and the encouraging tone of his remarks is observable also in his first Annual Report, from which we take some extracts:—

#### *From Report of Rev. R. Young.*

St. Andrew's is to all intents and purposes a parish, and the truest idea of its state will be conveyed by speaking of the work from this stand-point.

The services are well attended—very well, if the scattered character of the parish is borne in mind. Considering the distance many of the people come, the almost impassable state of the roads in wet weather during the summer months, and the severe cold of their winter months, no English country parish I am acquainted with can compare with the Red River people in this respect.

Afternoon services are held in two outlying parts of the parish every Sunday—the one at Little Britain, by the Rev. W. Moore, of Mapleton, formerly school-master of the Rapids; the other, at Park's Creek, I take myself. The attendance very good.

The average attendance at the Lord's Table every first Sunday in the month, in the morning, is rather over seventy at the central church, and probably about thirty to forty at the outlying services.

The congregation is above the average in intelligence. It includes many think-

ing men; and, considering the central position St. Andrew's occupies in the province—one of the oldest, and regarded as the best settlement, its families all more or less connected with the leading families in Winnipeg and the neighbourhood—I can but feel that in measure as it pleases God to own His work here, in the same measure an important influence will be exercised on the spiritual tone of Manitoba.

One very pleasing and hopeful feature is the good attendance and generally great attention of the young men. We have just commenced a night-school in connexion with a Young Men's Association.

Sunday-schools.—I am thankful to report a very great and decided improvement. We have in Mr. Malcolm Scott, a young Native farmer, a most thoroughly Christian superintendent, who has the work very warmly at heart. He is ably supported by a small but earnest band of teachers. Notwithstanding the severe weather lately, and the distance many of the children come, the morning attendance is generally from seventy to

eighty, and the afternoon attendance rarely under fifty, generally over. The order in school is very good. No noise; very different to my previous experiences of Sunday-schools. We have a very interesting teachers' preparation class every Monday evening at the parsonage.

**Mothers' Meetings.**—The "missing link" here is woman's work, and it is sorely needed. My wife has commenced a series of mothers' meetings in three different outlying parts of the parish.

In conclusion, I cannot but feel anxious as to the future of this people. Should a more prosperous period be before the country, through freedom from the grasshopper plague, it will be a crisis in their history. It remains to be seen whether they will be permitted to hold their own with the comparatively energetic and thrifty Canadian settlers, who are sure to pour into the country. The half-breed population has been accustomed for so many years to such abundance at the

cost of so little labour that they, as a whole, lack energy and thrift. Again, the influences from without are not healthy. The upper classes, I regret to say, have readily adopted the light, frivolous French tone, too prevalent in Canada, and are tempted to vie with the Canadian in keeping up appearances. Drinking-saloons are sown broadcast, and exercise the same ruinous influence here as elsewhere. Lands and property are often sold for drink, and wretched homes and ruined families are too common.

I am thankful to report the refusal by Government to license a large building just erected at Park's Creek for a saloon. Understanding that many of the inhabitants objected, I took round a petition against such licence being granted. As, by a clause in the Licensing Act, the consent of the twenty nearest residents to the intended saloon is required, I am thankful to say the petition has been effectual, and the licence is refused.

The Indian congregation of **ST. PETER'S**, which was for some time ministered to by the able country-born clergyman, the Rev. J. A. Mackay, after the Rev. H. Cochrane's removal to Stanley, is now under the charge of the Rev. Gilbert Cook. Mr. Mackay, during his brief residence at the Settlement, was deeply impressed by the evil influence of advancing colonization—with, alas! its tendencies to drunkenness and other vices—upon the Natives. He found them much less simple in faith, and consistent in conduct, than the Christian Indians of English River, with their still primitive habits of life. Mr. Cook, however, says that the Lord's Table is well supplied with devout communicants, and that many show that they are growing in grace.

The development of the Church in the Red River district is much retarded by the ravages of the grasshoppers, which keep people in a continual struggle against poverty, and prevent their supporting their own religious institutions. The Bishop writes, "Many immigrants have been three years without one crop; their little all is exhausted." Mr. Grisdale says, "This year very little land has been farmed, and in most cases the crops have been all eaten." We can but echo his prayer that this scourge may graciously be removed.

At **ST. MARY'S, PORTAGE LA PRAIRIE**, sixty miles west of Red River, on the Assiniboine, the Rev. Henry George, son-in-law of the late Archdeacon Cockran, continues to labour; but we have no recent news from him.

At **SCANTERBURY**, twenty miles from the Indian Settlement, in the opposite direction, on Broken Head River, one of the small feeders of Lake Winnipeg, is still stationed the Rev. James Settee. He is now the oldest of the Native clergy, having been ordained deacon in 1853, three years after the late Henry Budd. Two years ago, he removed to Nelson River, to start a mission there; but the enterprise did not succeed, and after suffering much from lack of food, Mr. Settee returned to his old post. Here, and at the neighbouring villages, he ministers to some 250 Christian Indians, and seeks to spread the Gospel among the few heathen still scattered up and down the country. Of his own flock he writes, "I trust they are growing in heavenly things."

## THE MONTH.

### The Native Ministry.

**M**ANY have been the special mercies graciously vouchsafed to the Church Missionary Society during the year now closing, as the Report shortly to be presented will abundantly testify; and not the least of these is the increase in the number of ordained Native clergymen. Last month we recorded the addition of three to the Maori pastorate; and now we have received interesting accounts—which we hope to print in full next month—of the ordination of no less than fifteen deacons for the C.M.S. Tamil Missions in South India on Jan. 30th (besides three S.P.G. men ordained at the same time). Two Africans, one Chinese, two Natives of the Panjâb, and one of Travancore, have also been admitted to the sacred ministry during the year; and we expect these will not really exhaust the list, for there are from fifteen to twenty other candidates—at Lagos, in North India, in China, in Ceylon, in North-West America—some of whom will most likely have received holy orders before March 31st. So that the number of Native clergy connected with the C.M.S., which was about 25 in 1856, and 79 in 1866, will probably exceed 180 in 1876, after deducting deaths, and excluding the independent Native Pastorate of Sierra Leone. May those who have lately been, or shall shortly be, ordained to the holy function of a minister of the Gospel, receive God's grace and heavenly benediction! May He replenish them with the truth of His holy doctrine, and endue them with innocency of life!

### The "Highland Lassie."

THIS is the name of the new yacht for the East Africa Mission. Most of our readers are aware that the *Dove*, the steam-launch which was built on purpose for this service eighteen months ago, never reached her destination. The large collier, on the deck of which she was shipped, put into Rio Janeiro in a damaged state; and as there was no means of getting the *Dove* from that port to Mombasa, it was decided, though with much regret, to sell the little craft there. The kind friends who had presented her to the Society determined that the Mission should not suffer, and have purchased another vessel to take her place—the *Highland Lassie*, a sea-going 80-ton sailing yacht, with auxiliary steam power, which had already proved her good qualities by a voyage to the Mediterranean. She will be exceedingly useful to the Mission, to go backwards and forwards to Zanzibar and other places on the coast; and for such river navigation as requires a smaller craft, Mr. Pearson, one of Mr. Price's helpers, who is a shipwright by trade, has constructed a sailing boat on the spot, which has been named the *Alice*. The little steam-launch of very light draft, building for the Victoria Nyanza Expedition, will be a third vessel engaged in the Lord's cause in East Africa.

The *Highland Lassie* has sailed for Mombasa under very interesting circumstances. Lieut. Shergold Smith, R.N., mentioned in our last as the first missionary for the Victoria Nyanza, has taken command of her. He superintended the fitting of her out at Teignmouth (where she was lying when purchased), engaged the crew, and is now sailing her out, viâ the Suez Canal. Before starting, Lieut. Smith informed his men to Whose service both he and she

were devoted, and begged them to recognize, both in obedience and in trust, the Great Captain above; after which they all knelt down and commended themselves to His loving care. The yacht sailed out of Teignmouth harbour on Saturday, March 11th. Much anxiety was felt for her during Sunday, the day of the terrible gale; and great was the relief to many hearts when the news came that she was safe in Plymouth Sound, where she had been compelled to take refuge. The equinoctial season is not favourable for a yacht's voyage across the Bay of Biscay; but "even the winds and the waves obey Him" whose gracious favour has been, and will, we are sure, continue to be, so earnestly invoked on behalf of the *Highland Lassie*.

---

### China.

VERY encouraging reports have been received from our missionaries in China, but we can only give the briefest summary of them at present. At this time of year, the material at our disposal is out of all proportion to our space, and letters, however interesting, must wait their turn.

Bishop Russell sends a general review of North China, every station in which has been visited by him during the year. At Peking, which has for years been an unfruitful field, he found fifty baptized converts, and good work going on, both evangelistic and educational. Shanghai is still barren; but he enlarges on its growing importance as a centre of operations, and begs for *three* first-class missionaries for it. In the Ningpo district fresh ground has been broken, and the Native catechists are working zealously. The year's baptisms reach an average figure. The son of Stephen Dzing (the "Chinese Physician" whose memoir is so well known) is shortly to be ordained to the pastorate of the city congregation. At Hang-Chow the Bishop had confirmed seven converts, and at Shaou-Hying eleven; all evincing true faith, humility, and earnestness. The work at this latter place is peculiarly encouraging, and we shall hereafter give large extracts from Mr. Valentine's deeply interesting report.

Bishop Burdon pleads very earnestly for men for South China. For the vast district approached from Hong-Kong they are wanted for purely evangelistic work, an enormous population being as yet untouched by the Gospel. In the Foh-Kien province, on the other hand, it is the rapid extension of the Native Church that calls for reinforcement. At present Mr. Wolfe is the only missionary of the Church of England there. But the remarkable work in his district must be reserved for separate notice next month. Meanwhile, what shall we do for China? Let us at all events keep her claims more prominently before us. Africa and India do indeed need our prayers and our efforts; but yet let a large share of them be devoted to the long-closed "land of Sinim," now so marvellously opened to the messengers of salvation.

---

### Mr. Bruce's Return to Persia—Opposition to his Work.

MR. BRUCE arrived safely in Persia on Nov. 9th, only fourteen days from London, viâ Germany, Russia, and the Caspian. He stayed a fortnight at Teheran, where he heard from the Persian Foreign Minister that the Armenian and Romanist priests had laid complaints against his school at Julfa before the authorities; the real cause of offence being in fact its success, owing to the tact and ability of the head-master, Mr. Carapit Johannes. Mr. Bruce gave explanations to his Highness, who said to his secretary, "Write



down what this gentleman says; I am sure he speaks the truth, for English people are taught to do so; and write to the Governor of Ispahan." It soon appeared, however, that the mind of the Governor, who is a son of the Shah, had been unfavourably influenced by the opponents of the Mission. It was even said that any inhabitants of Julfa who (as was proposed) went out to meet the returning missionary were to be bastinadoed and imprisoned; but notwithstanding this, Mr. Bruce, like St. Paul at Appii Forum, was warmly received by sympathizing friends at the last post-house, sixteen miles from Julfa, and rode into the town with an escort of forty horsemen, Armenians, Jews, and Persians. A few days afterwards, he waited upon the Governor, who refused to accept any explanation, and peremptorily required that the school should be closed. Ultimately Mr. Bruce, anxious to defer to constituted authority, did close it, but at once appealed to the British Minister at Teheran, and informed the C.M.S. Committee at home; and the Committee have, through Lord Lawrence, appealed to the Foreign Office.

All that is asked of the Persian Government is that the same toleration of Protestant missionaries should be granted as is conceded by firman in Turkey and by treaty in China, and as is enjoyed in Persia itself by the Romanists and Armenians. On the part of these two bodies there is no just cause of complaint. Mr. Bruce not only does not seek to proselytize from them, but actually discourages their people from joining him (as many have wished to do); his object being not to foment schism, but simply to preach Christ. The Romanists, on the other hand, do proselytize from the Armenians, but, having a recognized position in Persia, they cannot be interfered with.

We trust, however, that the present partial interruption of his work may only result in a larger measure of freedom, and thus be overruled to the advancement of the true faith in Persia—especially among the Persians themselves, who are Mohammedans, and many of whom are Mr. Bruce's courteous and willing hearers.

P.S.—Just as we go to press, we have received further news of a favourable kind. The Governor had been called to account by the Teheran Government, and was displaying much more courtesy. We are glad also to say that Lord Derby has instructed H.M. Minister at Teheran to press for the liberty of action Mr. Bruce asks for.

### **Bishop Crowther's Annual Report.**

THE year 1874 was one of exceptional interest in the annals of the Niger Mission, being marked by the delivery of Bishop Crowther's quinquennial charge to his clergy, the ordination of four Native clergymen, the addition of several lay agents to the staff, the opening of important new stations at New Calabar and Egan, considerable progress in church building, and many tokens of blessing, especially at Brass and Bonny. The year 1875 could scarcely be expected to prove equally interesting; and the Bishop's Report, lately received, has more to say of obstacles than of successes.

The revived persecution at Bonny in October, and the martyrdom of one of the converts, were referred to in our last number. Bishop Crowther relates at great length the steps he has taken in consequence. He proceeded to Bonny in November, and demanded a meeting of all the chiefs. After much waiting, he succeeded in getting them together, but failed to draw from them any satisfactory assurances of a more friendly spirit for the future.

The most favourable report is from Brass; and as at no station has persecution in past years been more bitter, the continued progress there is an

illustration of the fact so familiar to readers of the history of the Church in all ages, that persecution is a sure precursor of expansion and advance; and this encourages us to look hopefully to the future of Bonny. St. Barnabas' Church at Brass, towards the cost of which no less than 209*l.* had been contributed in money or kind on the spot, the chiefs giving timber, &c., most liberally, was opened on Oct. 17th, when the Bishop preached on Isa. liv. 2, "Enlarge the place of thy tent," &c. Though many of the regular attendants were absent at the oil markets in the country, 341 persons were present. In the course of the service fifteen candidates were baptized, making forty-seven for the year at this station. On the 21st, the Bishop confirmed forty-five of the Native Christians, including Chief Spiff, who had been baptized on Whit Sunday, and who has from first to last endured so much persecution from his brother chiefs and the priests. One of his bitterest persecutors, however, sat by him at this service a humbled and we trust a converted man. This was Chief Short Oruwari, who, with twenty-seven of his household, are now candidates for baptism. "He is a wonder to many," writes the Bishop; and the current question is, "Is Chief Short Oruwari also among the church-goers?" He has given up his three "protective idols," and two of these have just been sent home to England.

There are no converts yet at the new station of New Calabar. At Akassa, hitherto unproductive, "there seems to be some stir among the people." At Osamare and Onitsha, many difficulties have hindered the Gospel. The latter place affords evidence that commerce is not always a handmaid to Christianity; still, seventeen adults were baptized during the year, and twenty-six confirmed. From Lokoja and the other stations higher up the Niger, the most interesting item of intelligence is that the handsome Bibles sent as presents to two or three of the great Mohammedan potentates in the interior, including the Sultan of Gondu, had been received by them with eagerness. Several facts are also mentioned showing what important openings there are for evangelistic work on the Upper Niger; and we trust Bishop Crowther will be able year by year to advance his posts further and further into a region where Moslem fanaticism and heathen superstition combine to present no ordinary obstacles to the progress of the Gospel.

### The Bishop of Madras at Cottayam: Confirmations and Ordination.

THE following letter from our veteran brother in Travancore, the Rev. Henry Baker, needs no introduction. It will be read with deep interest and thankfulness:—

*Cottayam,*  
*Dec. 6th, 1875.*

I have had the Bishop here for a fortnight, and had 970 of my people confirmed; one deacon and four priests ordained in my church, on which occasion there were 287 communicants; and we had our General Church Council and our Missionary Conference, on both which occasions the Bishop and your Madras Secretary were present, and many important matters discussed. The Bishop could not go to one of the places, where I had 211 candidates for confirmation waiting him (at Munda-

kyam); but he did get up to the Arian villages at Malkavoo, and in Miss Soltean's church he had a sight which rejoiced his heart, for his words trembled when he thanked God for being able to see them. The ready answers of the people at his questioning them, their heartiness in the prayers, and earnest conduct, convinced us all they were Christians in their faith and hope. I wish the friends of Miss Soltean could have been present and seen how the prayers and aspirations of their departed child have been answered.

At Curimbanadum, another centre for

confirmation, where of the candidates some were rich in this world's goods, others lately slaves, or Hindus, or devil worshippers, 251 were confirmed, and then four wrought stones were brought forward, and in a pit dug down to the living rock, each was laid by two men. The first had been Syrians, the next Eravens or Shanars, the third Pariahs, and the fourth Pularies; and the Bishop blessed this as laying the corner buttress of a new Church for Christ's worship, where all are one—one baptism, one Lord, one faith, one hope, and one life to come.

Then again, in Cottayam Church, under the nave, shut in by the lofty Gothic arches, I had 551 assembled for confirmation. Some were young men from the college, Peter Cator prize lads, and some matriculated, I believe. Students from the Nicholson Institution too were there. All these had tickets from their Principals. Then there were fifty-three young women and girls, educated in the two girls' boarding-schools; and then came the mixed multitude of those who had escaped heathenism, had professed Christianity four and five years past, now come to testify their satisfaction and renew their vows before the Bishop. The bottom of the church and side-aisles were crowded up by the visitors, our older people.

On the Sunday following, the church had over 1000 people in it, and for the *third time* I presented the candidates for orders to his lordship. *Three of them* I had baptized as infants, and on going within the rails, seeing the many European and Native clergy present,

and a very attentive intelligent congregation listening to our Bishop, I could but say, "So let Thy kingdom come, O Lord, and Thy truth bear witness for itself!" Mar Athanasius had, as usual, sent a malpan, priests, and deacons to represent him; but the so-called Patriarch of Antioch has not only put out the Malayalim Scriptures from the churches he has visited, but he forbids his people to read it, attend our schools, or have their females educated. In a letter to the Churches he has declared Mary our only mediator and intercessor, our only hope in life and joy in death. He appears to have forgotten the offices of Christ entirely. This Bishop was at the Cottayam little church, not far away, during our services. Syrian prayers, firing of guns, and ringing of bells formed their occupation, heard but understood by none. But during this time we were listening to a very good sermon, preached by one of the late Mr. Peet's pupils, Mr. Kuruwilla, now an able minister of the Church. Would that our old Missionaries could have seen the church on this occasion—Bailey, Baker, Peet, Hawks-worth!

That I have large accessions yearly to my professing Christians is as certain as that a greater moral feeling, a closer regard for Scripture, and earnestness for education, is becoming more and more apparent among all our people.

We have in my pastorates and mission districts about 10,000 registered and a few hundreds more uncertain ones. I doubt not they will increase, and the good Lord add daily such as are ordained to eternal life.

### The C.M.S. at the Antipodes.

By this heading we do not mean the work done *by* the Society in New Zealand, but the work done *for* it in Australia. One or two particulars respecting this may interest readers at home.

In one sense the C.M.S. does not exist in the Australian Colonies. There is no regular branch organization; and the consequence is that the contributions sent home to the Parent Society are but small. We hope there may now be a change in this respect; as considerable interest in the Society's work has been awakened by the stay, both in New South Wales and in Victoria, of the Rev. E. C. Stuart, and by a recent visit to Victoria of the Rev. F. W. N. Alexander of the Telugu Mission.

But the share of our Australian brethren in missionary work must not be measured by their remittances to England. Referring only on the present occasion to the prosperous colony of Victoria, the "Church Missionary Society

of Victoria," an independent association, is doing a good work among the numerous Chinese immigrants—who are mostly gold-diggers or market gardeners—by means of Native evangelists, and also among the Australian aborigines. Some help is also given to the Melanesian Mission. But our own friends will be most interested in the help afforded to the C.M.S. Missions in India. A few years ago, the Rev. G. M. Gordon, then of Tinnevely, and now of the Panjāb Mission, visited Melbourne; and the interest excited by his accounts of the work has borne fruit in contributions to various objects in India already amounting, in the aggregate, to more than 2000*l*. These auxiliary funds are raised and regularly remitted to India by a devoted clergyman, the Rev. H. B. Macartney, Incumbent of Caulfield, Melbourne. Mr. Macartney also edits an excellent little monthly magazine, *The Missionary at Home and Abroad*, in which appear accounts of the Chinese and Aboriginal Missions, and also letters from Dr. Sargent and others of our own missionaries who receive help. From the November number we learn that the "India Mission" raises 450*l*. a year, and maintains 111 boys and girls in the boarding-schools at Palamcottah, Mengnanapuram, Cottayam, and Ellore, and nine agents, viz., an English lady for zenana work at Ellore, two students in the Lahore Divinity School, and six catechists and teachers in Tinnevely. The lady, Miss Davies, was one of Mr. Macartney's flock, a district visitor and Sunday-school teacher in his parish. She had for ten years—ever since her conversion to God—desired to devote herself to the heathen world; and on the night of August 18th last, after a "consecration meeting" at Caulfield, she resolved to offer herself at once, but without the least idea whither it might please God to call her. Only a day or two after, the Rev. F. N. Alexander arrived (as already mentioned) from India, and, meeting her, invited her to return to Ellore. On their departure Mr. Macartney inserted the following paragraph in his magazine:—

REV. F. N. ALEXANDER.—Our happy, earnest, simple-hearted friend has gone from us after a visit of seven weeks, and his stay was certainly not in vain, either in what he has taken, or in what he has left behind. He has taken about 25*l*. to aid in building a large church in Ellore, now in course of erection, to cost 400*l*. He has taken promises for the maintenance of eleven new scholars in the mission-schools under his care. And he has taken a Zenana Missionary—a young lady of about twenty years of age—who is to aid Mrs. Alexander in teaching other young ladies of Ellore in the caste schools, and in visiting their mothers from house to house. This is

what he has *taken*; and he has left behind him a vivid impression of India—of its manners, customs, and people; of its vast importance as a mission field; of the certain success (and that on a large scale) which awaits each spiritual labourer; of the joys of the work, and of its wonderful immunity from worldly care. He has left behind him a band of praying and working friends, to whom he made India more real, and the cause of Christ most dear. It will cheer him to know this in his home across the sea, and it may stimulate the Parent Society to send us more Missionaries on furlough to refresh and benefit both themselves and us.

Mr. Alexander, in a letter lately received, suggests that a retired missionary might be appointed to represent the C.M.S. in Victoria. Meanwhile we are glad to see that Bishop Thornton, of Ballarat, whose vigorous speech at our Exeter Hall meeting last year will be remembered, is heartily promoting the missionary cause. The magazine already alluded to mentions that at the anniversary of the Melbourne Society he was the foremost speaker, and "quite carried the meeting with him in his zeal for the propagation of the Gospel throughout the world, whatever it might cost the Church at home."

## The Mission at Salt.

It will be remembered that, two or three years ago, Bishop Gobat transferred to the C.M.S. his mission station at Salt, the ancient Ramoth Gilead; and that the Rev. Franklin Bellamy, of St. Mary's, Devonport, went out to occupy the post, which was regarded as of considerable importance, not merely because of the Native Protestant congregation already formed there, but because of its advantageous position for evangelistic operations among the Bedouin tribes. After a few months' residence, Mr. Bellamy was obliged to come home in consequence of Mrs. Bellamy's weak health, and the same cause has hitherto been an obstacle to his return to Palestine. The work was carried on for some time, amid many difficulties, by Mr. F. Bourazan, a Christian Asiatic; but sickness removed him also from the Mission. The Committee are hoping, however, to station another European missionary at once at Salt, in order not to lose such an opening as it presents for setting the Gospel before Mohammedans.

That Salt is a promising field of labour is very evident from a report recently sent home by the Rev. Henry Johnson, the African clergyman (who has been studying Arabic in Palestine with a view to his greater usefulness at Sierra Leone), of a journey he had taken through the country east of the Jordan. We extract his account of the congregation, and his final remarks on the place as a mission station:—

*Sunday, Oct. 10th*—A strange feeling came over me when I awoke to consciousness and found myself in Salt. I slowly realized the fact of my being in the ancient Ramoth Gilead, the famous City of Refuge.

After coffee-drinking, preparation was made for Divine Service. It commenced at nine o'clock precisely. The attendance was remarkably good for Salt—forty-four men, eight women, and twenty children. A good many persons happened to be away from home.

Mr. Jamal [the Native Pastor at Jerusalem, who accompanied Mr. Johnson on this journey] performed the service alone, and caused it to be pervaded with his usual earnestness and gravity of manner. One could judge, from the riveted attention paid to his discourse, how thankful the people were for having the Gospel put before them so clearly and forcibly. The responses were audible and pretty regular.

The afternoon service was conducted by the catechist left in charge of the station. It was done nicely and quietly. The exhortation was brief, but to the point. The numbers were twenty men and sixteen children. The catechist, I may mention, had been a priest of the Greek Church, but his mental eye being opened to her errors by reading the Word of God, he renounced connexion with her, and declared himself a Protestant. He

seemed to be a pious Christian. Mr. Jamal, who had a long conversation with him, believed him to be truly so. I trust he will be instrumental in doing much good among the people.

*Sunday, 17th*, was the last day of our stay, and, in a certain sense, the most happy day. The services were held both in the morning and afternoon. The same heartiness prevailed during the prayers, and the same reverent attention was paid to the reading and exposition of God's Word as were observable on the preceding Sabbath. I read the Ante-Communion Service, and afterwards preached in Arabic from 2 Cor. viii. 9; after which, assisted by Mr. Jamal, I administered the Holy Communion to fifteen persons, three of whom were women. It was a refreshing time to us all.

Before we left Es Salt I endeavoured to obtain from reliable sources some important statistics, and I am able to give the following as the approximate figures of the several communities co-existing there:—The population of the whole town is set down at about 9000 odd. Of these about 6000 are Moslems, 2400 are Greeks, Latins 400, and Protestants 213. In all cases children are included. If, therefore, the number of boys and girls be deducted from that annexed to the Protestant community, we shall have 120 as the real number of grown-

up persons who are attached members of our Church. In the opinion of the Mohammedans themselves, this mere handful is, in its way, a power in the general community. Though to critical eyes the majority of them are far from being altogether satisfactory, yet so much are they above the standard of prevailing morality that they have secured for themselves the respect of the Moslem population and the hatred and jealousy of the other Christian sects. Their representative in the Majlis is a man of undoubted rectitude of conduct—one who, in a country where bribery is the order of the day, has never been known to soil his hands and conscience with that unhallowed thing. On a recent occasion he was able to appeal to the Governor and Council in reference to his purity in this respect, and none could contradict him; on the contrary, they

admitted the truth against themselves. I came away thoroughly impressed with the rich and ample possibilities of the work that is going on. There is already the nucleus of a congregation, and there will be large accessions to our ranks should a fit man be put in charge of the station. But it is more on account of the adjacent tribes that I consider the strengthening of the position already secured at Es Salt so peculiarly essential. Almost without going out of it, expansion can proceed in the direction of Kerak on the south, and the Hauran on the north. It is the only large town for many miles on the other side of the river, and is much frequented for trading purposes by the various Arab tribes. The Beni Sakhar, Beni Hamidi, Beni Hasan, Beni Aqbad, &c., &c., go there invariably, and they can be made to carry away the good seed with them.

Fresh work beyond the Jordan has just been undertaken, the interesting schools in the Hauran, hitherto carried on by the Rev. Dr. Parry, being about to be transferred to the Society. Thus, in more ways than one, God seems to be inviting us now to occupy, in His Name, the country taken three thousand years ago by His people from Sihon, king of the Amorites, and Og, king of Bashan.

### Openings among the Moslem Tribes of West Africa.

IN connexion with the proposed fresh evangelistic efforts among the Mohammedan nations of West Africa, to which we referred last month, one or two recent letters from Sierra Leone have a special interest, as showing that the Committee are not wrong in believing that the hand of the Lord is pointing them in that direction.

It will be remembered that when the Rev. M. Sunter returned last year to his duties as Principal of the Fourah Bay College, he took with him an Irlington student, Mr. A. Schapira, a Christian Israelite with a thorough knowledge of Hebrew, and able also to speak Arabic, who was instructed, besides assisting in the College, to seek opportunities for pressing the Gospel upon the Mohammedans of Sierra Leone. The following extract from a letter lately received from the Rev. L. Nicholson will be read with great interest and thankfulness:—

Already Mr. Schapira has caused quite a sensation among the Mohammedans of Freetown, great numbers of whom have been to see him. On the 30th of December Mr. Schapira gave a lecture on Mohammedanism in Kisiy Road Church. I gave notice the Sunday before of the same, and the Native curate and catechist spread the notice far and wide among the Mohammedans. Many promised to attend; but, before the evening of the lecture, all Moham-

medans were forbidden by their principal priest to come. However, a large number of Mohammedans were present, many of them in disguise, clothed as Christians. I think a spirit of inquiry is stirred up among the followers of Mohammed. May some of them be led to Jesus! Mr. Schapira is the right sort of man to work among them. The fact that he speaks Arabic, and has resided in Palestine, gives him very great favour with this class.

The following is a letter from Mr. Schapira himself :—

Arabic is here, indeed, of great value, and I find the little knowledge of the vernacular that I possess to be of great service to me. It is a good key for entering amongst the Mohammedan families, for they have great respect for any one who knows that language. It became soon known amongst them that I speak Arabic, and they began to call on me very soon after my landing here. I am also invited to visit them and their families, and great respect is shown to me whenever I do meet them. I have proclaimed the Gospel of Christ in many a respectable Mohammedan family since my arrival here. The seriph, who is looked up to by them as being a saint, sent me a letter of salutation. He is staying here with the headman of the Mandingos, and I had a very good opportunity of preaching of the redemption of Christ in that very house. The seriph, in company of many Mohammedan chiefs, called on me here at the College, and I brought him into Mr. Sunter's rooms. Mr. Sunter made him a present of an Arabic Bible, and this brought us into very long discussions. I have also been visited by many Arabic-speaking Mohammedans from the interior, and sold to them some Arabic Bibles. They are very willing to buy them. I found here some Bibles at the depot of the Bible Society. My belief is that God has some work for me here, for it is thirteen years since I left Palestine, and yet He gives me words to converse freely and fluently in that language of Christ and His Gospel. One of them presented me with a dagger from the interior; I gave him in return for it a Bible, and told him that this book is of more value than precious stones and sharper than a dagger; for a

person pierced by a dagger is brought from light into darkness, but he whose heart is being pierced by the words written in this book is brought from darkness into light. He told me that he is very thankful for such a present, and asked me to point to him where to find the doctrine of Christ, and I showed him the Sermon on the Mount, so that he may see for himself the difference of the instruction as given by Christ and Mohammed.

I was asked by Mr. Nicholson to give an address in his church especially to Mohammedans. The appointed time for it was the 30th of December, and Mr. Sunter and myself happened to call on a Mohammedan family on the 29th of that month, and we were informed there that they were forbidden by their priest to attend that service. We remained for a long while in that house, preaching Christ to them. I quoted to them some passages of their own catechism and Mohammed's revelations, and they were amazed when I told them that I am able to prove that the most of it was written by a Jew a great many years before Mohammed was born. We proceeded from that place to the priest, and tried our best in persuading him to recall his prohibition, but we did not succeed. He took us then to his mosque, where we found some Mohammedans. I thought it to be a good opportunity of speaking of Christ both to him and his people, and I dwelt especially on the foundation of Christianity and Mohammedanism; how, and in what way and manner, both of them were propagated. There were about 800 present in the church when I delivered my address, and many of the Mohammedans, both male and female, were present.

It will be remembered that the Committee last year designated two young missionaries to Port Lokkoh, an important town some forty miles from Sierra Leone. One of them, however, Mr. Binns, was sent instead to East Africa; and the other, Mr. Fraser, though he proceeded to his post, has been compelled by the serious illness of his wife to return home. Mr. Schapira has lately paid a visit to Port Lokkoh, and in his letter already quoted he thus refers to it :—

We stayed at the king's place, and he paid us a visit early in the morning. Mr. Ashcroft gave him some presents, and I believe him to be a kind and sensible man. We had a very long conversation with him, and he was par-

ticularly pleased when he was informed of my knowledge of Arabic. He is able to read the Koran in Arabic, and has some knowledge of the Bible. I made him a present of St. Luke's Gospel in Arabic which I brought for my own use,

and he was pleased with it. He asked me for the whole of the Bible which I had with me, but I told him that I have only the power of selling it, for a very small sum, viz. 5s., for it belonged to the Bible Society. He paid me the money at once, and was rather surprised at the demand being so little; and this gave me the opportunity of telling him of the blessings God has brought upon many nations by means of our Society.

He appeared very attentive, and said to me, "It is my greatest desire that the same should be done to my country and people." He is very rich in slaves, and is the owner of many towns. Alas! the evil of slavery is there still in existence; 3*l.* is the price of each slave, whether male or female, and they exchange a man for a cow and three men for a pony. One of them asked me to buy a pony, and told me that he paid

three slaves for it. I told him that I would not have that pony even if he would give me with it the whole of his riches, for it was bought with men who were created in the image of God.

I perceived some charms hung up before the door written in Arabic letters. I asked them what it meant, but they could not tell me. I then demonstrated to them the evil resulting of such charms, for one of them told me that they keep away the evil spirits. I preached the Gospel of Christ to them through an interpreter. One of them said that he was informed by their priest that the name of Mohammed is mentioned in the Bible. I challenged that priest to prove it to me, but he was ashamed to come, for he is very ignorant. I told them afterwards that Mohammed is mentioned indirectly, for Christ spoke of many impostors who claim to be prophets.

The Rev. S. G. Hazeley, the Native missionary in the Bullom country, paid a visit in December last to Komrabye (or Comrabi), a large town thirty miles inland, with a Mohammedan king; and the account he has sent of his reception, and of his preaching before the court, is most encouraging:—

This town forms a striking contrast to all the others I have visited; for it is not only far larger, but properly kept and well-peopled. There is a large mosque, and Mohammedans are numerous. With Messrs. Johnson and Owen I entered the palace at the bidding of his Majesty Bey Marro, a man, though of a little stature, yet well-built, and of a graceful countenance. He is about forty years of age, and understands English a little. There was no end of strangers as ambassadors or traders from many of the large towns, Port Lokkoh, Maghilly, Medina, Gambia, &c.

King Bey Marro is professedly a Mohammedan; but that his faith in Mohammedanism is far from being grounded we gathered from ensuing conversations with him.

I told him the object of our visit, which was, first, to preach to him and his people, and, secondly, to know from him whether he should allow us to come and dwell in his town to teach his people the religion of "white men." The first of the proposals he answered quite directly, by saying that no reasonable person should refuse hearing a message from God. He said as soon as I was ready he would send for some of his people who were not absent in their

farms, together with his strangers and courtiers. As regards the second question, he said, pointing to the royal broom in his hand (a sort of sceptre), "I am just as this broom, for though it looks orderly and beautiful, yet it has not made itself, but was made so by some one; and, moreover, though it can achieve the object for which it was prepared, yet not without the moving power of the owner. Your message," he continued, "I like very much, and have no objection against; but allow me some time to consult the elders, whose advice I am bound to regard as sacred. Before long, you shall hear from me." He also said that, as ignorant, they need to be taught of God and death.

At two o'clock p.m., we re-entered the palace, which was still crowded with strangers of almost all descriptions; some bowed down with age, others young and active, and others intelligent and grave. There was one, a grave-looking man, a Mohammedan with a heavy head, who ultimately became our interpreter at preaching. There were over a hundred persons, mostly men, and till we finished new faces continued to seat themselves before and around us. The king himself listened with a marked attention. At first, Mr. Owen was asked to take



up the work of interpreting; but as he found now and then a few words which he could not render quite literally, the king beckoned to the Mohammedan; he understands English well, and spoke with as much earnestness as if preaching a sermon from a text chosen from the Koran. There was no fear of his deceiving or misinterpreting any word to suit his own purpose, as Mr. Owen, though not as fluent in the language as he, yet was able to detect anything wrong that he might have said through sinister motives, to suit his own purposes. It was truly a striking affair to hear a Mohammedan telling heathens, and those of his own persuasion, of the love of Jesus, His sufferings, death, atonement, resurrection, and ascension into heaven. How true, even the wrath

of men can be made to praise God in the day of His power! I spoke for about three-quarters of an hour, and ended by prayer, when all knelt down most reverently—not indeed, in honour of the false prophet Mohammed, but of the God of heaven through the *one* Mediator between God and men, Christ Jesus!

Bey Marro is a man great in governing power, and, I trust, may be made great in spiritual things. He is honoured not only by his own subjects, but by most of the chiefs in the other parts of the country, and is unflinching, too, in his character. He was once heard to say that for his part he would prefer the Christian religion to any, for he has seen enough of the deception and insincerity of Mohammedanism.

Mr. Nicholson writes of the same king as follows:—

The king seems to be a man who wishes the welfare of his people. As an instance of this Mr. Hazeley told me a Sierra Leone trader wanted to sell rum in the town, and, to gain the favour of the king, offered him a cask of rum

for a gift, but he spurned the gift, and ordered him to leave the town, and not to come there any more. I feel there is some hope of the Gospel taking root in such a place where the ruler is so careful of the interests of his people.

It will be observed that Mr. Hazeley thinks this king's Mohammedanism not of a very decided character. Probably he is like thousands of Africans who have adopted the profession of Islam without giving up their heathen superstitions. But the less bigoted they are, the more favourable is the opening for the Gospel. M. Mage, a French traveller who penetrated from Senegambia to the Upper Niger, winds up the narrative of his journey with these significant words:—"Islamism, with all its gross superstitions, is at the bottom of the weight of ills under which Africa is suffering, and must, for a long time to come, be her greatest and most invincible enemy, and a stumbling-block in the way of her progress and prosperity." It is a sad sentence; and surely it should stir us up to more earnest prayers for "poor Africa," and more persistent efforts to plant in the interior the standard of the cross.

## TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the increased and increasing number of the Native clergy. Prayer for those lately, and shortly to be, ordained (p. 241).

Thanksgiving for the openings among the Mohammedans in West Africa (p. 248).

Prayer that the Gospel may speedily spread amongst them.

Thanksgiving for progress and openings in China (p. 242). Prayer for the missionaries, the converts, the heathen; and for more labourers.

Thanksgiving for the encouraging news from Travancore (p. 244).

Prayer for the *Highland Lassie* and her precious freight (p. 241), and for the other labourers just sailing for Africa.

Prayer for Mr. Bruce and his helpers in Persia, that they may have grace to act wisely under their present difficult circumstances (p. 243).

Prayer for Bishop Crowther and his work on the Niger (p. 243).

Prayer that the tribes to the east of the Jordan may be prepared to receive the Gospel (p. 247).

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, Feb. 8th.*—Resolutions were passed expressive of the importance attached to the bringing forward of Native Clergymen of superior qualifications to posts of prominence and responsibility in the Native Church in India, in accordance with which the Committee expressed an opinion that the Rev. W. T. Sathianadhan might with advantage be appointed Chairman of the Madras Native Church Council, and that competent Native Clergymen should be appointed as Vice-Chairmen of the different Native Church Councils in Tinnevely of which Dr. Sargent is the Chairman. The Committee decided that the proceedings of every meeting of a Council be submitted as early as possible to the Madras Corresponding Committee, and that no resolution of a Council to which the Chairman, or in his absence the Vice-Chairman, or one-third of the members present might object, or which should affect funds partly supplied by the Society, should be carried into effect until approved of by the Madras Corresponding Committee; also that it was desirable to keep in view the appointment of a Bishop, who might discharge for the Native Church in Travancore similar duties with those devolving on Dr. Sargent for Tinnevely; and that on this subject the Secretaries consult with the Bishop of Madras, the Madras Corresponding Committee, and with other persons competent to give advice.

*General Committee, Feb. 14th.*—Reference having been made to a letter from the Archbishop of Canterbury, asking that, in the event of the Society continuing to wish for a change in the day appointed for Prayer for Foreign Missions, a communication be addressed to him to that effect before Easter, the Secretaries stated that the subject of the Day of Prayer had been well considered at the Meeting of the Association Secretaries, and that there was a pretty general concurrence in the advisability of the observance of a Day of Prayer, as well as in the undesirableness of pressing for a change in the day, although to many St. Andrew's did not seem the most suitable. The Committee directed that the Archbishop be informed that, while the Committee thought that another season of the year might have been more suitable for the observance of the Day of Prayer for Missions, they were not disposed to press further for a change, and that they would be glad to be informed at an early date whether his Grace intended to recommend the observance of St. Andrew's Day for the present year. The Committee also directed that a Memorandum be drawn up for general circulation among the friends of the Society, embodying the views of the Committee, and making such suggestions as might tend to the hearty and spiritual observance of the day.

A letter having been read from the Rev. R. Bruce, dated Ispahan, giving an account of the action taken by the Governor of Ispahan in closing the Mission School, and requesting the Committee to take prompt and immediate measures for redress of the grievance complained of, and for securing for Protestant clergymen, their congregations, and institutions in Persia, the same rights and privileges as are enjoyed by other Christian communities in that land, the Committee, adverting to the previous action taken by Lord Lawrence in bringing to the notice of the Foreign Office the question of religious liberty in Persia, directed that he be requested to submit Mr. Bruce's letter for the consideration of Lord Derby in view of obtaining redress of the grievance complained of, and securing religious and civil freedom for Protestant communities in Persia.

The Report of the Henry Venn Sub-Committee having been presented and read, the following grants were adopted by the Committee on the recommendation of the Sub-Committee:—To the Sierra Leone Native Pastorate, 100*l.*; to the Native Church on the Niger, 100*l.*; and to the Native Church at Lucknow, 25*l.* Under the head of Native Missionary Societies, the Committee made the following grants, on the recommendation of the Sub-Committee:—To the Sierra Leone Native Church, for Missionary work at Bullom and Quiah, 25*l.*; to the Gorakpur Native Missionary Association, 20*l.*; to the Tinnevely Provincial Council, 50*l.*; to the Madras Provincial Council, 20*l.*; to the Travancore Provincial Council, 40*l.*; to the Cotta Native Church Missionary Association, 60*l.*; and to the Missionary Association of the Tamil Cooly Mission, 25*l.*

*Committee of Correspondence, Feb. 22nd.*—The Report of the N'yanza Sub-Committee, recommending the acceptance of Mr. O'Neill as a lay missionary, approving the preparation of detailed instructions for the Mission-party, and the appointment of Lieutenant G. S. Smith to be the leader of the party on their journey to the Lake, were approved and adopted by the Committee.

Mr. Robertson was also accepted by the Committee as a skilled artisan and industrial teacher for the N'yanza Mission.

The Secretaries reported that the friends who had presented the *Dove* steam launch to the Society for the East Africa Mission had, in consequence of that vessel having failed to reach her destination, purchased a steam yacht (the *Highland Lassie*) of larger size and better sea-going qualities to take her place, and that Lieutenant Smith, who had been accepted for the N'yanza Mission, was prepared to sail her out to Zanzibar. The best thanks of the Committee were directed to be given to the friends who had presented the Society with the steam yacht for use in the East Africa Mission; and the offer of Lieutenant Smith to sail her out to Zanzibar was accepted.

*Committee of Correspondence, Feb. 29th.*—The Rev. H. U. Weitbrecht (son of the Society's late Missionary, the Rev. J. J. Weitbrecht) having offered himself to the Society as a Missionary to India, and letters having been read from friends of the Society bearing testimony to his spiritual character and ministerial qualifications, and his peculiar fitness for the work of training a Native ministry, the Committee thankfully received the offer of Mr. Weitbrecht, and accepted him as a Missionary of the Society for North India, with a view to devoting himself to the work of training a Native ministry.

The Committee sanctioned the printing, in Germany, of 2000 copies of Mr. Rebmann's translation of St. John's Gospel in Kiswaheli, and directed an application to be made to the British and Foreign Bible Society for a grant for the same.

A letter was read from the Rev. Dr. Krapf, dated Koruthal, Stuttgart, stating that Mr. Rebmann had lately seen Dr. Berlin, the celebrated oculist at Stuttgart, and that he gave him no hope whatever of the recovery of his sight; that, under the circumstances, Mr. Rebmann had felt it his duty to give up the hope of ever returning to Africa, and accordingly requested that such an arrangement might be made by the Committee as would enable him to live in Germany. The Committee directed that the expression of their deep sympathy be conveyed to Mr. Rebmann in the great trial God had appointed for him in the apparently complete loss of his sight; and sanctioned his being placed on the Disabled Fund under special arrangement.

The Rev. Sholto D. C. Douglas was introduced to the Committee, and gave much valuable and interesting information with regard to the Mission work

carried on in several parts of the Society's wide field of labour, which he had recently had the opportunity of visiting. Mr. Douglas had seen the Society's Missions in various parts of India and in Hongkong and Japan, and bore testimony to the solid work which he had seen being carried on. He dwelt especially on the Tinnevely Mission, of which he had seen more than of the other Missions, and suggested to the Committee the importance of encouraging some of the younger and more earnest of the Native Pastors to special efforts for awakening a spiritual life amongst the Native Christians themselves, such as those efforts which are known at home as Mission Services.

The Instructions of the Committee were delivered by the Hon. Clerical Secretary to Lieutenant G. S. Smith, proceeding to the N'yanza Mission, which having been acknowledged by him he was addressed by the Chairman, and then commended in prayer to the favour and protection of Almighty God by the Rev. R. C. Billing.

## Contribution List.

*From February 11th to March 10th, 1876.*

In this List are acknowledged all sums paid or remitted to the Parent Society in London, as follows:—

*From Associations—all sums.*

*Collections of 10s. and upwards.*

*Benefactions and Legacies of 5l. and upwards.*

Smaller sums, Annual Subscriptions, and Payments made to Local Associations, on account of the General Fund, are acknowledged in the Annual Report.

Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

\*. \* All Post-Office Orders should be drawn on the General Post-Office, London, and made payable to "Edward Hutchinson, Esq.," the Lay Secretary.

ENGLISH ASSOCIATIONS.							
Bedfordshire: Clifton .....	15	17	0	Ashbourne .....	12	4	6
Clophill .....	15	19	9	Horsley .....	3	0	0
Leighton Buzzard .....	3	12	6	Devonshire: Devon and Exeter .....	250	0	0
Shillington .....	64	0	8	East Stonehouse .....	23	18	4
Woburn .....	47	1	5	Dorsetshire: Blandford .....	28	16	2
Berkshire: Church of England Young				Cerne Abbas .....	16	4	8
Men's Christian Association .....	5	5	0	Gillingham .....	4	7	6
Faringdon .....	67	17	7	St. Peter's, Parkstone .....	2	0	0
Maidenhead .....	31	13	8	Weymouth, &c. ....	165	0	0
Wellington College (for the Peakawur				Durham: Borough of Sunderland .....	60	0	0
Mission) .....	30	0	0	St. Thomas', South Shields .....	6	2	9
Buckinghamshire: Gerrard's Cross .....	13	13	9	St. Hilda, ditto .....	21	5	9
Little Horwood .....	3	0	0	Essex: Aveley .....	1	3	4
Milton Keynes .....	20	0	3	Chelmsford, &c. ....	250	0	0
Water Stratford .....	5	5	7	Eastwick .....	1	11	0
Cambridgeshire: Cambridge Town,				Hatfield Heath .....	7	13	6
County, &c. ....	400	0	0	Rochford District .....	43	13	0
Soham .....	5	18	10	Theydon Bois .....	7	13	2
Cheshire: Astbury .....	6	5	9	Walthamstow: Twig Society .....	5	16	6
Bidston .....	8	7	0	Woodford: All Saints .....	26	1	6
Great Budworth .....	34	11	10	Gloucestershire: Alvington .....	3	3	2
Chelford .....	9	12	0	Cheltenham .....	639	8	3
Grappenhall .....	27	14	8	S.E. Forest of Dean .....	10	12	2
Christ Church, Latchford .....	10	3	9	Hatherop .....	7	13	4
Knutstord .....	20	16	4	Leckhampton .....	2	4	10
South Cross .....	2	1	3	Tewkesbury, &c. ....	59	0	5
Lymm .....	12	2	3	Hampshire: Binsted .....	2	14	0
Macclesfield .....	44	0	0	Holybourne .....	4	3	0
Runcorn .....	58	19	0	Kingsley .....	8	5	6
Cornwall: Forrabury .....	3	0	0	Lymington .....	7	2	6
Fowey .....	34	6	10	East Meon .....	1	3	6
Liskeard .....	5	6	2	Woolton Hill .....	5	3	0
Stratton and Bude .....	9	2	6	Iale of Wight: Shalfleet .....	7	3	6
Derbyshire: Derby and S. Derbyshire .....	450	0	0	West Cowes: Holy Trinity .....	12	11	0
N.W. Derbyshire .....	67	5	1	St. Matthew's, Gosport .....	11	1	6
Trinity Church, Buxton .....	21	15	4	Southampton, &c. ....	130	0	0
				Channel Islands: Guernsey .....	70	0	0

Hertfordshire .....	186	5	3	Brompton Ralph .....	2	2	4
Hertfordshire: East Herts: Hitchin .....	53	5	3	Shepton Mallet .....	27	4	3
West Herts: .....				Long Sutton .....	11	0	7
Great Berkhamstead District .....	29	9	0	Weston-super-Mare .....	249	6	2
North Mimms .....	25	15	3	Staffordshire: Alrewas .....	5	0	0
Watton .....	53	3	8	Alsager's Bank .....	14	1	1
Kent: Rickley .....	12	16	10	Alstonfield .....	23	3	4
Blackheath .....	9	9	0	Biddulph .....	29	19	3
Cherishing .....	8	1	4	Burton-on-Trent: Sunday-school .....	5	16	0
Deptford: St. Nicholas .....	7	1	6	Cannock .....	24	1	5
Folkestone .....	47	0	4	Great Haywood .....	6	6	4
Knockholt .....	8	3	11	Kidsgrove .....	30	0	0
Lamorbey .....	18	13	0	Kinver .....	4	17	6
Maidstone and Mid Kent .....	349	14	3	Lapley and Wheaton Aston .....	17	18	7
Sydenham: Holy Trinity .....	26	14	5	Rugeley .....	12	9	2
Tunbridge Wells, &c. ....	129	13	9	Tamworth .....	2	16	6
Woolwich and Plumstead, &c.: Ladies' Association .....	40	18	6	Walsall: Norton Canes .....	13	16	0
Lancashire: Liverpool, &c. ....	650	0	0	Wolverhampton .....	213	3	8
Holy Trinity, Warrington .....	3	11	2	Suffolk: Clare .....	10	0	0
Leyland .....	38	19	9	St. John's, Lowestoft .....	20	5	0
Leicestershire: Ashby-de-la-Zouch, &c.: .....				Surrey: Bermondsey: Parish Church .....	3	0	0
Ibstock .....	95	5	5	St. Anne's .....	13	4	9
Botolph .....	7	19	0	North Brixton: Christ Church .....	134	16	4
Harby .....	2	19	6	Brixton: St. Paul's .....	15	15	0
Hose .....	2	4	5	Camberwell, &c. ....	54	15	0
Leicester, &c. ....	150	0	0	St. Paul's, Herne Hill .....	33	10	8
Market Harborough .....	7	1	6	Christ Church, Gipsy Hill .....	69	18	0
Lincolnshire: Barton-upon-Humber .....	14	3	4	Clapham .....	15	6	5
Donington .....	3	17	6	Croydon .....	60	5	9
Edlington .....	5	16	1	Dorking .....	60	0	0
Stamford .....	183	3	0	Ewell .....	59	5	8
Middlesex: City of London: .....				Felday .....	2	1	9
St. Margaret's, Lothbury .....	3	3	0	Godstone .....	21	18	6
Tower District .....	21	13	4	Guildford, &c.: Shottermill .....	5	11	0
Eaton Chapel, Fimlico .....	20	2	4	Womert .....	15	7	1
Upper Edmonton .....	9	7	9	Lingfield .....	38	0	0
Harrow .....	17	19	7	Mitcham .....	66	0	5
Barnsey .....	24	0	0	Newington: St. Matthew's .....	3	3	0
Christ Church .....	6	6	0	Upper Norwood: St. Paul's .....	42	6	3
Isleworth .....	16	15	6	Richmond .....	390	8	3
Islington .....	200	0	0	St. Mark's, Surbiton .....	3	17	0
St. Jude's, Mildmay Park .....	86	2	11	St. Saviour's, Southwark .....	2	16	9
St. Thomas .....	43	1	4	St. Stephen's, Lambeth .....	49	7	3
South Kensington .....	15	10	0	Sussex: Brighton, &c. ....	2190	2	7
S.W. London: Chelsea: Christ Church .....	8	5	0	Colgate .....	6	17	4
Notting Hill: St. James's .....	3	6	0	Eastbourne .....	56	15	4
Paddington .....	796	1	5	Frant .....	2	2	0
Poplar: St. Matthias .....	55	3	4	Hastings, &c.: Tcklesham .....	3	0	0
Purman Chapel (including £50 for Victoria Nyansa) .....	147	16	5	Midhurst .....	4	13	8
St. George's, Hanover Square .....	31	5	7	Pulborough .....	33	0	10
St. George's, Tufnell Park .....	15	0	0	Wadhurst .....	29	2	10
St. Marylebone: Brunswick Chapel .....	59	12	10	Warwickshire: Anley .....	3	10	5
St. Matthias', Bethnal Green .....	2	2	9	Atherstone .....	53	1	9
St. Pancras: Parish Church .....	63	14	7	Birmingham .....	1250	0	0
St. Paul's, New Southgate .....	20	0	0	Church Lawford .....	18	16	0
Southall Green: St. John's .....	11	11	0	Clifton-upon-Dunsmore .....	2	10	0
Great Stanmore .....	56	0	5	Ilmington .....	10	9	9
Teddington .....	12	4	8	Ullenhall and Henley-in-Arden .....	30	7	7
Trinity Church, St. Marylebone .....	51	5	6	Wilnecote .....	13	8	7
Turnham Green .....	3	11	0	Westmoreland: Brough .....	27	16	6
Worcestershire: Michel Troy and Cwmcarvan .....	1	5	0	North Windermere: Ambleside .....	45	0	0
Uck .....	21	0	6	Windermere: Parish Church .....	16	7	8
Norfolk: Hales and Heckingham .....	1	11	0	Wiltshire: Chippenham and Neighbourhood .....	53	18	8
Rougham .....	1	1	0	Chippenham: St. Paul's .....	56	11	10
Northamptonshire: Oundle .....	78	4	8	Cricklade .....	2	19	1
Towcester .....	8	11	0	Devizes .....	12	4	4
Northumberland: .....				Melkham: Shaw .....	27	1	2
North Northumberland: Lindisfarne .....	93	18	2	Purton .....	11	2	10
Nottinghamshire: .....				Roadhill .....	2	1	0
Nottingham and Nottinghamshire .....	1000	0	0	Rushall .....	3	12	0
Banton .....	5	3	5	Trowbridge .....	90	6	9
Barby .....	11	5	0	Winkfield .....	19	13	0
Oxfordshire: Deddington .....	12	5	5	Worcestershire: Clent .....	33	13	0
Thame .....	31	12	5	Evesham .....	24	15	9
Shropshire: Broseley .....	34	8	11	The Lickey .....	2	0	0
Chewardine .....	13	17	10	Yorkshire: Bardsey .....	39	6	10
Stotton .....	1	14	6	Bilton .....	6	10	8
Wellington and Neighbourhood .....	23	16	5	Chapel-le-Dale .....	5	15	0
Wentnor .....	2	4	9	Dewsbury: St. Mark's .....	15	5	4
Worcestershire: Banwell .....	11	19	2	Gomersall .....	3	16	6
Bedgwater .....	23	13	7	Goole and Vicinity .....	6	0	0
				Halifax .....	225	0	0
				Huddersfield .....	129	8	9

Maaham .....	17	18	9
Mirfield .....	5	0	0
Raekeffe .....	4	14	3
Scarborough .....	124	1	3
Skipton .....	20	0	6
Thirak .....	51	13	0
Thornton Stewart .....	10	9	
Tong .....	3	12	6
York .....	10	4	0

## ASSOCIATIONS IN WALES.

Anglesey: Llanvaelog .....	5	4	6
Brecknockshire: Brecon .....	11	17	8
Crickhowell .....	32	18	2
Cardiganshire: Llangynllo .....	10	0	0
Cardiganshire: Carmarthen .....	20	0	0
Denbighshire: Llanrhaeadr-yn-Mochnant .....	14	12	3
Wrexham .....	22	15	0
Flintshire: Overton .....	9	3	0
Glamorganshire: Neath .....	17	6	4
Swansea .....	25	0	0

## BENEFACTIONS.

Brown, Messrs. W. & Co., 40, Old Broad St.	10	10	0
Chance, late Henry, by Mrs. Chance .....	10	0	0
Cundy, James, Esq. ( <i>Madras Mission</i> ) .....	33	0	0
Dalton, W. H., Esq., 30, Coleherne Road, South Kensington .....	100	0	0
Ellison, Miss, Holland Villa, Leamington ( <i>for Persia</i> ) .....	5	0	0
Feaver, J., Esq., West Camel, Ilchester .....	10	0	0
Fenning, Herbert T., Esq., Reigate .....	31	0	0
Haldane, Alex., Esq. .....	10	0	0
Hamilton, Mrs. D. L., Firlands, Bracknell .....	10	0	0
Herbert, Rev. John .....	10	0	0
Marrya, Miss, Sydney Lodge, Guild- ford (including 11. for <i>Victoria Nyanza</i> ) .....	6	0	0
Mills, Miss, 20, Russell Square .....	100	0	0
Ocock, John, Esq., Topham, Devon ( <i>for Missionaries' Children's Home</i> ) .....	30	0	0
Paynto, Rev. S., Bolton Street .....	100	0	0
Porter, Wm., Esq., Honiton .....	20	0	0
Snell, Miss, Bosborough Gardens, Vauxhall Bridge Road .....	40	0	0
S. S. ....	25	0	0
Thankoffering for continued mercies .....	25	0	0

## COLLECTIONS.

All Saints', Caledonian Road, Sunday School, by Miss Collett .....	1	5	6
All Saints', Hatcham Park, Sunday School, by Robert Gunston, Esq. ....	3	4	8
Barough, Miss, Camden Square .....	1	1	0
Basley Parish Church Sunday School .....	17	1	0
Cooper, Mrs. G., Selwood Place, Brighton Deptford: St. Luke's Sunday School, by Mr. Adams .....	2	0	0
Elliot, Mr. R., 116, Minories, E. ....	1	0	0
Mitchell, Miss, Onslow Square .....	10	0	0
Old Query Society, Stretton, Stafford- shire, by Miss Alice Monckton .....	17	6	
Parker Street, Drury Lane, Sunday Schools, by R. W. Summerfield, Esq. ....	2	5	3
Rickards, Miss Lizzie E., Wood Green St. John's Sunday School (Girls' Senior), Peel Grove, Bethnal Green, by Mr. D. F. Keymer .....	10	0	
	18	4	

The Secretaries thankfully acknowledge the receipt of—

- A Bale of Apparel for Fairford Station, Red River, from Miss L. Hughes D'Aeth, Southborough, Tun-  
bridge Wells.  
Ditto, ditto, for Rev. H. George, Manitoba, from Miss Secretan, Oakfield Lodge, Reigate.  
Ditto, ditto, for Mrs. Cochrane, Devon, Cumberland, from Miss Lee, 6, Castledown, Hastings.  
Ditto, ditto, for Rev. J. Settee, Red River, from Miss Gunning, South Street, Thurlow Square.

The Secretaries have much pleasure in informing "Working Parties," and other friends, that all articles of clothing intended for gratuitous distribution among the Indians of North-West America are now admitted duty free. It is, however, necessary that full invoices of articles sent should be furnished in duplicate.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

St. Peter's, Stepney, Sunday School Boxes, by Rev. E. P. Cochemaille .....	2	12	8
Trower, Miss, Stanstead Bury, Ware .....	3	0	0
Watson, Miss, 19, Alexander Street, West- bourne Park .....	5	15	0

## LEGACIES.

Christie, late W. P. Esq. (1-10th <i>Balance of Rent, &amp;c., per Jews' Society</i> ) .....	32	13	6
From a Friend .....	19	19	0
Jones, Miss Mary, late of Beaumaris, Anglesey: Exor., Thomas Owen, Esq. ( <i>duty free</i> ) .....	25	0	0
Laurent, Jno., Esq., late of Saleby, Lin- coln: Exor., Rev. Felix Laurant .....	15	0	0
Lucas-Shadwell, William Drew, late of the Hall, Fairlight, Sussex: Exors., Mrs. Lucas-Shadwell and Rev. Henry Stent .....	250	0	0
Himpson, late Thomas Irwin, Esq., Bal- lyarda, Co. Armagh (£400 <i>less Expenses</i> £3 2s. 6d.): Exors., Colonel Thomas Himpson and Thomas Hamilton, Esq. ....	396	17	3
Smith, Mrs. Ann, late of Maison Dieu, Richmond, Yorks.: Exor., J. Staggs Byers, Esq. ....	19	19	0
Williams, Miss L., late of Clifton, Bristol (£170 <i>Gs. 3d. less duty and Expenses, plus Dividend</i> £5 16s. 7d.) .....	128	4	4

## FOREIGN CONTRIBUTIONS.

North America: Tyrconnel .....	4	0	0
Australia: Victoria .....	1	1	0
France: Arcachon .....	2	17	0
Croix .....	4	6	0
Paris: Marbonr Church .....	9	0	0
West Indies: Jamaica .....	50	0	0
Quebec Church Missionary Union .....	1	1	0

## EAST AFRICA FUND.

Dalton, W. H., Esq., South Kensington .....	10	10	0
Gell, Misses, Derby .....	5	0	0
M. E. ....	10	0	0
M. E. E. ....	50	0	0
Reeves, Mrs. M. L., Oxford House, Bath .....	5	0	0
York .....	5	0	0

## PERSIA FUND.

Allison, Thomas Falkner, Esq., the Hill, Louth .....	50	0	0
St. Andrew's, Walcot, Bath .....	17	2	6

## VICTORIA NYANZA FUND.

Allison, Thomas Falkner, Esq., the Hill, Louth .....	50	0	0
E. R. F. G. ....	50	0	0
Foulkes, Rev. Thomas B., Llanyblodwell .....	5	0	6
Vicarage .....	5	0	0
Hillyer, Rev. G. W. ....	27	10	0
J. P. ....	10	0	0
Right Hon. Lord Lawrence .....	10	0	0
M. E. ....	10	0	0
M. E. E. ....	50	0	0
York .....	10	0	0

## HENRY VENN NATIVE CHURCH FUND.

Christopher, Rev. A. M. W., St. Aldate's Rectory .....	5	0	0
Gell, Misses, Derby .....	5	0	0
Linton, Rev. H., Northbourne, Oxford .....	10	0	0

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

---

THE LEGEND OF ÇAKYAMUNI (BUDDHA).

ESSAI SUR LA LÉGENDE DU BUDDHA, SON CARACTÈRE ET SES ORIGINES.  
PAR E. SÉNART. *Paris*, 1875.



Hold it to be no derogation to learned or to scientific men that they should make mistakes, even in those branches of study to which they have more particularly devoted themselves, and in which they have enjoyed the largest advantages from the researches of their predecessors. Certainly, no one who has attempted to learn, and who is conscious of the imperfection of his own acquisitions, will be wanting in sympathy for laborious students who have exerted themselves, even unsuccessfully, to increase the sum of human knowledge. Something is still added out of failure, and gradually, out of the most humiliating misconceptions, truth is either evolved, or some nearer approximation to it is gained. Rubbish is persistently sifted, and what is unprofitable is cast aside. What seems to be valuable, tried by severe tests, is found to be naught, while that which is true survives.

But, if this is the case with sciences and studies which have, for centuries in many cases, engaged the attention of the most acute and thoroughly trained intellects of successive generations, how much more excuse may be found for those who embark in a sea of unknown learning, hitherto unexplored, and of which the very existence was hardly known until a most recent period? When accomplished men set out upon unknown quests in these untravelled regions, every possible allowance should be made for the imperfection of their knowledge, and the utmost forbearance should be shown for the mistakes into which they are constantly betrayed. It is but what might be anticipated from the fallibility of man that, in these wild countries to which he has been suddenly transported, he should meet with strange forms, hear unaccustomed sounds, form erroneous conclusions, and accept chimeras for realities. In some cases it might be charitable to suppose that he misses not much "who doth but mistake the truth totally."

While, therefore, large indulgence may be claimed, and ought to be conceded to laborious workers, whether in science or literature, when investigating questions hitherto unsolved, or striving to attain knowledge of abstruse branches of learning, in which they have had few or no pioneers, on the other hand, there ought to be observed, not only the utmost patience and sobriety, but also modesty, on the part of students. They should, especially in their earlier endeavours, not pose as irrefragable doctors, but be content with Sir Isaac Newton—respectable company to be in—to admit that they are picking up shells

on the shores of a wide ocean stretching illimitably before them. It mars the satisfaction with which a new discovery, real or fancied, is welcomed to be assured at the same time that it is contradictory or superior to Christianity. A very great deal of the antagonism existing between religion and science especially arises from the insufferable dogmatism which leads so many, not in the exact words, but in the spirit of Louis XIV., whenever they have hit upon a new fancy, to exclaim, "La vérité c'est moi!"

A fair illustration of what we mean is afforded by the manner in which Buddhism has been dealt with. It is probably not more than twenty years ago since the subject was in the slightest degree familiar to any but a very limited circle of Orientalists, mostly foreigners, if we except Missionaries, who were in some degree conversant with it as controversialists. Fifty years ago nothing was known about it. Within the last few years, however, all sorts of persons have affected familiarity with the subject; in their estimation Çākṃyamuni has been accounted a kind of historical personage like Mohammed.\* Both have been held to have had a real existence; their lives and sayings have been freely quoted as almost equally authentic: in some instances parallels, which we may fairly term blasphemous, although probably not so intended, have been instituted between the supposed founder of Buddhism and our blessed Lord. As all this tends to confusion and to encourage sceptical minds to resist the paramount claims of Christianity, by introducing rivals to our Lord, it may be worth while to devote some consideration to the subject. It may also be useful to direct the attention of those who are interested in missionary effort to important information which has recently been put forth, so that they may know what is the present condition of the subject. It will prove sufficiently startling.

Most probably those who profess to have any information about Buddhism (beyond a few *illuminati*) have derived it from Professor Max Müller. In his essay upon Buddhism† he has recapitulated in a compendious manner the progress of Buddhistic studies up to the period at which he wrote—1862. He then proceeds to review the important

\* Mr. Bosworth Smith, for instance, with that cheerful readiness which urges him to make the very best of the founders of all false religions, has enriched the second edition of his book with a notion that, in the case of Buddha and his immediate disciples, "it is now nearly certain that Nirvāna meant not the cessation of being, but its perfection." He had probably not read M. Sénart's volume, which was only published last year, and therefore may have been under the impression that the existence of Buddha and his immediate disciples as *historic personages* was an unquestioned fact; but if he had, before committing himself to a statement on Nirvāna, made himself acquainted with Professor Childers' learned and most elaborate discussion of the question, published in 1872, he would have ascertained that, so far from its being "nearly certain that Nirvāna meant not the cessation of being, but its perfection," at any period he was most completely and utterly mistaken. As for the "high converse" which Buddha held with his disciples on the last night of his life (we presume over the leg of pork which was as fatal to him as the "gelida cicuta" was to Socrates), we can only say that, if Buddha never existed, he never held it, any more than he ate the savoury but indigestible viand supposed to have raised him to Arhatship—a dish, by the way, more suitable for reapers than for a sage. As for the Sutra Mr. Smith refers to, we must leave it to Professor Childers to settle with Mr. Beal. It may be that the latter "has fallen into the" extraordinary error originating with Burnouf and repeated unsuspectingly by many European scholars.—Professor Childers' Dictionary *sub voce* "Nirbānam."

† *Chips from a German Workshop*, vol. i. p. 182, &c.



work of M. Barthélemy St. Hilaire (*Le Bouddha et sa Religion*), whom he terms "the first historian of Buddhism." In doing so he gives what he terms "a short and rational abstract" of the life of Buddha as handed down by traditions and committed to writing not later than the first century B.C. We have then furnished to us the account of his birth at Kapilavastu. The name of his mother, Mâyâdêvi, is supplied. His early life is told, and there is an account of his marriage. The motives which led him to renounce his home and wife are detailed. His studies with learned Brahmins are described. The Professor then goes on to say, "After long meditations and ecstatic visions, he at last imagined that he had arrived at that true knowledge which discloses the cause, and thereby destroys the fear of all the changes in life. It was from that moment—when he arrived at this knowledge—that he claimed the name of Buddha, the Enlightened. At that moment we may truly say the fate of millions of human beings trembled in the balance. Buddha hesitated for a time whether he should keep his knowledge to himself or communicate it to the world. Compassion for the sufferings of man prevailed, and the young priest became the founder of a religion which, after more than 2000 years, is still professed by 455,000,000 of human beings." He then details what he conceives to be the remaining circumstances of his life until his death.

It would not be fair to the learned Professor to say that he implicitly believes all that he puts forward as "the simple story of Buddha's life." He admits that, if truth were separated from falsehood, probably much would be cut off from the statement which he has adopted from M. Barthélemy St. Hilaire. But, after "making every allowance for the possible accumulation of fiction," he is satisfied that Buddhism had a real founder (which it may have had, but not the one of whom these stories are told); he adopts the many outlines of the fables; he holds that he introduced a new religion. He conceives that "immense progress has been made in establishing the true historical character of the founder of Buddhism." To all this M. S  nart more than demurs. He demolishes it *de fond en comble*.\* We have dwelt upon these speculations

\* D  duction faite des   l  ments auxquels leur caract  re propre ou de pareilles comparaisons permettent d'assigner une origine purement fictive, que reste il dans l'histoire du Buddha   l  ments pouvant pr  tendre    l'autorit   historique ? Bien peu assur  ment.—S  nart, p. 509.

Sa g  n  alogie est fictive    coup s  r ; elle n'est qu'un emprunt aux h  ros   piques, surtout    R  ma (Colebrooke en avait d  j   fait la remarque, *Asiatic Researches*, ix. 296) ; il r  gne une grande confusion dans les indications transmises sur sa parent   la plus proche ; les noms des son p  re, de sa m  re, de sa tante et nourrice, de sa femme, sont certainement aussi l  gendaires et fictifs ! sa patrie suppos  e la ville de Kapilavastu   veille d'abord par son nom de graves soup  ons qu'on y cherche une port  e mythologique ou seulement allegorique ; l'existence m  me de cette cit   ne nous est garantie par aucune autorit   d  cisive. Reste le nom de sa tribu les Ç  kyas ; je ne connois pas de fin de non-recevoir absolue    lui opposer ; au moins les traditions que les concernent sont elle exclusivement l  gendaires ; ils sont envelopp  s dans la plus profonde obscurit  .—S  nart, p. 511.

Dans toute la s  rie des   pisodes qui forment la l  gende du Buddha, depuis les premi  res aventures de son enfance jusqu'   sa mort solitaire (il y a) entre l'histoire de Ç  kyamuni et les aventures de K  rishna une sorte de parall  lisme constant. Le conte du village de l'agriculture fait pendant    divers   pisodes de l'enfance de K  rishna, les quatre-vingt mille compagnes de ses jeux aux jeunes berg  res parmi lesquelles grandit le fils de Vasudeva : malgr   la diff  rence du temps et des circonstances, la fuite de Ç  kyamuni, qui le m  ne finalement parmi les bergers,

of Professor Max Müller, because it is unquestionably from them, or from those of M. St. Hilaire, that all the floating notions of Çakyamuni have been derived. From these popular sources magazine articles have been concocted, pleasing poems have been derived, prize essays like Mr. Herbert Bowen's have been elaborated, gushing leaders in newspapers have been dispersed abroad, and infidels have been encouraged to imagine that man has out of his own wisdom devised something almost as sublime as what God has revealed.

M. St. Hilaire is equally positive with Professor Max Müller about the real personal existence of Çakyamuni (or Siddhartha). At the conclusion of the sketch of his life, which has furnished the Professor with what we have indicated, he adds, "Telle est dans ses traits principaux la vie de Çakyamuni. Tous les faits qu'elle renferme sont tellement naturels, quelque grands qu'ils sont, que je n'hésite pas à les croire vrais, d'après tant de témoignages si concordants, qui nous les attestent. Je l'ai racontée telle qu'elle ressort des documens de toute sorte qui sont déjà connus et que les documens nouveaux pourront seulement compléter!" It would seem, then, that from this conclusion there could be no appeal, although the whole study was a recent one. Apparently, with critical sagacity, the corn had been winnowed from the chaff, the pure ore had been extracted from the quartz, the genuine matter-of-fact history had been disentangled from masses of confusing legend. Surveying the result, M. Barthélemy St. Hilaire remarks:—

Je n'hésite pas à ajouter que sauf le Christ seul il n'est point, parmi les fondateurs de religion, de figure plus pure ni plus touchante que celle du Bouddha. Sa vie n'a point de tâche. Son constant héroïsme égale sa conviction; et si la théorie qu'il préconise est fautive; les exemples personnels qu'il donne sont irréprochables. Il est le modèle achevé de toutes les vertus qu'il prêche; son abnégation, sa charité, son inaltérable douceur, ne se démentent point un seul instant; il abandonne à vingt-neuf ans la cour du roi son père pour se faire religieux et mendiant; il prépare solennellement sa doctrine par six années de retraite et de méditation; il la propage par la seule puissance de la parole et de la persuasion, pendant plus d'un demi-siècle; et quand il meurt entre les bras de ses disciples c'est avec la sérénité d'un sage qui a pratiqué le bien toute sa vie, et qui s'est assuré d'avoir trouvé le vrai. Les peuples qui ont reçu sa foi n'ont jamais songé à en faire un Dieu;\* car la notion de Dieu leur était aussi étrangère qu'à lui. Mais ils se sont fait du Bouddha un idéal qu'ils ont essayé d'imiter; et le Bouddhisme a pu former comme nous le verrons, quelques belles âmes dignes de figurer parmi celles qu'admire et que vénère l'humanité.

Professor Childers, in his valuable dictionary of the Pali language,

est l'équivalent exact de l'enlèvement de Krishna, soustrait par son père et caché dans le Vraja; l'un et l'autre héros ont dans leur carrière une période de complet abandon aux plaisirs sensuels, et, chez tous les deux, elle précède le déploiement de leur force merveilleuse; l'un et l'autre triomphent dans des combats également issus de la vieille lutte atmosphérique; si nouvelle que soit l'intention morale introduite dans le récit, l'arbre que conquiert Çakya est au fond le même que Krishna va ravir au ciel d'Indra. Les deux héros se rapprochent par une dernière ressemblance; ils survivent également, tous deux, pour peu de temps à l'entière destruction de leur race.—Sénart, p. 521.

S'il y a connexité, s'il y a emprunt de la légende de Krishna à la légende de Çakya c'est le buddhisme qui est l'emprunteur, ou, si l'on veut, l'héritier.

Ce n'est pas tout. La vie du Buddha n'est pas l'épopée de Çakyamuni; mais l'épopée du Mahapurusha Cakravartin. Le Cakravartin, c'est le dieu solaire qui met sa roue adorable à travers l'espace, etc.—Idem.

\* Professor Max Müller says some did make a god of him.—*Chips*, vol. i. p. 234.

does not apparently dispute the same view. In his article on Buddha he observes, "The present dispensation is that of Gotama Buddha, who was born a royal prince in the year 622 B.C., attained Buddhahood in 588, and died B.C. 543."

All this seems very precise and positive. Although these conclusions have been come to with great rapidity, yet they have been the product of an age which is subsequent to Niebuhr, and which has witnessed what is appropriately termed destructive criticism carried in the most remorseless manner into all that we deem most holy. It would be reasonable to suppose that the same—nay, even more—discrimination would be exercised upon a confused mass of legendary lore, none of which, on the showing of those who have studied the subject, was reduced to writing for centuries after the occurrences recorded are supposed to have taken place. It would seem to savour of presumption most undue to inquire whether after all it really is the fact that Siddartha, or Çakyamuni, or Gotama Buddha, or whatever may be the correct designation of the founder of Buddhism, ever had any real personal existence at all; yet that is the very question which is propounded for our solution in the very learned and elaborate work of M. Sénart, which is the latest important contribution to this interesting problem. He does not deny that Buddhism had a founder. He believes it had; but his aim is to show how a *muni* (monk) Çakya (of whom nothing is known) became the Buddha Çakyamuni.

It is needful, however, to premise that M. Sénart does not stand alone in his opinion. Even if we dismiss, as lightly as Professor Max Müller does, Sir W. Jones's opinion that Buddha was the Teutonic deity Wodan or Odin, it is hardly possible to get rid so easily of that most learned man, Professor Wilson, who "considers it doubtful whether such a person as Buddha ever existed," and that "Sakya Muni is an unreal being, and all that is related of him is as much a fiction as that of his preceding migrations and the miracles that attended his birth, his life, and his departure." To these conclusions Professor Max Müller demurs, but that so high an authority has maintained them may claim consideration for M. Sénart.

It may be convenient to lay down certain propositions which M. Sénart undertakes to maintain; by what he terms an unmethodical euhemerism\* out of the legends concerning Buddha, he asserts an arbitrary story has been concocted purporting to be a life of him. In this he no doubt glances at M. St. Hilaire's process of distilling a life out of the legends, and presenting them apart. Professor Max Müller's learning compels him to form misgivings about the safety of this course. In opposition to it, M. Sénart asserts that the current stories about Buddha are little else than "*une glorification épique d'un certain type mythologique et divin.*" He traces Buddhism to India, but, so far from conceiving it to be a new invention, or anything which could be

\* For the convenience of those who may not be familiar with this term, we subjoin the following explanation:—"Euhemerus familiaris fuit regis Cassandri. Atheus dictus est quod, ut refert Plutarchus, Divorum qui putabantur nomina ad veteres imperatores, reges, navarchos retulit."

construed as a revelation, he discovers in its literature only a collection of legends and fables which it has preserved from oblivion, not invented. He subscribes to the remark of M. Wassijew, that "Buddha is not a person: the person is a technical form or dogma. Although the different legends indicate a particular personage, nevertheless they contain so few really historical elements that the personality itself is transformed into a myth." He points out that all the descriptions of the Buddhas who preceded the so-called historical personage correspond exactly, and have been forged one on the other with some difference of names and details about the duration of human life, or the predominance of the sacerdotal or warrior caste. Admitting that these propositions can be established, it is a curious question what becomes of the eloquent descriptions of Professor Max Müller and M. St. Hilaire, which we have already adduced. Buddha can hardly be said to survive as "*nominis umbra*."

To convey, in the course of a short article, any adequate idea of the course of reasoning in this most learned and elaborate work, especially so as to interest general readers, would be simply out of the question. In the first place he discusses what a Cakravartin is; the general meaning of the term is an "universal monarch"; the term is common to Brahminical books and Buddhist writings, but has been transmitted through the Buddhists. The Cakra is a wheel. In the Chinese account it is identified with the victorious lord or king himself. It appears in the East, and, followed miraculously by the king, plunges into the ocean. The Cakra of Vishnu is well known. Buddha himself "causes the wheel to turn." M. Sénart comes to the conclusion that the Cakravartin is Vishnu, considered under a particular aspect. In his second chapter, at considerable length, and with a great profusion of learning, he proceeds, after having, as we have seen, discussed what a Cakravartin is, to show the essential identity of Buddha with this mythical personage, this "king of the wheel"; but it would be quite impossible to present this intelligibly to general readers.

In the succeeding chapters the author discusses the life of Çakyamuni, or rather the myths out of which an attempt has been made to extract a life, and to hold up a fictitious personage to admiration as a real one. Step by step M. Sénart demonstrates the legendary character of all the circumstances of the birth, the life, and the death of Çakyamuni. He points out how M. Lassen, puzzled by the name of the mother, Mâyâ, a term thoroughly familiar to all acquainted with the religious and philosophical terms of the Hindus, endeavours to get over the difficulty by supposing that it has by some accident been substituted for the real or historical name! He shows that it is a term of extreme antiquity, anterior to the establishment of philosophical schools, and common, though with contrary meanings, both to Brahmans and Buddhists. He maintains that the family of the Çakyas had no real existence. The royal genealogy is a mere reproduction of the genealogy of Rama. Without undertaking to deny that there may at some period have been a city called Kapilavastu, he maintains that in the legend it is neither more nor less than the "city or fortress of the atmosphere." The circumstances

of the birth are proved to be identical with those enumerated in endless and cognate legends. The birth of Apollo in Delos, with all its concomitants, is precisely similar to that of Çakyamuni. It would hardly be an exaggeration to say that with interchange of names the one fable would do for the other. We refer to it as likely to be most familiar to our readers.\* The incidents of his early life are exactly the counterpart of those recorded of Krishna in all their details, most revolting if allegorical meanings could not be attributed to them. The name of Çakyamuni's wife, Gopâ (the shepherdess), will recall sufficiently the filthy legend and furnish a clue to the identity. The legend of Krishna is, in M. S  nart's opinion, anterior to that of Çakyamuni. He then proceeds to point out that the celebrated scene of the four meetings is purely allegorical; sickness, old age, and death, in Buddhist phraseology, comprise all the miseries of life, from which nirv  na delivers men. One of these meetings (the fourth), of which no mention is made by M. St. Hilaire or Professor Max M  ller, was the sight of all the women of his enormous harem asleep. Why they have made no reference to it is not very clear. It was the last of the spectacles which determined him. It suggested to him the aspect of a cemetery. It is most amusing to read the contrast between the simple recital of the hero's departure from his father's palace, as presented by M.M. St. Hilaire and Max M  ller, with the corresponding account in M. S  nart, who proves it to be, in all its wild and fantastic details, the counterpart of the evasion of Krishna; the one is shown to be literally a reproduction of the other.

It would be quite out of our power to follow out in detail the career of Çakyamuni. The account of the tree of Bodhi, the tree of wisdom and understanding, is most interesting. The analogies between the story of Rama and the story of Buddha are pointed out. "Both undergo a temporary obscuration of their glory and power; both triumph over the demon hostile to them, who keeps in his guard the ambrosia and the luminous goddess; both receive universal sovereignty; both become Cakravartins, and display throughout the world the disk of their heavenly dominion. Both, in order to accomplish this exploit, quit their father's kingdom, and renounce the right to the throne." The death of Buddha and the death of Krishna, with some difference of detail, yet in the most important features, coincide. One, although trifling, is a very remarkable one. Krishna perishes wounded in the fatal feast of the Yadavas. M. Aufrecht has in some Vedic passages found a reference to a boar, which was the food of Indra. Çakyamuni or Buddha is represented as dying of dysentery, which supervened on a leg of pork of which he had eaten.

Those who wish to investigate this subject thoroughly must study M. S  nart's most curious and instructive volume for themselves. It will amply repay them if they have any previous general acquaintance with Indian mythology. What, however, is the general conclusion to which our author comes? It may be briefly summed up in the following

\* Homer. Hymn to Apollo, v. 117, &c.; "un seul commentaire suffit pour les deux r  cits."

passage:—"Strict Brahmanism, having complete possession of literature, gives us most assuredly no complete or true portraiture of the religious condition of India. There can be no doubt that underneath the sacerdotal caste, its systems and its practices, of which it mainly preserved the traditional usage intact, there was living and developing itself in the lower classes a complete and ancient inheritance of mythological traditions; instincts and religious ideas were fermenting which one day or other must needs pass out of obscurity. Buddhism, notwithstanding its disciplinary and moral tendencies, undogmatical and by no means polytheistic, owed its prosperity in India to the partial satisfaction which it gave to this national movement. So, amidst its traditions, independent elements were introduced by the character and the origin of the particular data and peculiar tendencies of the sect. The legend of Buddha plunges its roots deep into the stratum of purely popular Hinduism, whence issued the religious vegetation of India so luxuriant." The worship of Krishna is not a Brahminical worship, it is a popular worship. It has been taken up into Brahmanism as an avatâr of Vishnu, because its extensive diffusion, and the force of its popularity, rendered its absorption necessary in its new theory and its modern systems. It would be a curious subject for speculation why it was retained and Buddhism cast out.

Some important considerations may be deduced from the imperfect sketch which we have given of M. S  nart's learned volume, which will, we hope, be carefully studied. It may fairly be concluded that the Çakyamuni who has been paraded before us in England in magazine and newspaper articles, in essays, and even in sermons, is no more a historical personage than Rama or Krishna, with whom he might more properly be identified. Sir W. Jones was perhaps nearer the truth than many moderns in identifying him with Odin. He probably was wrong, but may have been as nearly right as those who condemn him. There may have been—there probably was—a conspicuous propagator of Buddhism, or there may have been many, but nothing whatever is known about him or them. So far from "the true historical character of the founder of Buddhism being established," as Professor Max M  ller supposes, it seems more safe to conclude with Professor Wilson that it is very doubtful whether such a person ever existed.

Again, it is pretty manifest that Buddhism is not to be viewed as a new religion, but the reproduction and the embodiment of some of the oldest and most popular traditions of the human race. The first historical event in Buddhism, according to M. S  nart, is the Council held by Asoka at P  taliputra, near the modern Patna, B.C. 308. All therefore of the what we do not hesitate to call blasphemous parallels between Çakyamuni and our blessed Lord are mere illusions devoid of any foundation. It is, moreover, clear that much has yet to be learnt about Buddhism before any safe conclusions can be come to as to how it spread so extensively; little is known, if anything, of the religious condition of Thibet or Burmah or Ceylon, when Buddhism established itself in those countries, or how far their systems predisposed them for the reception of the new teaching, if new it was, which overflowed into them. If Buddhism, as M. S  nart suggests, is little else than the popular reli-

gion of India, was it not already virtually that of Ceylon? For instance, were not many of the legends and much of the mythology already in existence, in the countries where the Buddhists found their asylum?

It might perhaps, too, not be impossible to push M. Sénart's theory yet further. The floating traditions among the population of India embodied in Buddhism and Vishnavism do not differ, in many important particulars, from the paganism of Greece and Rome, and indeed of Western Europe. They would seem almost to have been a common heritage coming down from primæval tradition in a distorted form, and, although not formulated, yet maintaining an undying existence in the memories of mankind. The marvellous similarity between Buddhism and Romanism has always been a great puzzle to those who were conscious of it; but if we bear in mind that all the ancient mythology and superstition reappear in the latter in modified forms, and with about as much admixture of genuine Christianity as Buddhism has of philosophy and morality, with, too, as little practical results, speaking generally, in either case among clergy or people, that wonder might be abated. Professor Max Müller quotes the well-known statements of the late Abbé Huc, who pointed out the similarities between the Buddhist and Roman Catholic ceremonials with such *naïveté* that, to his surprise, he found his delightful travels in Thibet placed in the Index. "On ne peut s'empêcher d'être frappé," he writes, "de leur rapport avec le Catholicisme, la Crosse, la mitre, la dalmatique, la chape en pluvial, que les grands Lamas portent en voyage, ou lorsqu'ils font quelque cérémonie hors du temple; l'office à deux chœurs, la psalmodie, les exorcismes, l'encensoir soutenu par cinq chaines, et pouvant s'ouvrir et se fermer à volonté; les bénédictions données par les Lamas en étendant la main droite sur la tête des fidèles; le chapelet, le celibat ecclesiastique, les retraites spirituelles, le culte des saints, les jeûnes, les processions, les litanies, l'eau bénite, voilà autant de rapports que les Bouddhists ont avec nous." The Professor adds tonsure, relics, and the confessional. To which we might add the various points for which Ritualists are now contending, such as the position of the minister officiating with his back to the people, the use of candles in the day-time, and many other practices common to Ritualism, to Romanism, and to Buddhism.

There is, then, manifestly yet a good deal to be elucidated, which, at the close of this article, we can only indicate as matter of speculation. M. Sénart has thrown much light upon many problems; there are still more which need searching investigation in the mysterious subject which he has been opening up. It is satisfactory in the meantime to hear that Buddhism is losing its vitality. We hear of no fresh conquests that it is making.\* The priests in Burmah and Ceylon are a sensual and degraded class. In Japan the Buddhist temples are being deserted, and, in many instances, closed. It is a most remarkable and most touching instance of the insufficiency of Buddhism to meet the necessities and cravings of mankind, that in Ceylon, within or abutting on the precincts of temples consecrated to Buddhist worship, which professes not to allow

---

\* In a rhapsodical account of the progress of Romanism in Ceylon, M. St. Hilaire explains that Wesleyan are more successful than Church Missions, because "il (le clergé Wesleyan) se rapproche du culte catholique plus que l'église anglicane."

the death of any creature, there will be found ensconced occasionally devil temples, where sacrifices are offered which at least serve to testify to that most awful fact, that without the shedding of blood there is no remission of sin. It would seem as though no amount of false philosophy can stifle the convictions of conscience in fallen man. In what may be termed dumb and ignorant ways, he protests against the folly of the wise of this world; a voice of primæval tradition speaks through him. The juxtaposition of these antagonistic creeds has a most profound spiritual significance. Fresh triumphs, therefore, of Christianity may be looked for over a system which, notwithstanding high-sounding professions, is neither more nor less than atheism commingled with empty superstition, leaving men "without hope and without God in the world." It has so completely perished from the country which gave its birth that only some remarkable ruins with figures and inscriptions on them, so defaced as to be well-nigh unintelligible, alone survive as proof that it ever had an existence there. And yet not improbably for a thousand years, if we strip away all that is mythological and legendary, it was a dominant religion in India, fostered by kings, and, although exposed to violent assaults from the sacerdotal caste, to whose pretensions it was opposed, yet resting upon the sympathies of multitudes whose social position depended upon its continuance. Why foreign invasion should have proved so fatal to it is by no means clear, but there does seem some connexion between the ruin of that which "was the prevailing sect at Benares as late as the eleventh century," and the ravages of Mohammedan invaders which were at that time beginning to be felt, and were shaking the throne of the Indian princes then in power.

In point of fact, with all the progress that has been made in Oriental studies, very little has been ascertained about the history or the progress of religion in India. The most learned are swimming about in a sea of perplexities which they are hardly able to cope with. Every encouragement should be afforded to those who are striving to arrive at some intelligent comprehension of what has existed, if it can ever be arrived at, out of the wild and extravagant legends which are almost the only substitute for history. In the meantime, Christians may be well content to wait till order is evolved out of chaos, and need not be considered unduly sceptical if they reject the crude fancies which imperfect information, the result of imperfect criticism, presents before them as realities. The thanks of intelligent persons are due to M. Sénart for his contributions towards this end. It is something gained that the supposed founder of Buddhism may as yet be conceived to have disappeared as completely out of the region of history as his religion has done from the land which was its cradle. Christianity in India counts its tens of thousands—Buddhists are as extinct as the Moa or the Dodo.\* Curiously enough, Professor Max Müller prefaces his essay on Buddhism with the words of St. Paul, "Prove all things, hold fast that

\* There has recently been established, on one of the slopes of the Himalayas, a colony of Buddhists who have migrated from Thibet, but this fresh importation hardly affects our statement.



which is good." Even if it did not proceed from an inspired apostle, the counsel is wise. We would wish to be guided by it. The conclusion to which we come is, that while Buddhism is a fact, and that it is no doubt a fact that it had an originator, or originators, who condensed it into a system, the existence of Çākyaṃuni and his immediate followers is NOT PROVEN. More than this we do not venture to assert. Much has already been eliminated which is held by Buddhists to be true, but is by all learned men admitted to be pure legend. Still less seems likely to survive increased information and more thorough research. A story told in a contemporary about the legend of St. George so aptly represents the measure of our knowledge about Çākyaṃuni that we venture to borrow it. It seems that at Rome on St. George's Day a meditation used to be read out in the chapel of the English College, divided into three parts, or points, as follows:—"Point 1. Let us consider that we know very little about St. George [Çākyaṃuni?]." After due time had been given for a devout apprehension of this fundamental verity, followed Point 2, "Let us consider that the little we do know is very doubtful." To clinch matters, the meditation closed with a third and last point, "Let us consider that it is quite certain that we shall never know anything more about St. George [Çākyaṃuni?]." Perhaps, in the case of Buddha, this may be too strong an assertion. It will be for learned men yet to prove that it is a mistake.

### THE PRINCE OF WALES IN THE PUNJAB.



IT was with extreme pain that in our last number we felt ourselves constrained to animadvert upon what may perhaps with little exaggeration be termed the panic terror which was created in the minds of some eminent Indian officials by an infidel newspaper when the Prince of Wales reached Calcutta.

If Christianity was to be recognized, it was to be by stealth, and they would have blushed to find it fame. It may be that over-anxiety for the precious deposit committed to them in the person of the Prince overmastered sound judgment and manly conviction. There was a recurrence to the old "neutrality" principle which meant tabooing Christianity, and this continued till the Sutlej was crossed. Larger freedom and more nobility of purpose reigned in the land which had been ruled over by the Lawrences, Sir R. Montgomery, Sir H. Edwardes, and other Christian men who in their day had not been ashamed of their Master in the sight of the heathen. The paroxysm of terror passed away, and Christians were permitted to draw near to the Prince and welcome him with an address expressive of their loyalty and regard. This gracious sympathy will, no doubt, be a great and legitimate encouragement to the Christians of the Punjab, and to the devoted missionaries who have laboured with so much devotion among them. It would be singular malevolence that would raise a voice against it.

On Monday, January 24th, an interesting event took place in the

city of Amritsar in connexion with the Native Church of the Punjab, which will long be remembered by the Native Christian community of that province—the presentation of an address to His Royal Highness the Prince of Wales, with copies of the Sacred Scriptures. His Royal Highness visited the Mission-house in order to obtain a view of the native city from its roof; and thus an opportunity was given to the Native brethren of presenting him with copies of the Scriptures in Urdu, Persian, Punjabi, and Pushtu, the four spoken languages of the Punjab. The address, which was in Urdu, beautifully illuminated, and placed in a silver casket, was afterwards forwarded to His Royal Highness through Sir Bartle Frere, as it was understood that only municipal addresses could be presented in public.

The following is a translation of the original Urdu, which, we should add, was composed by the Native Christians themselves, and therefore may be said to represent their feelings on the occasion of the Prince's visit:—

“FROM THE NATIVE CHRISTIANS OF THE PUNJAB.—We, your Royal Highness's humble servants, approach your august presence. We do not represent any great state or city, but we are a little flock gathered, by the grace of God, in the course of about thirty years 'out of every kindred, and tongue, and people, and nation' of this province—a flock which, by the power of God, is increasing day by day.

“We rejoice exceedingly that your Royal Highness has honoured this country with your presence; for, as subjects of Her Most Gracious Majesty the Queen, in addition to that prosperity which all the people of this country derive from Her Majesty's Government, we have received even greater blessings under British rule, namely, those spiritual blessings which are imperishable and far better than this world's treasures.

“God has now given us a most welcome opportunity of offering to the Heir Apparent to the Throne of this country a tribute of our devotion and respect, and of assuring your Royal Highness how deeply we feel indebted to those Christian people, of whose labour and self-denial we are the fruit. We have been called to God by foreign missionaries, who, in giving us spiritual instruction and support, have displayed an energy and endurance which the Christians of India in generations to come will not forget. For although this Government does not in any way interfere with religious belief, still Christian people have found under British rule an opportunity of proclaiming in this country the Word of God, which has been the means of great blessing to other lands, and by which the darkness of this land is being gradually removed, and light and purity are being diffused.

“With great pleasure and thankfulness, we beg that your Royal Highness will be graciously pleased to accept copies of the Sacred Scriptures in Urdu, Persian, Punjabi, and Afghani, which have been translated by foreign missionaries for our benefit, and we pray that the rule of Her Most Gracious Majesty the Queen, whose piety and holy life are an example to her subjects, may be established and prolonged, and also

that the Divine protection may ever be vouchsafed to your Royal Highness, that you may be enriched with heavenly blessings, and in all things glorify God through our Lord Jesus Christ ! ”

When His Royal Highness had descended from the roof and stood on the door-step of the Mission-house, General Taylor introduced the Rev. R. Clark to His Royal Highness, who then introduced the three members of the Native Christian deputation to the Prince—Kanwar Harman Singh Aliwalia of Kapurtallah, Professor Rám Chander of Delhi, and Mr. Abdullah Atkim of Umballa. His Royal Highness then turned round to his right and bowed to the Native Clergy—the Revs. Tara Chand, J. Kadshu, Imād-u-din, Imām Shah, Daud Singh, and Sadiq Masih, of the Church of England, and the Rev. Chatterjee, of the Presbyterian Mission. The Church of England Native Clergy were in white surplices, and Mr. Chatterjee in a black gown. The Mission compound presented a most picturesque appearance. The circular drive was lined with Mission School boys in turbans of various colours ; in the centre were about 200 Native Christians, representatives from various Mission stations, and of various nationalities, Sikhs, Rajputs, Hindustanis, Bengalis, Afghans, &c., and on either side of the Prince were the Christian women and girls, many of them very tastefully dressed in the graceful costume of the East. His Royal Highness was received with a loud cheer, and as he entered the house and proceeded to the roof, the children sang the National Anthem in Urdu. His Royal Highness's appearance on the top of the roof was the signal for three more prolonged and hearty cheers, and the sight of the animated throng of gaily-dressed children in the compound below must have been very striking.

As the Prince left the compound the missionaries felt that His Royal Highness's visit would long be remembered as one of the most important events in the history of the Punjab Mission. Out of the eight ordained Native Clergy of the Church of England in the Punjab, six were present ; henceforth, when they use the Liturgy of their Church, and name the name of Albert Edward, Prince of Wales, a new reality will be given to those State prayers which take so prominent a place in our Prayer-book. We believe that the Native Christians, to a man, are loyal subjects, for they are bound to British rule by the close ties of religious interests. One of the three members of the deputation, Professor Rám Chander, is a living instance of the reality of that bond which exists between the Christian convert and British rule. He and his friend, Dr. Chunnan Lall, were baptized in 1851, and were within the walls of Delhi during the terrible mutiny of 1857. Chunnan Lall was one of the first victims of the mutiny at Delhi, whilst Rám Chander was concealed in the female apartments of a house by his young Hindu brother. A tablet in the Delhi Church attests the martyrdom of the one in the common interests of British rule, whilst the other is spared to present an address of welcome to Britain's Prince.

As the Prince arrived on Monday, most of the Native brethren who had come from a distance to attend the deputation were present in the

Mission Church on Sunday. In the morning the church was crowded with Christians. All the Native Clergy took some part in the service, and Mr. Chatterjee, of Hoshiarpur, preached a most excellent sermon. It is an interesting fact that, although Mr. Chatterjee is an ordained Native clergyman of the Presbyterian Church, by special permission of the Bishop he officiates in the station church and ministers to the English residents of the station.

Service was again held in the evening, when the Rev. Tara Chand, of the S.P.G. Mission, preached.

After service there was a social gathering of the Christians at the Mission-house, the large room specially built for such occasions being crowded. The whole group presented an interesting spectacle, both ethnological and ethological. There, in one corner of the room, is seated the brother of the reigning Rajah of Kapurtallah, who was only baptized a few years ago, the first-fruits of the celebrated Sikh Dynasty of Aliwalia. Closely packed on the benches round the room are Sikhs, Bengalis, and Rajputs, and Hindustanis, whilst the centre is crowded with little groups of brethren, seated on the floor, engaged in friendly conversation, smoking the calumet of peace. There is Imad-u-din, the learned Moulvie, who is now engaged in writing a commentary on the Holy Bible, sitting in solitary contemplation. There is Rajab Ali, the editor of a Native newspaper, conversing with an intelligent Bengali, one of the many converts of Dr. Duff's Institution. There is Imam Shah, the Native Pastor of Peshawur, the exemplification of Christian humility, seated by one of his own flock, an Afghan Zemindar, clad in a skin coat with a *lungi*, or scarf, thrown loosely over his shoulder. There is Daud Singh, the first Sikh convert, and the first clergyman of the Native Church in the Punjab; and close by is the last addition to the Christian Church, a student of C.V.E. Institution, who was baptized that very evening. At the end of the room, seated on a carpet, is one of the itinerant missionaries of the Punjab surrounded by a goodly band of disciples; they are singing, but not in the very best harmony, a translation of that sweet hymn, "One there is above all others." And then as the eye passes along the side benches, it is arrested by the intelligent countenances of men converted from Sikhism, Muhammadanism and Hinduism. Rahila Ram, a rising solicitor with an extensive practice in the local courts, represents the first; Quadrat Ullah, an intelligent Moulvie, who, with his brother, has been recently baptized, the second; and Babu Mitter, a good English scholar, now holding a high position in a Government office, the third. At the opposite end of the room conspicuously appear five Rajputs. They are converts from a village near Hoshiarpur. One of them is a Zaildar, or chief of twenty-two villages. These men have never seen so many Christians together before, and are therefore much encouraged at such a crowd of brethren meeting together in the bonds of love—so different in nationality, and formerly so different in religious creed, but now one in Christ. After tea has been served round to all, Professor Rám Chander is called upon to give an address; he is the learned author of "Problems of Maxima and Minima solved by Algebra," and therefore speaks with mathema-

tical exactness words of sober wisdom. But the address of the evening is that of Mr. Abdullah Athim, an Extra Assistant Commissioner, who exhorts his hearers to distinguish between an outward profession of faith and an inward realization of spiritual life. He then kneels down, and in an earnest, simple prayer, supplicates the God of Mercy in behalf of ourselves and "our Prince."

It was a grand evening, that Sunday evening of January 23rd. It did us all good. "I wish the Prince would come every year," said one. "Well, that can't be; but why should we not meet once a year like this?" said a dear, loving Native brother; "it makes us feel that we are a nation, a people" (Ummat).

On Monday evening, the Rev. Canon Duckworth, Chaplain to H.R.H. the Prince of Wales, came to the Mission-house and addressed the Native Clergy and some of the Native Christians. His visit was very much appreciated by all. He told them how much more impressed he had become with the real success of missions since he had become actually acquainted with the work; he assured them that there were numbers of people in England who prayed for them, and he said that upon his return to England he should be able to tell his own congregation of the real success of Christ's work in India. The real and deep interest of the Christian flock was marked on every face as the weighty words of the good Canon were translated to the assembly by Mr. Chandu Lal, and at the close of the address Mr. Chatterjee expressed the thanks of his Native brethren for Canon Duckworth's kindness in coming amongst them. Mr. Woodside, of the American Mission, then spoke. He reminded us that the American Society was the oldest Missionary Society in the Punjab, and alluded very feelingly to that bond of Christian union which had ever existed between his own Society and the Church Missions. Canon Duckworth then closed with prayer, which was translated, sentence by sentence, by the Rev. R. Bateman.

Two more interesting days we never spent than those, the events of which we have so imperfectly attempted to describe; but there was one of our number whose heart must have been greatly rejoiced by the sight of that goodly band of Native Christians. For nearly a quarter of a century has dear Mr. Robert Clark laboured amidst many trials of faith for the spiritual good of the Punjab. He was one of the founders of the Church Mission of that province. Many of the converts who formed that interesting group had been baptized by him. With the personal history of almost every convert before him he is intimately acquainted. Some he had seen gradually develop from "babes" to "full men" in Christ Jesus; and now on the eve of his departure to England on six months' leave, he has the privilege of meeting an influential deputation of Native Christian brethren brought together as representatives of the one thousand Christians of the Punjab to welcome England's Prince. In other parts of India the Prince has received deputations of much larger bodies of Christians (Tinnevely, for instance, where there were 10,000), but in no place has he seen a more independent and vigorous band of Native Christians than that which stood in the Amritsar Mission compound on Monday, January 24th.

We should add that, owing to unavoidable circumstances, the deputation was not nearly as large as it might have been. Many influential members of the Native Church were absent. Mr. Lewis, the Extra Assistant Commissioner of Jang, the Rev. Golaknath, of Jullundur, the Rev. J. Williams, of Derajat, the Rev. B. N. Ghose, of Narriwal, Babu Sohun Lall, of Abbottabad, and many others whose "praise is in the Churches," were missing from the interesting group; moreover, it was found impossible to incur the expense of bringing representatives from distant stations, and consequently only those who were able to defray their own expenses came. Edwardesabad, Kangra, and Kotghar were not represented, whilst there were only a few from Peshawur and Dera Ismail Khan. Still, they fitly represented the "little flock gathered by the grace of God out of every kindred, and tongue, and people, and nation" of the province of the Punjab, from Delhi to Peshawur.

The following is the copy of a letter from Sir Bartle Frere, written by the direction of the Prince of Wales, in reply to the address of the Native Christians of the Punjab :—

*"Camp, Agra, 25th Jan., 1876.*

"GENTLEMEN,—I am directed by His Royal Highness the Prince of Wales to request that you will convey to Messrs. Kanwar Hernám Singh Aluwalia, of Kapurthala, Professor Rámchunder, of Delhi, and Abdulla Athim, Extra Assistant Commissioner, Amballa, and those other Native Christians of the Punjab who signed the address presented to His Royal Highness by you at Umritsur, the acknowledgments of His Royal Highness for their welcome and good wishes, and his satisfaction at hearing their grateful appreciation of the blessings they enjoy under the British Government.

"I am also directed to acknowledge the translations of the Bible in Urdu, Persian, Punjabi, and Afghani, which accompanied the address, and which have been graciously accepted by His Royal Highness.

"I am, gentlemen,

"Your obedient servant,

"H. B. E. FREER.

"To Messrs. Clarke and Hughes, Umritsur."

## A PEDESTRIAN TOUR IN JAPAN.

BY THE REV. C. F. WARREN.

I HAD been working hard at the language during the winter, and my powers had been considerably taxed by the Japanese service I commenced in this house at the beginning of the year, so that I felt the need of a little relaxation and change. It occurred to me that a journey beyond treaty limits, performed on foot, would refresh both mind and body, and give me opportunities of

seeing the Japanese as they are at a distance from the treaty ports, of making observations as to the nature and extent of the region traversed as a Mission field, and of putting into practical use what I had learned of the language, so as to acquire greater facility in speaking.

The first thing I had to do was to provide myself with a passport. For

several years in succession passports have been granted to foreigners desirous of visiting Kiyoto during the Exhibition season; but until last year no general system of passports was established. At that time the announcement was made that the citizens and subjects of Treaty Powers would be supplied with passports enabling them to visit any place or places they might specify. These passports are granted at the request of the ministers plenipotentiary of our respective countries, the application for them being made through the local Consular authority.

The establishment of this system is a step in the right direction; but it has not opened the country either to the merchant or the missionary. We may travel for health and scientific observation, or for any other object approved by the Japanese authorities; but all trading is forbidden, and I presume that the missionary, unless he abuses the liberty granted to him, is unable to carry on missionary operations as he would do in less fettered circumstances. Of course, it is quite possible to speak a few words by the way, to answer questions in such a manner as to make statements of Christian truth, and by consistent Christian conduct—which, alas! the natives too seldom see in those who profess and call themselves Christians—to exert an influence which, under some circumstances, cannot but be felt; but to pass from town to town and village to village, ostensibly to preach the Gospel of the kingdom of God, would not, for a moment, be tolerated by the authorities.

I left home on the evening of Easter Tuesday, March 30th. The first stage of the journey was from this city to Fushimi. As I travelled this distance by road twice last year—in going to and returning from Kiyoto, I decided to go thus far by passage-boat, the distance being about twenty-four miles. The time fixed for starting was 5.30 p.m.; but I was not sent for until nearly half-past six, and we did not leave till nearly seven o'clock. This is a very mild illustration of what has to be endured through the unpunctuality of the Japanese. They seem to have no idea about time, and are most unpunctual and procrastinating. It matters but little what class of men you have to deal with, *miyo-nichi* (to-morrow) is

their watchword, and it too frequently means “never.”

But to return to the passage-boat. I may just mention that those plying between Osaka and Fushimi, where passengers for Kiyoto disembark, are about forty feet long, and seven or eight feet wide, the “saloon” being about six feet wide. Here the space is very sparingly allotted to passengers. To secure a space about six feet by four feet for myself and teacher I had to pay passage money for eight persons—just one dollar. It was nine o'clock before we had passed the Mint—situated at the N.E. corner of the city on the right bank of the Yodogawa—a distance which would have been done in less than half an hour by jinrikisha. On went our tardy bark through the night, sometimes sailing before the wind, and at other times being poled, or towed by the boatmen (of whom there were six) by torchlight. In such close quarters, and under such unfavourable circumstances, I did not sleep soundly, but remained in a semi-conscious state all night.

At 5.30 a.m., just as the morning of Wednesday, March 31st, began to dawn, we were abreast of Hashi-moto, a place seven or eight miles below Fushimi. The morning air was delicious, being both fresh and clear. We reached Yodo—where I spent the night on my way to Kiyoto last year—about seven o'clock, and Fushimi, our destination, about an hour later—being fully two hours behind the time we had calculated. And this was a *laya-bune*—a “fast boat”—certainly a misnomer in this case.

At Fushimi I took breakfast, and then proceeded on foot towards Uji—the district renowned for its delicious tea—following the Uji-gawa on its left bank, as in my visit to the Uji tea-fields last year. My teacher's mother and his little boy, who were passengers in the same boat with us, were to stay here for some time at a small Buddhist temple, where there are nuns residing. On arriving at this temple I was kindly received. Tea, sweetened with sugar—I suppose to suit my depraved western palate—and other refreshments were placed before me, and the hostess did her utmost to entertain me with true Japanese hospitality. Before leaving the courtyard I peeped into the temple where the image of Amida was enshrined with all the accustomed para-

phernalia of idolatrous worship. In one corner was an old woman engaged at her spinning wheel—a very general occupation of the women in country villages. I inquired of my teacher how it was that such a thing was being done in the temple in the presence of the idols. He merely replied, without expressing the least surprise, that it was a nice clear and roomy place for such an occupation.

Leaving this temple, we proceeded towards the village of Uji, at the entrance to which we crossed the river in a ferry boat. I gathered from a conversation between my teacher and a fellow-passenger that the Uji was formerly spanned by a bridge at this point. This, it appears, was swept away some years ago, and has never been rebuilt. For some distance we followed the right bank of the Uji to gain the road leading to Otsu on Lake Biwa. The distance between Uji and Otsu is said to be about eleven miles. We turned a little out of our course to visit the *Manipukuji*, called also *Abakusan*, one of the principal temples of the *Zenshu* sect of Buddhists, and said to be the mother temple of one of its divisions. Its grounds are very extensive, and were evidently at one time much cared for. In the principal hall were figures of Shaka and his principal disciples, and in another was an image of Hatei, the founder of the sect. There was also a fine tomb in the grounds erected to the memory of the founder of the temple. We met several people in the grounds; but from the general appearance of all I saw, I imagine that, except at certain festival seasons, the visitors are not numerous.

Leaving this temple, our road lay beneath the hills which gradually rose on the right, and led us through extensive tea fields and bamboo groves. At length, striking the road between Kiyoto and Otsu, we crossed the hills to the latter town, where, in a native hotel, on the shores of the lake, we stopped for the night.

On the following morning, Thursday, April 1st, I rose about six o'clock. When the outside shutters were removed, the beams of the rising sun greeted us, and I took a peep at the lake. The sun was just above the mountains in the East, and the mist still lingering on the bosom of the lake

was fast disappearing. This is a lovely spot. Mountain ranges rise on all sides. To the N.W., Hiyesan, a mountain of considerable note, which is often ascended from the Kiyoto side, and from the summit of which there is a lovely view of the entire lake—towers above its neighbours; and farther northwards is a still loftier mountain—*Hira no yama*—on the summit of which, at the time of my visit, there was much unmelted snow. The whole, under the morning sunlight, was grand in the extreme.

After breakfast we started on our way northwards. We passed through some of the principal streets of Otsu. It is a large and busy town, and being the seat of the local government of the Shiga district, and the nearest town to Kiyoto on the lake, is a place of considerable importance. Much as the Japanese love pleasure, they have made no attempt thus far to construct a bund on the shore of the lake, where, during the summer, people might resort for refreshment after the heat of a summer's day. The shore in front of the town is almost exclusively occupied by godowns for rice and grain, &c., which are here received from the producing districts by the merchants, and forwarded to Kiyoto and other places.

Passing out of the town, our course was exactly the same as that I took last year in visiting the old fir-tree at the Karasaki temple. I had heard that this tree was showing signs of rapid decay; but I was glad to find it in quite as flourishing a condition as it was last year. Continuing our journey northwards, having the lake on our right, and a mountain range on our left, we passed through numerous villages to Kinugawa, where we had to hire a fresh coolie to carry our baggage.

Japanese villages are very different from those in our own country. The houses are, for the most part, very poor structures, though not much, if at all, worse than some I have seen in exceptional cases in an English village. The foundation generally consists of stones laid on the surface of the ground; on these are placed the perpendicular posts which are to support the roof and give strength and stability to the walls. These are placed several feet apart, and the spaces between them are filled up with a network of bamboo—generally



split up for the purpose—fastened together with a rough cord, made of straw. The whole, with the exception of the principal posts, which are generally left bare, and stained a dark colour, is covered within and without with mud, with which chopped straw is mixed to bind it together. In towns and cities the roofs are generally of tile; but in the villages thatched roofs are the rule. In villages, too, the houses are generally destitute of the outer covering of white or coloured plaister, common in the cities, and therefore have anything but a neat and tidy appearance. In many cases they abut on the road with cultivated ground between them, firewood being piled up under the overhanging roofs. Sanitary arrangements are primitive and disgusting, and there is a general appearance of poverty and untidiness. Unless outward appearances altogether deceive, much must be done to elevate and improve the condition of these peasants, ere they enjoy the comforts of the industrious poor in our own country. Here and there one meets with a better-looking house; but they are as nothing when compared with the bulk. The village *miya* or *tera*, or both, the former often not more than a small box-like shrine of wood, and the latter sometimes towering above all other buildings in its vicinity, are everywhere met with, and perhaps they are as much frequented in their places as anywhere, the population considered.

I was glad to observe that education, so far as its machinery is concerned, is keeping pace with other changes. This is one thing for which the Government cannot be too much commended. Not only have large schools and colleges, where European languages and sciences are taught, been established in the cities, but elementary education is being extensively provided for the children of the rural districts. In village after village through which we passed, *gakko* was conspicuously written up outside some building—very frequently the Buddhist temple—which served for the schoolroom, thus indicating that the good work had been commenced there.

At Kinugawa, where we hired a fresh coolie, we were unable to find a resting-place in which to take our mid-day meal; but we were directed to a way-side *restaurant*, a little farther on the road. We found the place; but my

teacher, not liking its outward appearance, was for going on in the hope of finding something better. As, however, I imagined we should find no better place for a considerable distance, I proposed that we should enter, and take things as they were. We went in, and were at once admitted to the mysteries of the kitchen, and the comforts of the parlour—for there was, as it appeared, but one apartment under the roof. Close by the "kitchen range" and pans for cooking was the small raised matted space designed for the use of the family and superior guests. The roof was black with the soot of ages, which hung in large flakes, the smoke not being confined to a chimney, as in European cottages.

Soon after leaving this resting-place we were overtaken by a squall, of which we experienced several during the day, and were forced to seek shelter in a cottage by the wayside. It was, to all appearances, a home without comforts. Several men, apparently resting after their mid-day meal, were seated round a wood fire made on the ground, smoking their little pipes. Whilst we remained there, a gust of wind sent down a considerable quantity of soot flakes, with which the inside of the thatched roof was covered, and it was a considerable time after we got into the open air before we lost the smell of soot.

We now entered upon a much more interesting stage of our journey. Hiye-san rose on our left, and the space between this mountain and our path was more richly wooded, and in some places terraced for planting rice and other crops. At a village called Kudo, where we stopped for a few minutes at the post-office, we were treated with the greatest civility and kindness, the post-master being the *kocho*, or head-man of the place. We had still four miles to walk before reaching Komatsu, where I proposed to put up for the night. Between Kudo and Komatsu the road deviates somewhat from the shore of the lake, and rises by a gentle gradient to some 100 or 150 feet above its level. The hills on the left were well wooded to a considerable height, and Hira-no-yama—capped with snow—reared its lofty head above the rest. We passed through several woods, and crossed some mountain streams. Several of the woods

were fenced round, to prevent the wild hogs from coming down upon the fields and villages. These animals are frequently captured, killed, and eaten by the natives. About half a mile from Komatsu there is a pretty waterfall in the hills; but as it was near sundown I was unable to visit it. Komatsu was at length reached, and I found comfortable quarters in a quiet hotel, where I spent the night.

On Friday, April 2nd, I got up about six o'clock. It was bright and clear, and from one of the windows of the hotel the lake looked charming. Having to write to Mrs. Warren, and to attend to some other necessary matters, we did not set out until about 9 a.m. My intention was, if possible, to go on to Kaidzu, a town at the northern extremity of the lake, before night. The first part of the road was very pretty. About a mile from Komatsu we rounded a spur of the mountain on our left, under the precipitous cliffs of which we passed, the wavelets breaking on the shore at our feet. There had been some landslips, and the overhanging rocks in some places looked ready to fall at any moment. Here, in every available spot, the pine, which grows and flourishes almost everywhere in Japan, abounded. A little beyond this we passed through a village, near which there was a Shinto shrine to Shiro-hige—the white beard—who is represented as having this hirsute appendage in a flourishing condition on a small picture presented by some devotee, probably as a thank-offering. The shrine and its *ko-miya*—the small shrines which are around or near the principal one—are much the same as one sees at other places. Passers-by, especially those who are passing along this high road to visit some distant temple, stop and engage in a momentary act of worship.

As we arrived, I saw a man and woman—apparently husband and wife—with their little one. The child had been brought in a basket, which, being suspended on one end of a pole, was balanced on the man's shoulder by the necessary family baggage at the other end. The child was being put into the basket, they having just completed their worship. Others came up as we remained to rest for a few minutes, and rinsing their mouths and washing their hands, which ought always to be done before approaching the gods, according

to Japanese notions—bowed for a moment or two in worship.

After leaving this shrine the road led us to a spot some eighty feet above the level of the lake, where we were in the midst of trees for the most part covered with foliage and bamboo. This was the case, however, for but a short distance, for we soon descended again to the level of the shore of the lake. In descending, we passed an old graveyard, where there were forty-eight figures of Amida. I had never before seen such a group in a graveyard. The six *Jiso*, who are supposed to have power to help the spirits of the departed by leading them to happiness are common enough, but the forty-eight figures of Amida are not at all common. We now soon reached Omidzu, a town of some importance on the lake. It is said to contain 500 houses, and may therefore have a population of upwards of 2000. Here the small steamers plying on the lake call for passengers, &c. From this town the shore of the lake took a turn outwards, and the hills under which Omidzu is charmingly situated receded to the left, so that we were in a plain, which in some places was several miles wide. This plain abounds with trees planted between the fields and along the roadsides. These trees, which are kept well lopped, and therefore do not shade the fields, are but little more than trunks a few inches in diameter, with a few very short branches at the top, and whilst supplying the farmers with firewood—the wood of these trees being unfit for any other purpose—they are used in harvest time for hanging the rice up to dry. Bamboo poles are tied horizontally to these trees, and the rice, when reaped, being tied in small bundles—mere handfuls—is suspended ears downwards, until it is in good condition for threshing. At the time of my visit the trees were all leafless, and the fields being for the most part bare—winter crops not being the rule in this district—the whole wore a very wintry aspect. We crossed two considerable mountain streams, which must swell into broad rivers after heavy rains. One of them was crossed by a bridge, and the other by a ferry-boat at a point where the water was flowing with the force of a torrent. These rivers, with their banks ten or twelve feet high, covered with bamboo, &c., were a delightful contrast to the

surrounding country. The approach to the first was through a pretty bamboo grove, which had suffered considerably from the heavy snow of last winter, many of the stems being broken. After crossing the second, we had to walk along its bank for some distance to regain the high road. Here the note of the *uguisu*—a kind of oriole—not unlike that of the English blackbird, resounding in the grove, and that of the skylark filling the air on all sides, carried me back to the country lanes of dear old England.

From Imadzu—a place where we rested for a short time—we proceeded along the shore of the lake to Kaidzu, a distance of about nine miles. During this part of our journey the wind began to blow with considerable violence from the east, which soon ruffled the placid waters of the lake, and caused the waves to break angrily on the shore. This cold wind from the lake on one side, and the snow-capped hills on the other, made it look and feel rather wintry; but it was by no means cold walking. I could not but observe the great difference there is between this district and the plain around Osaka, where the winters must be considerably milder. Here the crops looked much as they did in the Osaka plain at the beginning of the year, and many of the fields had not been under cultivation since the last rice harvest. We reached Kaidzu about six p.m., having walked to-day about nineteen miles. This town is situated at the N.W. corner of the lake, and is said to contain about 500 houses. In the evening, my arrival having been reported, two officers came—they generally come in pairs—to examine my passport, of which they took a copy.

On the morning of Saturday, April 3rd, I started for Tsuruga. The way to this town is over the mountain-range under which Kaidzu is situated. We entered a valley between lofty hills. The trees on the hill-sides were small, and for the most part bare; but there was something grand and beautiful in all around notwithstanding. When some distance on the road, we were overtaken by a shower, which compelled us to seek shelter in one of the cottages by the wayside. Here we found ourselves amongst simple mountaineers. The fireplace in the floor afforded evidence of the severity of the winters in these

hills, where unmelted snow still abounds. We were all the distance gradually ascending, and after crossing the first ridge were obliged to take shelter again at a wayside "resting-place." From this we ascended by a wild-looking valley, through which a mountain stream flowed, sending down a large volume of water to the lake. This stream had to be crossed by bridges several times. At the point where we passed over the highest ridge, there was a village prettily situated in the midst of cryptomeria and other trees. Thence we descended to a village called *Yama-naka*—a place truly named, for it is literally "within the mountains," where we rested, and took our mid-day meal. *Yama-naka*—like most other villages in this region—is beautifully situated in the midst of evergreen trees; but the winters must be very severe, the cottages being well protected with rushes, to keep out the drifting snow and wind. From this village the road was a gradual descent almost the entire distance to Tsuruga. About a mile and a half from *Yama-naka* there was a great difference in the trees which covered the hill-sides. In no place were these hills densely wooded; but the pine was now plentiful, and in some places almost covered some of the hills to their summits. About a mile from Tsuruga the hills are left behind, and the road lies across a plain covered with paddy fields, with trees planted between them, like the district described yesterday. I arrived at Tsuruga in the evening, thankful to God for the mercies of the previous few days, and that I was permitted to stand on the western shore of the principal island of Dai Nippon—Great Japan—as the Japanese frequently call their country.

The next day, April 4th, being Sunday, as a matter of course I rested for the day. In the morning I read a portion of Scripture with my teacher, about which we had a long and interesting conversation, and we then united in portions of the morning service. I mention this, not because this was an exercise peculiar to the Lord's day, on Sundays the exercise was generally prolonged, but it was our practice every morning before starting, and every evening before retiring to rest, to read a portion of one of the gospels, and to unite in prayer to God. I had also on this Lord's day the privilege of speaking

of Jesus to several Japanese, who came to my room for the purpose of hearing what I had to say. My teacher, in conversing with the proprietor of the hotel where we were stopping, told him what I was, and why I had come to Japan, whereupon he and others expressed a desire to have some intercourse with me, that they might hear for themselves. Six came in on the evening of Saturday, and there were six present at a meeting for reading and prayer on the Sunday afternoon. I did my best to convey to them an outline of the leading truths of the gospel, to which some of them listened with great apparent interest and attention. Their only motive for coming may have been nothing more than a natural curiosity to see and hear a foreigner; still they came, and the opportunity thus given was thankfully embraced, and, as well as my poor stammering tongue could perform the task, Jesus was lifted up. At the close I gave them two copies of a short statement of Christian truth, which my teacher had written out for distribution in such cases. He had only been able to make a few copies, and so they had to be dealt out very sparingly. Nevertheless I was able to leave a copy or more at almost every place at which we remained a night, as well as at Tsuruga. I could not but feel deeply thankful to God for the opportunity I had of setting forth the truth to a few in this town. Probably this is the first time that the precious name of Jesus has ever been heard from the lips of a Protestant Missionary in Tsuruga. May the day not be far distant when it will be possible for the Missionary to prosecute his work in this region without let or hindrance, and when there shall be an ingathering of precious souls into the kingdom of God!

On Monday, April 5th, it rained almost the entire day, so that I could not see so much of Tsuruga as I wished; still I saw enough to gain a general idea of it and its surroundings. It is situated on a most lovely bay, which is almost entirely land-locked; lofty hills rising on all sides, those behind the town being about two miles distant. Two small mountain streams from these hills, behind pass through the town into the bay. I was somewhat disappointed to find the place so quiet, as it has been named as an eligible place for an open

port on the west coast. I could only count thirty boats with masts in the harbour, and these were almost all of them very small, but probably in the summer months the coasting trade is brisker, and the number of boats much larger. If it were opened as a port for foreign trade, no doubt there would soon be a marked difference as at Kobe and other places. There are said to be about 5000 houses in the town, and the population is probably over 20,000. Even if Tsuruga does not become an open port, should the projected line of railway between Kiyoto and this place, for which I believe the surveys are completed, be laid, it will no doubt become a very important centre of trade, as the produce of the districts on the west coast would naturally find their way thither, to be forwarded by rail to Kiyoto, Osaka, and Kobe. I saw signs of the completion of the survey between Hikida and Tsuruga, and at other points, but the day is probably distant when the line will be completed. It may be nearly another two years before the line between Osaka and Kiyoto is opened, and it will be six or ten years at the present rate of progress before it will be possible to go by rail to the west coast. There is some talk of completing the lines between Kiyoto and Otsu, near the southern extremity of lake Biwa, and between Tsuruga and Shiwotsu, a town at the northern extremity of the lake, and to connect them by a line of steamers running across the lake. If this is done, it may be quite possible to go to Tsuruga by rail and steamboat before five years hence.

When I got up on the morning of Tuesday, April 6th, it was still raining, and I began to fear that I should be detained another day, but in a short time it cleared a little, and I determined to set out for Kino-moto, a place about twenty miles from Tsuruga. For the first four miles the road was the same as that by which I travelled on Saturday. After leaving the plain, lofty hills rose on either side, and the mountain streams, swollen to rivers by the heavy rains, rushed down at our feet. Passing through the village of Hikida, where I left the road by which I came, we went on to Asoguchō. From this place for about four miles the road was very rough. For half that distance we were ascending to cross the ridge by which

the valley beyond was to be reached. Here I saw snow-drifts fully twenty feet deep, if not more, and others but little less, several of which blocked the way. In one or two places a mountain stream of considerable size was flowing under the snow-drifts, a proof of the severity of the winter. When nearing the ridge we had to climb, by a steep zigzag path, but when we had reached it, we were more than repaid for our toil by the glorious view we had for several miles in the direction from which we had come, and that to which we were going. The descent to a village called Yanegasu, was about the roughest piece of travelling I ever had. There was the place where a path should have been, but in many places for a considerable distance it had become a mountain stream, and we had to get down as best we could. From Yanegasu to Kinomoto there is a good road, having a gradual descent for almost the entire distance. Here in the valley between the hills, which rose on either side, were hundred of acres covered with mulberry trees, most of them very small, indicating the branch of industry which flourishes in this district. Near a village called Yogo I left the main road to have a peep at a small lake called after this village, Yogo-no-umi—the sea or lake of Yogo. It is two or three miles across, and is surrounded by lofty hills, on the sides of which were here and there prettily wooded spots. At Kinomoto, where I passed the night, there are about 300 houses, and probably from 1200 to 1500 inhabitants. In the evening the village postmaster came. I had an opportunity of speaking to him of Jesus, and gave him one of the written sheets of Christian doctrine which I had had prepared.

I left Kinomoto about eight o'clock on the morning of Wednesday, April 7th. The hills gradually receded on either side until those on the right were left behind, those on the left continuing all the way to Hikone. I have but little to note of the country. The hills were well wooded in many places, and the plain abounded with mulberry plantations. I passed thousands of acres planted with this tree, this being a very large silk-producing district. Between Kinomoto and Nagahama the river, swollen by the late heavy rain and melting snow from the hills, had burst

its banks, and we had to go a mile or two out of the usual course to escape the flooded district. Nagahama stands under a lofty mountain called Ibukiyama, on which, if I mistake not, according to Dickson, the Jesuits formerly had a residence. The great industry of this town is silk-weaving, and here, *Chirimen*, (silk crape) is largely produced. It is said to contain 2000 houses, and probably has a population of 10,000. In passing out of Nagahama we struck the east shore of the lake, along which we walked until we reached Hikone. The wind was blowing strongly from the west, and, coming from the hills, still covered with snow on the other side of the lake, it was quite cool. The lake was very rough, and huge breakers rolled up the shore at our feet. About a mile from Hikone there is a prettily wooded hill against the huge rocks, projecting from which the waves were dashing. Climbing this hill by a zigzag path, we had a good view of the northern end of the lake and of the country round Hikone. This town was formerly the seat of a Daimiate, and the castle still remains. It is beautifully situated on the lake, and is one of the largest and most important towns in this district. No doubt the removal of the feudal lord and his numerous retainers and dependents has led to a decrease in the population, and that in consequence many houses have been removed, but it still contains about 10,000 houses and probably between 40,000 and 50,000 inhabitants.

On the morning of Thursday, April 8th, I visited the castle. It stands on a beautifully wooded hill, and the outer walls which encircle the hill at its base are said to be more than two miles in circumference. It consists of three enclosures, one within another. The first is surrounded by a moat about eighty feet wide, which is crossed by bridges. The gates are plated with iron about one-eighth inch thick. The first enclosure is open to the public, and a branch office of the local Government for the Shiga district is here maintained. To this office I applied for permission to view the interior, and after presenting my passport for inspection a man was sent to show us what there was to be seen. There is a broad moat round the second enclosure, and the walls are much higher than those forming the

outside enclosure. Passing through other iron-plated gates, we ascended to the highest and most central part of the castle. From the large building, which towered above everything else in the heart of the castle I had a fine view of the town and country round Hikone. On the west were the waters of the lake as smooth as glass, the strong wind of yesterday having subsided, and beyond them the mountain ranges under which I passed last week. On the east were hills several hundred feet high, backed by a lofty mountain range, and north and south was the plain between the hills and the lake covered with rape-seed in blossom and other crops. The principal part of the town is on the south side of the castle, but it extends on all sides so as almost entirely to surround it. In descending to the outer enclosure we were conducted to the garden. This was one of the prettiest little gardens I have yet seen in Japan. Its lake, rock-work, and bridges, its trees and shrubs, and its shady walks were charming and delightful. We passed out of the town to a hill not densely but prettily wooded, on which there are several temples. The only one I entered was that erected to Benzaiten, the goddess of wealth, a goddess which is worshipped by Shintoists and Buddhists alike. The shrine is reached by a long flight of stone steps, and contains, as does that to Amida close by, paraphernalia which have a decidedly Shinto-look about them.

Leaving this hill and its temples, we passed into the main road, and soon began to climb by a steep ascent the first mountain ridge we had to cross. Descending from this, we passed through a valley, and entered a long, straggling village called Tori-i-moto, said to contain some 800 houses and between three and four thousand inhabitants. We then crossed another ridge, from which there was a lovely view of the country below. From this point the road lay through lovely valleys with hills rising on each side. I was glad to find that attempts are being made to improve the road, although not with the success which is desirable. The road is a good breadth, but it wants thoroughly making before it can become a good highway for vehicles. For a considerable distance I observed that young pine-trees had been planted where none of larger with were standing. These will in

time improve the appearance of the road, and make it less wearisome for travellers in hot weather. We arrived at a village called Kashiwabara about 4 p.m., where we took quarters for the night.

It rained all night, and on the morning of Friday, April 9th, did not look much like clearing. I determined therefore to remain at Kashiwabara until noon. By the time I had finished my mid-day meal it had cleared a little, and we made a start. From Kashiwabara to Sekigabara, a distance of about five miles, the road ran as yesterday, between the hills, but I thought the country somewhat prettier, especially at certain points. The road rising and falling, and in many cases prettily wooded on each side, reminded me of some of the roads in the undulating districts of our own country. Sekigabara is a place of great historic interest. It was here in 1600 that the decisive battle was fought which made Iyeyasu, the founder of the Tokugawa dynasty, master of the empire. The victorious army marched on to Hikone and seized the castle, and thence pushed on to Osaka, by the surrender of which, the castle at that time being a formidable stronghold, the triumph was complete. The importance of this victory will be seen when it is remembered that the *Kubos*, or, as they are generally known to foreigners, the *Taikuns* of this dynasty, held the executive power of the empire for upwards of 250 years, that is from the beginning of the seventeenth century until the revolution ten years since, which made the Mikado the actual, as he had been before the nominal, ruler of the land.

At Sekigabara, having heard that the Yoro waterfall was within eight or ten miles of the main road, and that it would repay for a visit, I determined to make a detour so as to get a peep at it. Leaving the main road, we went towards a village called Takida, where we determined to spend the night. The villages were a considerable distance apart, but the country was very pretty, and the first crops looked well. I was much surprised to find at Makita, one of the small villages through which we passed, a shop containing all kinds of foreign goods. I was not surprised to find such goods in abundance in towns like Otsu, Tsuruga and Hikone, but it did seem strange to come across them here.

Here were boots, blacking and brushes, lucifer matches, buttons, umbrellas, slates, pencils, clocks and watches; and portraits of Her Most Gracious Majesty Queen Victoria, and H.R.H. the Prince of Wales, in frames complete for three cents, a marvel of cheapness. I was sorry to see so much wine and ale of foreign brands on the shelves, too sad a proof, I fear, that this *sake*-loving people will but have their propensity for strong drink fostered by their intercourse with foreigners. The proprietor of this shop was evidently an ardent admirer of

everything foreign, and he expressed the greatest delight at having seen me in that neighbourhood. He said that, so far as he knew, no foreigners had been that way before, and begged that I would allow his wife and family to see me. I gave him one of my sheet tracts, and told him that when he visited Osaka again I should be glad to see him. Leaving this village, we passed by a river embankment into an open plain, losing the hills on the left. It rained most of the way to Takida, but cleared just before we reached that village.

(To be continued.)

## MULTAN: THE CITY AND THE MISSION.

**I**N the early propagation of the Gospel we find the Apostles generally directed to the large towns, the centres of political, commercial, or literary activity. These places served as *hearts*, from whence the currents of thought, flowing out into the systems connected with them, might bear along in their course some tidings of that marvellous story which was stirring men's minds and giving new hope to their religious instincts.

Missionary labour, imitating this, has in like manner sought to concentrate its forces on places where not only large numbers are to be found, but where the people themselves, connected with those beyond, might become the instruments of sending on the Gospel to these regions. "The kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened." Many instances might be collected from missionary experience where this principle has been exemplified.

This has been particularly the case with the selection of the missionary stations in the Punjab. The points taken up—Umritsar, Peshawar, Multan, Dera Ismael Khan, and Lahore—are all centres of the kind alluded to. Umritsar, the commercial capital, receiving and sending out its merchandise to and from all parts of the world, and in its well-stocked bazaars almost rivalling the profusion and variety of the mystic Babylon; Lahore, the present seat of Government, attracting, as in Sikh times, all that have anything to do with, or hope for from Government; Peshawar, the gate through which flows the greater part of the tide of intercourse between India and Central Asia, Afghanistan, and Persia; and Multan, the ancient seat of Government—the key, as it was called, of the Punjab and of India, and now one of the halting-places of the caravans of merchants coming from Cabul and Kandahar, where they rest before spreading wide over India.

Of this latter place it is the purpose of this notice to give some account.

The town of Multân stands in a district of the same name—part of the province which formerly was included in the satrapy of Multân. The ancient inhabitants are said to have been the Malli—a tribe which offered a determined resistance to Alexander the Great when he was about to sail down the Indus after his Indian conquests. The province still retains its distinctiveness, the people refusing to be classed with the rest of the Punjâbîs, and possessing a dialect as well as a written character of their own. But the descendants of the ancient tribes now take a secondary place, as for many years the ruling families have been of Afghan origin. These, who are called the Multanî Patâns, in A.D. 1648 were obliged to leave Kandahar, when Shah Abbas II. drove out the adherents of the Moghuls, and Aurungzeb, in recognition of their fidelity to the Moghul dynasty, made grants of land to them in Multân, and gave their retainers certain advantages. With them Mohammedanism became ascendant, and many of the original tribes, or Jats, embraced Islam; so that the cultivators are mostly Mohammedans, and the inhabitants of the towns, the commercial class, chiefly Hindus. For many years after the colonization of the district by the Patâns, they ruled as governors under the Moghuls; and, when that power was falling to pieces, for several years they successfully resisted the grasping ambition of Runjeet Sing. These Patâns form the aristocracy of the district. They are, in general, a fine race of men; frank for Asiatics, intelligent, and brave. They are, however, proud, indolent, and bigoted Mohammedans. In their time they have rendered good service to the province, its present prosperity being due in very great measure to the innumerable irrigation canals cut by them, and which bear the names of the rulers in whose times they were opened. Sir Herbert Edwardes says, "Multân is surrounded by groves of date-trees and the most beautiful gardens, which are doubly pleasing to the eye, as both adorning its appearance and bearing witness to its wealth. The mangoes produced in these gardens are, perhaps, the most delicious in India, except those of Mazagon, at Bombay. Oranges, pomegranates, and peaches are likewise produced in profusion, and better than in Hindustan. Multân probably owes these fruits to a sun ever burning above, and canals ever flowing below."

The antiquity of the city is attested by a tradition which is current among the people, to the effect that it has borne three names before its present one, to which they add the prophecy that it is yet to have a fifth! A surer evidence, however, is the fact that it stands on a mound, some thirty or forty feet high, the *débris* of "generations of houses" that have long since crumbled to dust. A strong wall of considerable thickness encloses the town; but its busy and increasing population has outgrown these limits, and outside each gate a suburban town has sprung up, adding largely to its size. The houses, like those of most Oriental cities, are irregularly built, the apartments being usually small, seldom serving other purposes than to hold the stores and chattels, the people living for the most part in the open air, and for eight months out of the twelve sleeping under the open canopy of heaven, on the house-tops, in the court-yards, and in the open bazaar.



Close to the town, on a mound of somewhat greater height, and separated from it by a narrow winding gorge, stands the once formidable fort. The gorge was a continuation of the fosse which surrounded the city, and rendered it in this part independent of the city. It is now a roadway; the fortifications have been rased, and an irregular hill of unsightly earthwork, furrowed by the rains and baked by the sun, is all that remains of the far-famed fortress. Two lofty domes of Saracenic architecture still stand on the summit, one of them—the tomb of Shâh-rukin-i-Alum—forming a striking object as the city is entered from the Cantonments, and both of them visible for many miles off.

This fort has its own history. Tales of the sieges it has stood, and of deeds of heroic valour which have been enacted in and around it, are told with thrilling interest by many who remember it in its glory. Mozaffar Khan, the last Mohammedan ruler, was conquered by the Sikhs, and the spot—its exact whereabouts fast fading from memory—is pointed out where he, with his last remaining few, rushed out and “fighting fell,” when all hopes of holding the place longer had vanished. Of one of the chief officers who thus met death with him, Khuda Yâr Khân, it is related that when he went to take a last farewell of his wife he found her busy burying her jewels for safety. “Woman,” said he, “do you wish to be taken for the wife of a Jat? Put on your ornaments, that you may be known to be a Patanni. Of what use are jewels to her who has lost her husband?”

A Persian couplet says,—

“For four things famed Multân’s the seat—  
Dust and beggars—tombs and heat!”

Religious mendicants, or “Fakîrs,” are the beggars, of both Mohammedan and Hindu predilections, having much in common, particularly laziness, filth, and villainy. They are held in veneration alike by both Hindus and Mussulmans; consequently they drive a flourishing trade—“under every green tree,” near every well, and out far in the solitary places, where a small triangular flag, flying from the top of a tree or a long pole, intimates to the traveller that fire and a “Hajî” are to be found, if he has the needful tobacco, “charras,” or other intoxicating drug to smoke. Connected with one of these worthies of ancient days is a tradition which accounts for the heat of Multân. Shammās-i-Tabrez was a man of saintly character, who in his wanderings from his native place—the farthest extremity of Persia—came to Delhi, where by his superior holiness he excited the envy of his brotherhood, and, having performed a miracle without invoking the name of the Prophet, gave them an opportunity of charging him with irreligion. Sentence was passed on him by the king that he should be flayed alive; but, rather than be touched by sacrilegious hands, he pulled off his own skin, and, throwing it at the feet of the king, departed from Delhi and came to Multân. There little better treatment awaited him. Being a loathsome object, from the want of his skin, none would receive him; and Bahawul Huq, the leading darvesh at the time, sent him a cup of milk, saying, “As this cup is full of milk, so is Multân of fakirs; there is no room for you.” But Shammās, putting a rose-leaf floating on the top

of the milk, returned it with the message, "As there is room for this, so shall I find place in Multân!" It was with difficulty he found sustenance, and one day, after much entreaty, he obtained a piece of meat—some say a fish; but in vain he went round among the faithful; no one would cook it for him. At last, availing himself of a privilege his name gave him—for Shammas is the Persian for Sun—he called on that luminary to cook his dinner, and immediately the sun came sufficiently near to do so; but what was Shammas' convenience was a terrible visitation to the inhabitants, who, beginning to be scorched, sought the despised saint, and begged him to relieve them. This he did, allowing the sun to recede; but, as a lesson to the hard-hearted Multannis, directed it to remain a spear's-length nearer that place than any other on the globe. The tomb of this fakir is outside the city, in an enclosure of its own, and is visited by devotees from great distances. Twice a year "*melas*," or religious fairs, are held under its walls, and thousands are attracted to the place on these occasions. Another of the tombs held most sacred is that of Bahawul Huq, mentioned above. From China on one side, and from parts of Arabia on the other, pilgrims come to visit this tomb. At certain seasons of the year bands of these pilgrims may be met on the roads leading to Multân. They number from ten to fifty in a company, and are usually clad in green, with pointed caps, each with his staff in his hand. One more prominent than the rest is to be noticed in each party, the guide and more saintly devotee. As they march along in straggling order, they chant in a peculiarly melancholy cadence the name of their patron saint, drawing out the second syllable to an extraordinary length, and then ending abruptly on the peculiar guttural with which the name ends, "*Baha - - - wal Huq*."

These pilgrim bands contain many poor sin-stricken consciences, that start out on these wanderings in earnest search of "rest to their souls." On one occasion the Missionary took a friend to see one of these tombs just as a party of pilgrims had arrived. The tomb was the loftiest in Multân—that of Shah-rukin-i-Alum. Within the enclosure in which it stands are the graves of the descendants of the saint, who himself reposes in gloomy grandeur beneath the dome. The pilgrims had gone in, all but one—a woman—for none but males are admitted to the holy place, and she was noticed going round, laying her hand on each of the graves, and then touching her forehead, in token of respect, and muttering as she did so the prayer, "*Meri qasûr muâf kar*." ("Pardon mine iniquity.")

On the very top of the mound which was once the fort, and about half-way between the two tombs, stands an obelisk to the memory of Messrs. P. A. Vans Agnew and William Anderson, assistants to the Resident of Lahore, who were barbarously murdered in the Idgah, under the walls of Multan. As the inscription states—"The annexation of the Punjab to the Empire was the result of the war of which their assassination was the commencement." At the base of it there are a few graves inscribed to British officers who fell in the last siege.

Shortly after the conclusion of the war alluded to in the above

inscription, the Umritsar Mission was opened—the Punjāb Mission, for Umritsar has been very much to the Punjāb and the countries bordering it on the north and west what Antioch was to the first development of Christianity to the west—the gate through which it rolled. The pioneers of the work were the Rev. T. H. Fitzpatrick and the Rev. R. Clark.

The direction of the political affairs of the Punjāb had fallen into the hands of a number of men as much to be honoured for their genuine piety and enlightened appreciation of Christianity, as they were esteemed for their administrative abilities and social worth. Among them were Sir R. Montgomery, the late Sir Donald McLeod, and the late Sir Herbert Edwardes. These, with others too numerous to name, helped the Missionaries by their counsel, and forwarded their work, not only by large pecuniary contributions, but by the kindness with which much secular work was done.

It was at the suggestion of Sir D. McLeod, then Financial Commissioner of the Punjāb, seconded by Major Clement Brown, that Multān was taken up as one of the stations of the Church Missionary Society, and early in 1856 the Rev. T. H. and Mrs. Fitzpatrick left Umritsar to commence the Mission there. They were soon followed by the Rev. W. J. Ball, and the Mission commenced. The Gospel was preached in the bazaar, and there are records of some few inquirers applying for instruction. A tradition says that the first apostle of Islam who visited Multān arrived there riding on a lion, with a serpent in his hand for a whip! Figuratively, the tradition has more truth in it than perhaps was intended. Brute force, lashed on by cunning, intrigue, and envenomed hatred, has ever been the favourite instrument for the advance of Mohammedanism. How different the Gospel of the grace of God! These labourers went to set up the kingdom of Christ in this place, where gross idolatry and bigoted Islamism had held unquestioned sway for centuries. They had to encounter the prejudices of ignorance,—nay,

“All that is in man—pride, passion, art,  
Powers of the mind, and feelings of the heart,”

with the simple weapon—the Word of God! They were backed by no force, forbidden to descend to one artifice, or to employ one stratagem. They relied on the living power of that Word to win its own way, or, rather, on God the Spirit's accompanying power to do wonders by it; and faith in this led them, as it does every true labourer for Christ, to stake their reputation among their friends, before the world, and among the people whose good they sought, on the result. The late Bishop Harding of Bombay visited Multān in January, 1860, and shortly after remarked of Mr. Fitzpatrick's work there that it was one of noble faith. He had then been preaching and teaching there for nearly four years, and as yet no baptism had taken place! Yet he laboured on unwearied and undaunted.

Shortly after the Mission was opened Mr. Ball's health gave way, and he was obliged to leave. Mr. Fitzpatrick, too, was required at Peshawar, where another start had been made, and so Multān was left for a space without a Missionary. An attempt, however, had been made to estab-

lish a school. A teacher, with four pupils, occupied an open verandah near the city. The Bible was taught, and from that hour has been held up as the supreme authority. This school languished, and was closed from August, 1858, until Mr. Fitzpatrick's return in January following, when it was reopened with promise of success, and before the close of that year had upwards of sixty pupils on its books. It had, however, to meet with opposition from a new quarter. Government had created a new office, and a "Director of Public Instruction" was appointed, who in his zeal for education opened a Government school in Multân, which proved an opposition to this Mission one. The check was only temporary; it soon regained its numbers, and, notwithstanding its professed object to teach Christian doctrine is widely known, it has gained the confidence of the people. From the time of its establishment it had no settled place. For some time it was held in one of the bazaars in the city; it was then transferred to a small building outside the town, and again to an old palace which was rented for some years. In 1871 an appeal was made to some of the friends of the Mission, and a sum of money raised. A site was obtained from Government, between the city and the fort—the spot where one of the breaching batteries was planted when the city had been taken by General Whish, and Mulraj still held out in the fort—and a new building was opened on the 18th of September, 1873, on which occasion 138 pupils were present. But during the fifteen years it had been in existence it had trained a large number of young men, so that at the present there is not a Government department in the district that does not number among its officials pupils from the Mission-school, while at the same time it has raised its own staff of teachers and assisted the branch schools by supplying them with masters. All these young men have been instructed in Scripture, and at least have had their minds disabused of the absurd ideas of Christianity that are very common among the uneducated, while many of them carry with them a deep sense and appreciation of the holiness, the purity, and the peace-giving power, as well as of the truth of the Bible.

After Mr. Ball's removal from Multân the work was carried on single-handed by Mr. Fitzpatrick. Even during the trying years of 1857 and 1858 he preached regularly in the bazaar, except for a short time, when the Commissioner of Multân deemed it imprudent, and to meet his wishes it was suspended. Early in 1860 the first baptism was administered, and was followed that year by four others. In February of the same year the Rev. G. and Mrs. Yeates arrived from England to take part in the Mission; but before the close of the year both Mr. and Mrs. Fitzpatrick's health gave way before frequent attacks of fever, and they were ordered home by the doctor, Mrs. Fitzpatrick to close among her friends a life of earnest and indefatigable piety, and Mr. Fitzpatrick to return for a short period to the scene of his early Missionary labour—Umritsar—but soon, too, to be called away, not only from that sphere, but from his earthly course.

Multân was thus again left to the charge of one Missionary, and for the ten years up to 1870 remained so, as a rule. On different occasions

other missionaries were sent out, but were removed, chiefly owing to sickness. One young missionary of great promise, the Rev. J. Soans, succumbed to the effects of climate within three months of his arrival in the station, and now rests in the cemetery, under the walls of the city, where lie many of the brave ones who fell in the siege.

In 1870 the present missionary in charge of the Mission joined it, to be left, like his predecessors, the solitary European labourer to sustain the burden and heat of the day, as the late missionary was obliged to retire in 1873, after being permitted to see the school established in its permanent home.

As early as the year 1863, in the autumn, some efforts were made to establish a female school. The difficulties in connexion with female education in India have been great, and they were no less in Multân than elsewhere. It was not until even a third and fourth attempt had ended in failure that experience sufficient was gained in forming a plan suitable to the place and people. A number of small schools were opened in different places, as teachers could be procured. Many of these had to pass through vicissitudes too many to relate; but the result was the establishment and comparative permanence of five, in which about ninety girls are in attendance. These are, however, all Mohammedans. The Hindu section of the population is more difficult to reach in this way, and they have among them some of the most absurd notions with regard to the object the missionaries have in teaching girls. One is that it is with the intention of carrying them off to Europe!

In this department considerable assistance was rendered by the Dublin branch of the Society for Promoting Female Education in the East. For some time this Society maintained an agent in Multân, who took in hand the organization and superintendence of these female schools, and, up to the present day, they are chiefly supported by the aid granted by it. Miss Jerrom, whose name is so well known in connexion with female education in the Punjâb, spent some time in forwarding these schools in Multân.

In the Multân division there are several other large towns—Jang, Moyuffergurh, Shujaabad, and Leya, the two former being civil stations. These are visited by the missionary in the cool season, when camp life is practicable. The inhabitants of Shujaabad solicited the missionary, on the occasion of one of these visits, to open a school in that town. The difficulty of procuring a teacher, and the fear of taking too much in hands already too full, caused some hesitation, as the place was twenty-five miles distant from the Mission-house; but on the request being urged a second time it was felt that the call could not be disregarded, and in 1866 the school was opened. Notwithstanding many encouragements, this school has been a constant source of anxiety to the missionary; yet at no time could it be felt that the circumstances would justify retiring from work so providentially placed in the hands of the Mission. Some few years ago a move was made to open a Government school in the town, and Sir D. McLeod, who was then Lieutenant-Governor of the Punjâb, with his usual prudence, referred the question to the interested parties—the inhabitants of the place—

and this resulted in a largely-signed petition, expressing confidence in the Mission-school, and requesting that nothing might be done to interfere with it.

Shortly after the establishment of this school another opening occurred. The Native State of Bahawalpur, to the south-east of Multán, and only separated from the district by the river Sutlej, fell under British protection. During the lifetime of the late Nawab it was practically a closed territory; but on his death the mother of the present Nawab considered it expedient to place it under the superintendence of the Government, and a political agent was appointed. With this change it was felt to be the duty of the Mission to take steps for the introduction of the Gospel. In the paucity of labourers then in connexion with the Mission all that could be done was to open a school. The proposal to do so was met most cordially by the Political Agent, and State assistance at once promised to it in the same way as aid is given by the British Government. Work was immediately commenced, and a flourishing Mission-school has now been in operation for the last seven years. The missionary at present in charge—Mr. Briggs—writes of his visit to this school:—"Last May, on the anniversary of the opening of the school, it was my privilege to distribute prizes to a number of boys who had distinguished themselves during the year in the presence of the English officers and a great number of Native gentlemen and State officials. Some of the boys read English and sang English hymns in a manner surprising to the visitors."

Bahawalpur is sixty miles distant from Multán; an inspection of the school involves, therefore, a journey of this length, and in the hot season this can only be done at night. When these visits are paid, the early part of the day is generally spent in the school, and the evenings in the bazaar preaching. But there is much need of an additional labourer; for, beyond the places already mentioned, there are innumerable villages and towns, some of considerable size, in Bahawalpur, where still the name of the Saviour is only known in the degraded and distorted plagiarisms of Islam.

One cannot contemplate even a single field like this without feeling the truth of our Lord's words, "The harvest is plenteous, but the labourers are few." A single missionary in the centre of a district nearly as large as England, to organize and carry on the work above described, is a fair illustration of it.

Mr. Briggs appeals for help. The school-house in Multán, he finds, requires an additional verandah and furniture suitable to make it answer more readily as a place of worship as well as a school. But his chief cry is for fellow-labourers. Means to support a Native evangelist might be supplied by a few real friends of the Mission, and then, "Pray ye the Lord of the harvest that He will send forth labourers into His harvest."

G. Y.

## RECORDS OF THE MISSIONS.

### NORTH INDIA MISSION.

#### III.—NORTH-WEST PROVINCES, &c. (*continued*).

##### Province of Oudh.—Lucknow.



HE comparatively small province of Oudh contains a population of twelve millions, and among them the C.M.S. occupies *two* stations—Lucknow, the famous capital, and Faizabad. At Lucknow itself the Revs. C. G. Daeuble and J. P. Ellwood have continued their diligent labours; and we regret that a vacancy at Faizabad has just now rendered necessary the removal of Mr. Ellwood, for he was working several special agencies with marked success. Among these were the Sunday-schools, which had become quite a feature of the Lucknow Mission; the book-shops and railway book-stall, a valuable means of diffusing Christian knowledge; and a local edition of the *Church Missionary Gleaner*, on the plan of "localization" now so familiar in many English parishes, by which the Society's work all over the world has been brought prominently under the notice of the English-speaking community at Lucknow, both European and Native, and a convenient medium has been provided for the publication of local Church and missionary intelligence. We trust, however, that these agencies will not be allowed to fall through.

Two interesting events have marked the past year at Lucknow. One is the acquisition by the Society of the Zahur Bahksh, one of the many old Mohammedan palaces which fell into the hands of the British Government at the conquest of Oudh in 1858. From the commencement of the work in that year, it had been leased to the Society as a mission-house, and now an out-and-out purchase has been completed. The building comprises residences for the missionaries, and accommodation for boarding-schools, &c. The other event was the laying of the foundation-stone of a mission church, on November 8th, by Mrs. Inglis, wife of the Chief Commissioner of Oudh. It is to be called the Church of the Epiphany.

The Native Christian congregation numbered last year 305 souls, of whom 118 were communicants. The pastoral charge of this flock divides, with evangelistic tours in the country round Lucknow, the time and attention of Mr. Daeuble. Several of the leading members of the congregation show exemplary activity in works of usefulness. Neither Mr. Daeuble's Annual Letter, nor the printed local Report, is yet to hand, so our information is rather meagre. An interesting account of Mr. Daeuble's itinerations appeared in the *Gleaner* for October last. In a recent number of the local magazine already referred to, we find the following account of a Christmas festival, which was entirely arranged by the Native Christians themselves :—

##### *From the Lucknow C. M. Gleaner.*

LUCKNOW CHURCH MISSION CONGREGATION CHRISTMAS FETE.—This was the second year of the General Social Gathering of the Native Congregation in Amjad Ally Shah's Maqbarra (C. M.

Press Compound), held on Christmas Eve, 24th December, 1875. The expenses of the entertainment were defrayed by subscriptions from the members of the Native Church and the

European gentry of the station, to whom we are indebted for the kind support and aid given by them. The committee of management consisted of the following members:—Mr. A. Wilson, Secretary, Messrs. Solomon, Phillips, J. Carter, H. Luke, and J. F. Alexander [all Natives of India]. At 5.30 p.m., when the congregation and friends had taken their respective seats in the *Shamyano*s put up on the platform of the building, the choir and children marched up to the place in procession with flags and lights displayed, singing, "Main tere istiqbál ko." The meeting was then opened by the chairman, the Rev. C. G. Daeuble, with a short prayer, after the choir had sung a hymn, "Múbarak naubat dúá ki," being a translation of one of Mr. Sankey's melodious songs and hymns called—"Sweet hour of prayer."

The following addresses were also given—a hymn being sung by the choir after each address:—

"*Introductory address.*" Mr. A. Wilson.

"*A word.*" By Mr. J. Carter.

"*Christmas Day.*" By Mr. E. Solomon.

"*Brotherly Love.*" By Mr. M. Drummond.

The chairman then proceeded to summarize the addresses that had been already delivered. He reminded his

hearers of the uncertainty of life, and impressed upon their minds that the happiness and pleasures of this world are transitory and imperfect. As these Christmas-trees, which at present look beautiful, decorated and lit up, will after a short time be seen plundered and empty, so likewise will the tree of our life soon wither and fade away like a flower, and we should therefore prepare ourselves for the home above, where we may expect everlasting joy and happiness through our Lord and Saviour Jesus Christ, Amen.

The choir, conducted by Mr. Edwin Solomon, then amused the company for about twenty minutes by singing a few hymns and songs. After partaking of the refreshments provided, they walked round the Christmas-trees singing a round "Hallilúyah," and the distribution of pictures, books, &c., to the children followed.

The poor Christians and widows were not forgotten, for each of them went home quite warm, covered with blankets. "God bless the Prince of Wales" was then sung, and Mr. A. Wilson closed the evening's entertainment with prayer.

A display of fireworks in the garden facing the platform wound up the proceedings.

A MEMBER OF THE CONGREGATION.

Mr. Ellwood's Annual Letter gives full details of the educational work under his charge, which is carried on with many signs of outward success; and though he is unable to report direct spiritual results, it has been proved over and over again that the seed sown in mission-schools is not lost, but does spring up in many a heart in after-life. We extract two brief passages of interest, one having reference to the railway book-stall already mentioned:—

*From Report of Rev. J. P. Ellwood.*

*Raja Ka Bazaar School.*—Some time ago a rule was made, at the suggestion of the head-master, that every boy on receiving a situation should give his first month's salary to the school to form a scholarship fund for poor boys who are unable to continue their studies without some help. I was much gratified to receive in December our first donation of Rs. 10 from a boy who had just obtained employment. The other boys have also promised to give the first-fruits of their labour to the school fund. We trust that ere long, if this becomes a general rule amongst the students, a sufficient sum will be received to maintain two or three poor boys.

*Book-stall.*—The Native presses are teeming with all kinds of rubbish and vile trash, which, like fire, is finding its way into every house, and sapping the foundations of morality, and much of this trash is intended for the young. We must, then, be alive to our position, and do our best to supply this great want. Pure literature for children will do much in moulding the rising generation to receive the truths of Christianity, for do we not rely on the next generation especially for the fruits of all our labours?

The demand for religious literature is almost more than we can supply. We can only do our best, and leave the rest



undone. The book-stall at the railway station continues to supply the Natives with books calculated to make them view Christianity in its true light. Several times I have entered into conversation with Natives quietly seated in the railway carriage, reading a book bought from the dépôt. "What are you reading?" I ask. "A book, sir." "But

why did you buy that book?" I ask again. "I am going on a long journey, sir, and have got nothing to do, so I thought this book would help to pass away my time, as there is evidently something new in it, and the print is good." Some even say they would be afraid to buy such books at home.

### Faizabad.

This, the only other C.M.S. station in Oudh, is almost wholly an evangelistic mission, the Native congregation being small (fifty-nine souls). The Rev. C. Renthier was moved at the beginning of last year to Kangra, and the work has since devolved upon Mr. W. Baumann, the earnest lay missionary already referred to under the head of Jaunpur; but he is now on his way home to study for ordination, and is to be succeeded (as before mentioned) by Mr. Ellwood. We append a part of Mr. Baumann's interesting Report, and the fruit granted to his labours among the Mohammedans will be noticed with especial pleasure:—

#### *From Report of Mr. W. Baumann.*

Faizabad is one of the greatest strongholds of Hinduism in Northern India, and close to it is Ajodhya (the ancient Awadh), which is closely connected with the history of Rama, the favourite deity of the Hindus. Here at stated times thousands of pilgrims from all parts of India flock together to see the birth-place of Rama—to bathe in the same sacred stream where he used to bathe—to leave their filthy sins behind, and to take along with them some relics to their distant homes. Hundreds of Pundits, Purshits, Fakirs, and Bairagis swarm about the place like so many vultures round a carcase, and fleece the poor villagers who come here to bathe, or taunt and scoff at those who preach the Gospel of salvation.

What a field for missionary labour, and how much work for our catechists, Bible-readers, and colporteurs! Indeed, to grapple with these gigantic evils and superstitions around, not *one*, but three or more Missionaries are required.

Bazaar-preaching has been regularly carried on both in Faizabad and in the out-stations, Sultanpur and Pertabgurh. Fairs and villages have been visited, and discussions have been held in the houses of those who are in the habit of reading our Scriptures. The more I go among

the different classes of Natives, the more I feel that the leaven of Christianity is permeating more or less all ranks and classes.

I have now, as inquirers, a Mohammedan family and three single men. They are under careful and patient teaching, and I trust by Christmas to find them ready to take upon themselves the vows of those who are Christ's.

On the 16th of September a Mohammedan family was baptized by the Rev. G. Daeuble after a six months' probation. They had to undergo all kinds of maltreatment from the Mohammedans living in the same village. Bribes, threats, curses, and even an attempt at poisoning—all these were employed to prevent their joining the religion of the hated Nazarene. But Christ won the victory. Instead of accepting the money (25 Rs.) they offered him, and burning the copy of the Gospel, this inquirer became an eager and diligent reader of the latter. He and his family are doing well, and I pray that they may remain firm to the end.

So I faint not, but go on in God's strength, sowing the precious seed and winning souls for Christ. Faizabad, if worked well, is a promising station, and time alone is required to add to our numbers.

### Agra.

The Rev. C. E. Vines returned to the charge of the mission in this important city at the end of 1874. In St. John's College he is assisted by Mr. A. H.

Wright, who was formerly at Allahabad, but came to Agra to succeed Mr. R. J. Bell, on the latter's removal to the Cathedral Mission College at Calcutta. A young missionary, the Rev. J. R. Hodgson, has also been lately sent to Mr. Vines's aid. The Rev. Madho Ram has succeeded to the pastorate of the Native congregation in the city (between 250 and 300 souls), left vacant by the lamented death of the Rev. Joseph Jacob in 1874. The new pastor is working hard, and securing the affections of his people. Through the influence of one of the teachers in St. John's, a monthly missionary meeting for the congregation has been revived, and in connexion with this some of the teachers have undertaken voluntarily to preach in the Agra bazaars twice a week. It is interesting to observe that they were stirred up to this by an account Mr. Vines gave them of the numerous good works carried on by undergraduates at Cambridge; and we trust that the plan may be persevered in, and that by its means many may be added unto the Lord. Another incident of the past year is the establishment by Mrs. Vines of a small boarding-school for girls, which it is hoped may develop into a C.M.S. Girls' Boarding School for the N. W. Provinces. Evangelistic work is carried on as far as time will allow, and the removal of Madho Ram to Agra having left the out-station of Mattra without a resident pastor, Mr. Vines has to pay it frequent visits.

The year was one of great anxiety, in consequence of the withdrawal of the Government grant from St. John's College, and the lowering of the fees in the rival Government Institution, from which all Christian teaching is rigorously excluded. This, it is presumed, was done in the interest of that same "religious neutrality" which was exposed at length in our pages last month (p. 193); but such a policy was distinctly inconsistent with Sir C. Wood's 1854 despatch, which is the foundation of the Indian educational system. We were enabled, however, in our February number, to announce that the Supreme Government had most properly reversed the recent hostile decisions, and that the grants would be restored; for which we are indeed thankful, not only because the Society is thus relieved from what would have been a serious additional burden on its resources, but for the sake of our national character in India. It will be seen with pleasure, by the following extracts from Mr. Vines's Letters, what a good influence the college exerts, and how much it is appreciated by the people:—

*From Letters of Rev. C. E. Vines.*

*May 31, 1875.*

The indirect influence of the college is great. I have a list of 200 old students in good employ, earning from 5*l.* to 100*l.* a month, scattered all over the North of India and the Central Provinces. May we not regard these as the vanguard of a great army such as Ezekiel saw in vision, waiting for the entrance of the Spirit to give them life?

*Dec., 1875.*

*In the College*, the withdrawal of the grant to the college department called forth from the Native community a testimony in its favour which I had hardly expected. A petition was presented to the Lieut.-Governor N.W.P., signed by 350 persons, in which the petitioners spoke of the benefits conferred by the college, and stated that

some of them were formerly students of the college, and had now placed their sons in it. They urged upon the Lieut.-Governor the claims of the college department to have its grant restored. I have been lately much encouraged by finding how widely the influence of the college has been distributed through its students. The villages round Agra have all contributed one or more students to our classes. The testimony of the catechists, when not alone in the district, and my own experience, shows that, as a rule, they are preparing the way for the preacher. One student of the college, a stranger from a distance, has been baptized during the year. He was brought to us by a Christian teacher in the college, who assisted him in attending the college after the death of his

father—a Native doctor. Another old student, whose son is now in the college, seems to be ready to confess Christ openly.

You will have heard from the Secretary of the Calcutta Corresponding Committee, that the Governor-General is about to grant the petition which they presented for the restoration of the grant-in-aid to St. John's, and we shall, I trust, commence the new year under more flourishing circumstances. God be praised for this mercy! I have great hopes that the trouble we have had on

this account will be of advantage to other Mission-schools as well as our own.

Jan. 21st, 1875.

There is, I am happy to say, an increased wish amongst the Christian young men to go on with their studies, and reach, if possible, the B.A. degree.

We begin the year brightly, and with the confidence that our God will be with us throughout it, and overrule all for His honour and glory. Already much of the trial of the past seems to have been blessing in disguise.

#### SECUNDRA.

The orphanage at Secundra (six miles out of Agra), and the Christian village which has developed out of it by the settlement in the place of many of the former inmates, continue under the charge of the Rev. J. Erhardt. The "adult" members of the community number 56; but of the 352 orphans a good many were confirmed by the Bishop of Calcutta in October, 1874, so that there are 162 communicants. The Calcutta Committee thus summarise the work at Secundra:—

The buildings are grouped about the tomb of Miriam Zamani, almost opposite the mausoleum of Akbar, five miles out of Agra, and the printing-press stands in the tomb itself. Hither let any one betake himself who desires to see cheerful labour and busy life, either on some week-day, when the nimble printers ply their trade in the tomb, and near by the younger boys can their tasks in the school, or else in the field or the carpenter's shop learn to earn their bread, while apart, in their own separate precincts, the girls with book or needle occupy the hours of work; or else let it

be on some high-day or holiday, when the long lines of boys and girls move across the spacious compound through the avenues of trees and fill the comely church, awaking the echoes of the sacred walls with their glad anthem of *Khush ho, Khush ho*; or let it be at feast time, when 370 youths and maidens before their well-filled platters enjoy their simple food, while the wolf-boy and the idiot, appreciating at last the advantages of civilization, sitting a little apart, devour their dinner with becoming solemnity.

Mr. Erhardt employs colporteurs, who are supported by the special fund so generously provided by Colonel Roxburgh for colportage in India; and in a report, dated April 9th, 1875, he gives an interesting account of the good work he is thus enabled to carry on:—

#### *From Letter of Rev. J. Erhardt.*

Our Native agents have brought another year's labour to a close, and I beg to forward to you a short account of the doings of the colporteurs.

As my home duties do not allow me to accompany my people during the year, I made it a point during the last cold weather to visit one of their circles. This lies *via* Mattra, to Bindaraban and Hattras, about forty miles in length. Perhaps I need not remind you that this is one of the famous regions of Northern India, made notable by the birth and

exploits of Krishna, and his brother Bala Ram. Thousands and thousands of pilgrims visit the three chief centres—Mattara, Bindaraban, and Baldewa—to worship the popular deity, Krishna, and to celebrate the often very immoral deeds of their god on the spot. Priests and monks count by thousands, and they are about the most corrupt Hindustan can show.

The only virtue I found in them is that they were open. They did not believe in the god they tended so care-

fully, fed, clothed, awoke, and put to sleep; they did it only for the ignorant, when paid for it.

The millions worship the golden doll with a zeal and devotion that makes one heart-sick. Idolatry prospers in ignorance, and my preachers and col-porteurs have greatly exerted themselves to carry some light into the darkness. A great drawback is, that by far the greater number of pilgrims cannot be reached by books; they cannot read.

The people are very glad when one speaks to them, and they will also expend a few pice on books, and this I consider a very good feature in our present mission work.

The late visit to Gwalior proved rather stormy. For the first days after their arrival they commenced operations close to a temple. The priest got very angry, abused them, and in the end wanted to beat them.

My people quietly desisted from their work, and lodged a complaint in the police-court. No court wanted to meddle with the affair, so they were sent from one to the other till they came to the Diwan. After they had given an explanation of their work, they said that for

six years they had preached and sold books in Gwalior, and no person ever had interfered, neither had they ever had a quarrel with anybody.

The Diwan wanted proofs that they had been to Gwalior for six years running, and, after they had given them, he consulted with an old Brahman what he had better do. The old priest replied, "These are quiet people. I know them. They speak about their religion and sell books, but they force nobody either to hear or to buy their books. They will do no harm, and let those who like listen to them, and those who like buy books."

The end of the affair was that they received a pass from the Rajah's Government to preach and sell books without hindrance.

My people say that never before had they ever had so many quiet hearers, neither sold so many books. A short time before their arrival an American Mission agent had been in Gwalior, and, after a good beating, he had been turned out. My people, I fancy, were saved only because they had been there six years running. Antiquity tells with Hindus.

### Aligarh.

Aligarh (Allyghur) is still mainly an evangelistic mission, though there is a small congregation of 57 Natives. Its importance as a centre of Christian effort is illustrated, as the Calcutta Committee justly remark, by its selection as the *locale* for the new Mohammedan University, to which reference was made in the article on "Religious Neutrality" in our last number. The Rev. J. F. D. Hørnle having returned home on furlough, the Rev. J. Stuart has been stationed at Aligarh. He thus writes:—

#### *From Letters of Rev. J. Stuart.*

##### *The Field of Labour.*

I am in charge of three large districts or collectorates—Aligarh, Bulundshahur, and Etah—in all of which there is more or less of a special work going on, each separate and distinct from the rest. In the first I have my head-quarters; the second, forty miles distant, is reached by rail and horse dâto in four hours; and to reach Soron, the principal out-station of the third, takes the most of a day by special conveyance. The town of Aligarh lies outside my gate, and contains a population of 50,000, for which my only helper hitherto has been one young man, a convert from the Sweeper Caste, barely able to read the New Testament in his

own tongue. The town of Bulundshahur has a population of about 30,000. We have here one catechist—a good and respectable man. The school, Mr. Bishop thinks, is one of the best in Bulundshahur. Then, twelve miles farther out, there is a large Native town, Secundra-bad, scarcely second in importance to Bulundshahur, at one time, I fancy, the head-quarters of the district. We have here a solitary catechist, without a flock, without inquirers. Soron, in the Etah district, is a very Sodom of iniquity. It stands on the Ganges—is the birth-place of the *Pig-God*—is packed full of Brahmins—and, worse, is the only place where I have ever been hooted when preaching,

and is the scene of the cold-weather pilgrimages from almost every part of the country. Here we have a small colony of Native Christians of the Sweeper Caste, numbering fifteen to twenty. They have service twice on the Sunday, conducted by a young schoolmaster.

### *Incidents of Evangelistic Work.*

Nov. 29th, 1875.

Our reception in Khasgurdj (a large town on the main road, near Aligarh) was good. The last evening there, we had one of the most picturesque bazaar congregations possible, and a large number of them with their mouths open, taking in, with all solemn gravity, everything that was being said. I never saw faces more interested, and with apparently more honest intentions of judging for themselves "what is truth." My own address came last. I contrasted two religions—theirs and our own. I led them step by step to a certain climax, and then appealed to them for the verdict. It was not more hearty, I feel convinced, than sincere. With this we abruptly closed, but they gathered around us, eagerly inquiring after where we were "putting up," as if they all intended coming for baptism that same night; but, strange to add, save a few who accompanied us most of the way back, not one of them troubled himself with us further. I must confess the state of things around is sometimes puzzling. The preacher can get any number of people to hear him in the open public bazaar, without any difficulty. They listen, they approve or condemn, openly admitting that Christ was the holiest of men, and that of religions that of Christianity is among the best. And these very people seem afraid to come to one's house or tent, as also to accept or read a tract or book, for they have a superstitious notion that if they read our books, Christians they must become.

I believe we know but little what is carried on beneath the surface. As one instance of what I mean, when last at Khasgurdj we preached in the usual way for two or three days with but very little encouragement, as I then felt, and then left and came away. We had not gone far, however, when we were joined by a young man of about eighteen, of considerable intelligence. He was full of the subject of Christianity. He had purchased a controversial work from our colporteur but

a day or two before, and had then joined us on purpose, as we were leaving town, that he might have a fair open conversation with us on the subject of Christianity, and at the same time avoid the very appearance of evil. He utterly ignored the worship of idols, and assured us that he believed in Christ. He was a boarder at the Government School, and had, unnoticed by us, been an attentive listener at our bazaar preachings. His case I believe is one of many. He may never become a Christian, but a Hindu he then was [not, and never in the ordinary acceptation can he again, I believe, become.

Another interesting incident occurred here some weeks ago. A Brahmin of one of the leading families in this place, and who has visited me regularly since my arrival, had often expressed a wish to accompany me to a village that he might see what effect our preaching had upon the simple villagers. By appointment, he joined us one morning. I had wished to show him the work under the most favourable circumstances, as also to take him to the best specimen of village, but unfortunately that day we had no choice left us (from a variety of circumstances) but to go to the very worst village on our list. Strange enough, instead of being mobbed as I had all but expected to be, the very characters whom we had dreaded were there in full force, and greater civility and greater attention we never perhaps experienced anywhere. They even begged me to send a schoolmaster teacher to instruct them, old and young. I did so, and it seems to answer capitally. I asked my Pandit friend, on our way back, what he thought of the whole matter—whether the people believed us or not? He said he believed they did. I then asked him did he think that any of them would become Christians? He said he thought not. "Why?" "Because," he replied, "of the power of caste and the force of habit." He went on to say that, supposing that village from the force of conviction became Christian, renouncing Hinduism and the idols, that they would become so isolated among their fellows, and persecuted on all sides, that life would soon become burdensome, yea, intolerable. This, then, is the verdict of a thinking Native, and it entirely agrees with my own opinion.

## NORTH-WEST AMERICA MISSION.

### III, SOUTHERN DIVISION.—MANITOBA, &c.

#### Fort Alexander District.



**N** this district, which lies west of the Province of Manitoba, there are three stations, viz., **LANSDOWNE**, near Fort Alexander, and not far from the mouth of the Winnipeg River; **ISLINGTON**, 100 miles higher up that stream; and **FORT FRANCIS**, near Rainy Lake. The last-named place was occupied in 1874 by the Rev. R. Phair, who was formerly at Lansdowne. Although it is the nearest part of Rupert's Land to Canada, being midway between Red River and Lake Superior, there are many Indians still unevangelized in the neighbourhood. Local difficulties have beset the commencement of Mr. Phair's labours; but we trust he may be privileged to gather around him here, as he has elsewhere before, a little company of praying Indians. Archdeacon Cowley, who visited the district last summer, writes that he found them generally willing to hear the Gospel. Of the Rev. Baptiste Spence, who is in charge of Islington, we have no recent news. From Lansdowne, where a Native catechist, Mr. W. Dennet, is stationed, the reports are encouraging. Mr. Cook, who was there prior to his recent appointment to St. Peter's, describes the Christian Indians as "very attentive to the means of grace"; and Archdeacon Cowley writes:—

My visit to Lansdowne and the Black River this month was very gratifying. I cannot but feel that the work of the Lord is going steadily on, and increasing there, under the care and indefatigable labour of your simple but earnest catechist, Mr. Wm. Dennet. This is widened more by prayer among the Native Christians than, I think, in any other way. I am told that there is hardly a family settled upon the banks of the river—I mean of Christian Indians—where family prayer is not the rule. What a contrast this affords to the character they bore when I first knew them! Well might the Society thank God and take courage for fresh and persevering efforts in His holy cause.

There is also strong and undubitable evidence of an awakening in favour of Christianity among the heathen around. Some came forward desiring to be baptized, others assented and consented to the baptism of relatives, saying, likely they too would soon follow; some approach by adopting civilized habits, and going up occasionally, at least, to the house of God to hear His Word. On the Black River there are eleven inhabited houses, and yet I cannot learn that catechist or clergyman has ever visited there before this year. The Christian Indians speak beautifully of the superior excellency of the Protestant Christian religion, and God's hand is to me seen in it all. To God be praise and glory everlastingly, Amen!

#### Swan River District.

Two missionaries are carrying on the work in this extensive territory, viz., the Rev. G. Bruce (Native) at Fairford, and the Rev. J. Reader at Touchwood Hills. The Bishop of Saskatchewan traversed a large part of the district on his way to his western diocese in January and February last year; and the following extract from his journal is very gratifying:—

My course lay through the diocese of Rupert's Land for about 700 miles, and I was happy to have an opportunity

of undertaking a commission from my old and valued friend the Bishop of that diocese, to hold visitations and confir-

mations for him in the different Missions along the route. I had a most interesting series of confirmations and other services at Oak Point, Swan Creek, Manitoba Post, Fairford, Shoal River, Cedar Lake, the Pas, Cumberland House, and Sturgeon River. Some of these places are well-known Mission stations of the Church Missionary Society; others are localities where num-

bers of the Native population, trained at Red River by the Missionaries of that Society, have recently settled. In the latter case the people seemed to regret very deeply the loss of religious privilege they had sustained by leaving the Mission stations, and many of them expressed their feelings of gratitude to the Society for its unwearied and generous efforts in their behalf.

Mr. Reader's Annual Letter gives a lengthened account of his journeys to and fro over the district to preach and teach at the Indian camps. We extract two passages: one describing a great gathering of Indians to receive their "treaty money" from Government; the other relating his first attempt at preaching in the Cree tongue:—

*From Report of Rev. J. Reader.*

About this time, viz. August, 1875, numbers of Indians were gathering to Qu'Appelle to receive their treaty money from the Government. August 12th I started for Qu'Appelle on horseback, reaching the Fort the same day. At this Fort I am always well received. Found about fifty tents, which means about 300 Indians. Baptized five half-breed children. Visited some of the tents, where I read and spoke a little. Sunday morning, preached in the Fort. In the afternoon held a service among the tents for Christian Indians. A heathen chief and others present. I fear they could not understand as I could have wished; still they were very attentive. I think some to whom I read during my visit had never before heard the sound of the Gospel.

Sept. 3rd, started for Qu'Appelle, taking Mrs. Reader with me. Reached the Fort next day. It was an interesting sight as we descended the banks (250 feet high) to the lakes. There in front of us opened, as it were, a panorama, a spectacle rarely seen—upwards of 3000 Indians pitched in the valley. As we passed between the tents several came to shake hands. Many of these poor creatures had come a long distance, some 400 miles, to receive the enormous sum of \$5:00. How that was to pay even their travelling expenses I know not. Others, of course, had a larger sum. Such a gathering must have cost the Government a large sum of money. Fancy satisfying 3000 Indian appetites for a week or ten days! There were numerous meetings between the Government officials and the Indians. Loud speeches, accompanied with ludi-

crous gestures, and the receiving of their money, were the order of the day. Speeches in some tents, fearful Indian gambling, accompanied with the beating of the drum, in others, were, alas! the order of the night. Sometimes the drum was going the whole of the night, accompanied with the howling of a number of dogs belonging to the H. B. C. and others. We had very little sleep, being obliged to pitch our tent, as there was no room in the Fort. Sept. 5: In the morning I preached to the soldiers and others, while Charles [Charles Pratt, the Native Catechist] preached to a large number of Indians. In the afternoon I preached to the Indians, Charles interpreting. O that I could have spoken to them freely myself in their own tongue!

Jan. 26th, 1876.—Sunday, 16th, was a day to be remembered by me. Before starting on this journey I had, with the help of our man and wife, prepared a written sermon in Cree on Jno. iii. 16. In the morning I held service in the chief's house, where, for the first time, I preached in their own tongue. About twenty-eight were present, some of whom were heathen. Read part of 3rd, and the whole of 19th of John. The chief seemed anxious to repeat each prayer after me. It was with a trembling hand that I held my sermon. Oh, how weak I felt! It was my first attempt; and once I was nearly closing my manuscript. But the Lord helped me through; though it was with a stammering tongue that for the first time I preached Jesus to the Indians in their own tongue. I can understand a little of Duncan's feelings when for the

first time he spoke to the Tsimsheans. It had been my intention to visit another chief and his band the same day; but I found that it was too far away. George Gordon asked me to

preach again. I gave them the same address as in the morning. Not so many present. I was pleased to learn that I was understood pretty well.

### Cumberland District.

The lamented death, in April last year, of our venerable brother, the Rev. Henry Budd, the first Native clergyman of North-West America, is already known to our readers. It is a heavy blow to the Mission, but we must thank God for the abundant grace bestowed upon him during his long and faithful ministry. As the letter from his daughter, Mrs. Cochrane, communicating the sad intelligence, has not yet been published, we print it here. It is dated Devon, June 4th, 1875:—

#### *Letter from Mrs. Cochrane.*

The best and dearest of parents has been taken from us, and we can hardly yet, as it were, realize our loss. He was gone from us so suddenly, that even now I start at the sound of a footstep and the shutting of a door. My thoughts fly to him, for that very day he was walking about and sitting with us: at night he was no more. For a time we could not believe the fact; but now I see and know that the Lord in His love and mercy has spared him a long, lingering illness; but just, as it were, opened the door and led him into the home prepared for him so long.

There had been a severe cold in the neighbourhood, and all had it more or less. He coughed a good deal, and the last day, when he would bring up the phlegm, blood was mixed with it; but still he walked, went out of doors, and sat with us. I tried to induce him to lie down; but he did not, for I was alarmed at seeing the blood. In the

afternoon he lay in his easy chair, talking with Mr. Matheson, and seemed to doze occasionally, and would speak, as if asleep. In listening I caught the words, "Abide with Me," and "Rock of Ages." His mind seemed on holy things, for he murmured words in Indian from God's Word; but when he would be awake he was just himself. Two hours after he went to bed he breathed his last, so quietly, without a groan; but just held out his arms; and when I asked what he wanted, he opened his eyes with a smile, and looked at me, closed them again, and just ceased to breathe quietly.

I can rejoice, when I think of my dear father's happiness, to know that he is resting now from his labours, and that he is with the Saviour he loved; that he with those beloved ones are singing praises and rejoicing together in the presence of Jesus.

The original MS. of Mr. Budd's journal, from October, 1871, to March, 1875, lies before us; and the concluding entries, though containing nothing of special importance, have a melancholy interest of their own:—

#### *Last Entries in Henry Budd's Journal.*

*March 8th, 1875*—Rev. Mr. Cochrane's men and carriage had come down on Saturday evening, and now to-day Mr. Cochrane is busy as a bee collecting a few little things to take away. Late in the evening everything was ready.

*9th*—The Stanley Mission men, with their minister, have gone to-day. It was very hard to say "Good bye" to my dear son-in-law. He has been staying a longer time with us than he at first could have thought; just two

months to-day since he reached Devon. He has made himself useful while he stayed, and has been busy all the two months, and has translated fifty hymns, which are to be sung in church with the assistance of his wife. They are both so capable for a work of this kind. He has besides selected the best singers from the congregation, and assembled them every evening in the schoolroom to practise in the tunes, &c. Bernard and myself turned to our translations.



10th—A very nice day, and quite warm enough; very nice for travelling with dogs, &c. Mr. Cochrane has now reached Cumberland House about noon. I trust he may meet with the Indians at Cumberland, from whom I am sure he will receive a welcome.

12th—The wind was rather strong, and the snow falling, though not thick, yet falling down for a whole day; it is gradually lying on the ground to a considerable depth. We are gathering up all the hay where the boys had left any when they were hauling.

13th—Many of the Indians are entirely out of hay by this time, and ourselves have only about three loads of the same to boast of. The fish are rather scarce, too, just here about. Many of the Indians came home for the Sunday to be present at the worship of God. The weather has been for some days very nice—neither too cold for those who are out, nor yet too warm for travelling.

Sunday, 14th—The day was nice, and not too cold. The Indians had come home for to-day's services; and now we have them in the church, making a tolerable congregation. The Rev. Mr. Cochrane having gone off for his Mission at the beginning of last week, we had to go on all alone to-day.

This journal alludes to the Rev. H. Cochrane's departure from Devon for Cumberland. He had been for a short time in charge of Stanley, but on the return of Mr. Mackay thither, he was appointed to Cumberland, and stayed for a while at Devon on his way to that station. He has now, however, returned to Devon to succeed his father-in-law; and Bishop Machray hopes that a promising student at St. John's College, Mr. B. McKenzie, who is shortly to be ordained, may be available for Cumberland.

Archdeacon Cowley spent two months last summer in a visit to Devon, to set all things in order there after Mr. Budd's death. The actual travelling used to occupy a month each way, but it took the Archdeacon only nine days going up, and five coming down. The Hudson's Bay Company have now two steamers on the route, one for the voyage across Lake Winnipeg, from the mouth of the Red River to that of the Saskatchewan (or rather to the Grand Rapids on the latter river, a short way from its mouth), and one from above the Rapids up the river to Carlton—which on this occasion had to be laid up there for the winter, so that the Archdeacon had to return to the Rapids in a canoe. Several smaller rapids are passed on the river voyage, but up these the steamer pushes her way, assisted by ropes, as described by the Archdeacon in the following account of the ascent of the largest of them, called Demi-char Rapids:—

Sept. 6th—This morning we failed in our first attempt, but succeeded in the second, to ascend this great rapid. The

Through God's help and assistance I got through with all the services, having baptism in the afternoon.

15th—A nice day again; sent the boys to the Bull's Head and gather up all the hay they have from time to time left. Hard at work at the translations every day; but to-day we have been much interrupted by the Indians coming in.

17th—Very nice weather since Sunday. I hope it may keep so, and commence to thaw soon. Many of our Indians are away to the musk-rat hunting, but I fear they are not doing much in the fur line; they cannot get at these little animals yet. Set the boys to take up the ice for the ice-house.

19th—The wind has been south all the day; I hope it may soon bring the warm weather. I am told that the fish are scarce, and the musk-rat hunters are in want, for they cannot get at the musk-rats. One of the young men who was lately married came in to inquire of the Holy Sacrament, and said that both himself and his wife are both wishing to become communicants—that he himself has now for some time felt a great desire for it, but never had the courage to open his mind to any one concerning it.

captain told me there were about 4000 feet of rope out. The rope is used in this way:—Men go forward and fasten

one end of the line to trees at the head of the rapid, or at a distance above it, and then come down through the rapid to meet the steamer, which receives the end, and, by means of a steam capstan,

aids in pulling up the vessel through the swift-falling current. All this is very exciting, and requires not only activity, but skill and care, as there is danger from various causes.

We now give Archdeacon Cowley's will be read with much satisfaction:—

general report of this journey, which

### *Archdeacon Cowley's Visit to Devon.*

I left Manitoba on the 17th August, on board the *Colville*, a new steam-boat built by the H. B. Co., on her first trip, and reached the Saskatchewan early in the morning of the 19th. We stopped by the way to take in fuel, so that our running time on the lake was about 36 hours—a marvellous triumph. We passed boats of the old kind on the lake which were thirty days in getting over the same distance. I had come out early in order to spend some time among the Indians, and as the *Northcote* did not start up the river till 3rd of September, I was with them a fortnight. This was very nice. I went in and out among them all, reading God's Holy Word, speaking of the things that pertain to salvation by Christ alone, and offering prayer, praise, and thanksgiving, and engaging in public services. I married two couples and baptized two persons on that occasion—one a very aged man, the other an infant; and on my return I administered Holy Communion to fifteen persons besides myself. I was told that there were upwards of 120 persons belonging to that locality. The children were numerous, and there appeared ample work there and in the neighbourhood for a catechist.

At the Grand Rapids I first heard of the death of Mr. Caldwell. Was greatly grieved by this sad intelligence. The Church has lost in him a valuable and very true man.

By the *Northcote* the Mission family received their year's supplies. By the same vessel there came also the goods, &c, which, in the past winter, Mr. Budd had indented for: so our first day at the station was one of some excitement. The morrow was Sunday. In the early morning I attended the school:

quite a number were present at their Pa. Pi. Po. Pa. After a drilling in this mode, Mr. Cochrane had them to sing over the tunes intended to be sung in church that day. At church there was order in great simplicity. The responses were heartily and well made—apparently for the most part from memory, there was such a dearth of books; and the singing was certainly quite congregational. Mr. Cochrane took the prayers, and I the sermon, both morning and evening. The attendance was excellent. The church, I suppose, would hold about 200 persons; it was nearly full, and the people behaved very devoutly, listening to the Word of Life with rapt attention. It was a pleasure to be there.

My lengthened stay at Devon enabled me to visit much among the people, and to see many things which at first did not appear. Their mode of offertory—or, rather, many of the things offered—upon Sacrament occasions had given me much difficulty. I suggested a change, and to effect this the people of themselves called a public meeting, and asked me to attend it. I did so, and think that in future all will be well. I found little or no organization, the appointment of church-wardens and vestrymen having been omitted. These were now chosen, and I suggested that this body should form a Church Council, as in Africa and India, to take upon themselves the sustentation of religion in their midst. If this is actively carried on, there need be no cessation of Sunday and other services, under any probable circumstances that may occur. Other matters engaged my most serious attention; and I pray God that what I was able to do may turn out to the furtherance of the holy cause of our pure Saviour.

Elsewhere the good Archdeacon mentions that, having to baptize a man at Devon, he had to number him 1416 in the baptismal register of that station—"a goodly company," he adds, "among those whom no man can number, let us hope, giving praise unto God."

## THE MONTH.

---

### The Day of Prayer, 1876.



It will have been gathered from the Proceedings of the Committee reported in our last number, that St. Andrew's Day would in all probability be again fixed upon as the Day of Intercession for Foreign Missions; in which case the Committee were prepared to join in the recommendation of its observance. The Archbishop of Canterbury has now definitely appointed that day for the present year, though we believe that a change of the season in future years is still under consideration.

It is not of course to be expected that an annual observance should create the same degree of interest as a special occasion like the first Day of Intercession in 1872. But there can be no doubt of the general desire among the friends of the C.M.S. for its continuance, as a reminder that missionary work is emphatically a work carried on by prayer, and as an opportunity for gathering together with the one definite object of interceding for our brethren abroad, and beseeching the Lord of the harvest to send forth more labourers into His harvest. The day is valued in the mission-field itself. Our own readers will have noticed its observance last November in China and East Africa, and these are not the only accounts we have received respecting it. They will have seen also that even on the remote shores of Hudson's Bay, in the preceding year, our brethren did set apart a day, though there had not been time for them to hear which was the right one. We trust that the early date at which the invitation is this year issued will enable our friends at the most distant stations to join in the universal intercessions. The C.M.S. Committee have directed a paper to be issued to the friends of the Society, expressive of their earnest hope that the observance may be cordial and general.

It must have been gratifying to all who value unity among Christians, to find that last St. Andrew's Day, though appointed by the authorities of the Church of England for Church people, was observed by so many of our Non-conformist and Presbyterian brethren both at home and in the mission-field. We shall heartily rejoice if the annual day thus becomes a recognized opportunity for manifesting the oneness of Christ's servants who are praying and working for the evangelization of the heathen world. "Our unhappy divisions" may well be left behind when we approach the Throne of Grace.

---

### The Government and the East African Slave Trade.

THE result of the debate in the House of Commons on April 4th, upon the slave trade in East Africa, is highly encouraging to the friends of the Negro. There does now appear good reason to hope that the persistent efforts made by the Church Missionary and other Societies during the last six or seven years to stir up the Government to more vigorous action in this matter are about to bear fruit. The letter of Bishop Ryan to Lord Chichester in April, 1867, the memorial of the C.M.S. to the Duke of Argyll in February, 1869, the Parliamentary Committee of 1871, the moving appeals of Livingstone, the mission of Sir Bartle Frere in 1872, the consequent treaty with the Seyyid of Zanzibar, have been the main steps—slow, indeed, but, we now trust, sure—

leading up to the resumption of the old policy, which, on the West Coast, proved so completely successful.

We may be thankful for the mistake into which the Government fell in the issue of the Fugitive Slave Circulars last autumn; for the present revived interest in the subject generally may fairly be attributed to the excitement caused by them. In truth, however, the Fugitive Slave question, though it derived an adventitious interest from the party controversies that arose in connexion with it, is far less important than that which occupied the attention of the House on the 4th. Now and again a solitary fugitive may seek refuge on board a British man-of-war lying in a foreign port; but, meanwhile, hundreds of slaves are being captured on the high seas by our cruisers, and thousands more are being driven like cattle along the coast; and the pressing questions are, How are the former to be disposed of? and, What can be done to stop the transport of the latter?

Sir B. Frere's Treaty has had good results, as far as they go. The public slave-market at Zanzibar is now a thing of the past; and within the limits of the Sultan's dominions, the sea-going traffic has nearly, if not entirely, ceased. But the export of slaves still continues from the the ports beyond those limits; the land traffic is more active than ever; and domestic slavery, with all its petty tyrannies, still flourishes. Mr. Price's journals, published in our last number, contain significant evidence on all these points. The Sultan has, only within the last month or two, taken the important step of abolishing slavery in a part of the territory owning his sway north of Mombasa; but, as Mr. Bourke observed in the debate, it may be doubted whether his authority there is strong enough to enforce his good intentions. Its moral effect, however, cannot but be very beneficial; and we trust it is an earnest of more decisive measures.

Sir John Kennaway, who merits our heartiest thanks for bringing the subject before the House, suggested that assistance might be rendered to the Sultan in checking the land traffic, which, it is believed, might easily be done by posting a small force near Mombasa, as all the gangs driven northward pass within a few miles of that place. Further, adverting to the important part that a free settlement would play in the suppression of the trade, Sir John asked the Government to assist and protect the C.M.S. Settlement at Frere Town. And this in two ways. (1) By investing the Lay Superintendent with consular or vice-consular powers; in connection with which we have great pleasure in stating that the C.M.S. Committee have just secured for that important post an experienced officer, Commander W. F. A. H. Russell, R.N., who appears to be in every way fitted to be Her Majesty's representative at Mombasa. (2) By grants of money towards the expenses of the colony. As our readers are aware, 271 liberated slaves were sent there by H.M. ships in September last, and Mr. Price's last letter mentions that Dr. Kirk had sent him twenty-five more, and that others would probably follow. The maintenance and management of so large a number of persons will involve considerable expense. The adults will no doubt be able in part to earn their own living; but there are 150 children for whom, at first, everything has to be done. Our East African Special Fund has been exhausted by the operations of the last eighteen months; and, even were it not so, there is obviously a strong claim upon the Government for a substantial contribution towards the support of those who are, by the fact of their rescue from the slave dhows, the children of the State. The legislation of 1873 threw upon private charity the duty, formerly undertaken by the State, of protecting and providing for liberated slaves; and a remedy for this is one of the things now asked for.

The reply of Mr. Bourke, on the part of the Foreign Office, was highly satisfactory. "No difference," he said, "existed between Her Majesty's Government and those who wished to carry out this policy." He fully admitted the urgency of the question, warmly acknowledged the unremitting efforts of the C.M.S. in the cause, declared "it was our duty to resume the old policy," and, referring to the "valuable suggestions" Sir John Kennaway had made, expressed a hope that Government might be able to adopt them. He appealed to the other side of the House to support Ministers in keeping up an efficient squadron on the East Coast; and in reply to this, Mr. Forster said "there could be no doubt of the Opposition supporting the Government in any reasonable measure to stop the iniquitous traffic. It would be impossible for us to withdraw our efforts without dishonour and humiliation."

We do trust, therefore, that Mombasa may yet become a second Sierra Leone. While Government is engaged in breaking the prisoners' yoke, and letting the oppressed go free, the Church Missionary Society will spare no efforts to deliver the enslaved children of Africa, by God's blessing, from the heavier bondage of sin and Satan, and to bring them to Him "whose service is perfect freedom," "whose yoke is easy and His burden light."

---

### Remarkable Progress in the Foh-Kien Province.

MR. WOLFE'S Annual Report presents a truly remarkable picture of the rapid progress of the Gospel in what is called the Fuh-Chow Mission, though so extensive and extending a work ought now to be known by the name of the province, Foh-Kien, rather than of its capital. In two or three months, China will come on for general review in our "Records of Missions," and we shall then print the greater part of Mr. Wolfe's Report; but in the meanwhile a brief summary of its salient facts will interest our readers.

"Sixteen new and important stations occupied during the year"—that is the leading fact, and it is indeed one to rejoice in. But how occupied? for Mr. Wolfe is still alone, the one only English missionary in the field. The whole work is being done by the converts themselves. Not even altogether by paid catechists, though of these there are many, and they seem an exemplary body of men; but in no small degree by voluntary lay preachers and teachers. Evidently the Native Christians of Foh-Kien are not content to know the way of salvation for themselves, and the Church is spreading by the most primitive and apostolic of methods. The most important of the new stations is Kiong-Ning, a "Fuh" city, the second in population in that section of the province which is worked by the C.M.S. (i.e. the northern half), and 260 miles distant from Fuh-Chow. Here have been located the faithful and able catechist Ling (who is about to be ordained) and four helpers.

Still more encouraging is it to find that in several of the fields freshly sown with the good seed, the firstfruits of the harvest have been already gathered in; while in some previously worked, but for a long time unfruitful, it has been quite a year of reaping. Thus, at Lo-A, a new station, there are some fifty candidates for baptism; at Cheik-Tu (also new) seven men took on them the vows of baptism literally in the midst of a mob howling for their death; at Ku-Cheng, on which so much patient labour has been bestowed, there have been forty-two baptisms in the year; and at Sang Iong, "where for years nothing but spiritual barrenness prevailed," there have been fourteen. The total number of baptisms is 180 (153 adults); and it is evident that there

might be many more were there a sufficient number of qualified agents to instruct the inquirers.

From the older stations the news is generally encouraging. At Lo Nguong, "steady progress"; at Siu Hung, great zeal shown by the converts, and many inquirers in consequence; at A-Chia, "considerable advance"; at Iong-Tung (a neighbouring village), a little community of 35 adults gathered in, the fruit of one A-Chia Christian's labours; at O-Iong, "growth," and the Gospel carried to the surrounding villages, despite "much persecution and trial"; at Ning-Taik, a violent persecution—the Christians beaten and their houses destroyed, yet "not one has denied the faith"; at Siuh-Chuo, Tang-Iong, Lieng-Kong, and other places, like tokens of blessing.

But the year has not been without its trials. Persecutions we have already mentioned. From Iong-Ping the mission has been expelled; the chapel is destroyed, and placards on the gates threaten with death the first foreigner who dares to enter. Fuh-Chow itself "still shows not the slightest interest in the message of salvation"; but the Native Church, so far from wearying of the work, has resolved to open five new preaching chapels in various parts of the city, and "begin a fresh crusade upon the stolid indifference of the people."

The Annual Conference of the Native agents was held in December, lasting eight days. The papers read by the Rev. Wong Kiu Taik and others were "really very able and interesting." Bishop Burdon was present, and quite confirms this account. On his next visit (which has probably already taken place) he proposed to ordain five of the catechists.

Perhaps no single mission of the Society calls more loudly now for reinforcement. "Pray ye the Lord of the harvest, that He will send forth labourers into His harvest."

### A Christian Hindu on the Prince's Visit.

WE have been favoured with the following private letter from the Native Christian head-master of the C.M.S. school at Jaunpur, mentioned in the "Records of Missions" in our last number. Babu P. N. Ghose's impressions of the Prince of Wales's personal appreciation of missionary work in India will be noticed with much pleasure:—

#### *Mission Schools, Jaunpur,*

*Feb. 1, 1876.*

The papers have contained little else for some time but the record of the royal progress—the receptions, the addresses, the illuminations, the processions, and the balls and feasts, and throngs of crowds. It is very much the same story with only minor variations from week to week and month to month. I will here content myself by giving you a very brief account of the Prince's visit to missionaries and Christians at Benares.

I was present on the occasion, being very anxious to see our future king. The missionaries and Native Christians all assembled in the Baptist Mission compound. As soon as the procession came in front of the spot where the mission-

aries and their people were standing, the Prince himself called out "Halt!" The whole procession then stopped, and immediately the girls from Sgra Normal School began to sing, accompanied by a harmonium, an Urdu version of the hymn, "God bless the Prince of Wales."

The Prince listened with apparent pleasure till the hymn was finished, and several of his suite, whose carriages were a little behind, alighted and came forward that they might hear and see all that was going on. Next, three of the girls, very neatly dressed in white muslin with white kid boots, came forward towards His Royal Highness's carriage, the central one bearing, on a handsome cushion, a profusely carved sandal-wood box containing some beautiful pieces of lace, the work of Sgra Industrial School

girls. Having bowed gracefully to the Prince, the little girls presented the box, which he was requested to accept as a present for Her Royal Highness the Princess of Wales. He received the box from the children, smiled at them, and read the inscription on the box, which ran as follows:—"To Albert Edward, Prince of Wales, from the C.M. Industrial School, Sigra, Benares, in commemoration of his visit to India, 5th January, 1876." A brief, simple address of welcome, signed by all the missionaries in Benares, was presented to the Prince through Sir Bartle Frere. His reply was as follows:—

"Dear Sir,—I am directed to acknowledge the receipt of your letter of the 5th instant, and to thank you for your kind expressions of welcome and for the pleasure which it afforded His Royal Highness to meet you. His Royal Highness requests you will communicate his acknowledgments to the gentlemen who joined you in the address, and you will assure the donors of the piece of work prepared for Her Royal Highness the Princess of Wales that it will give His Royal Highness much pleasure to convey the work to Her Royal Highness with the good wishes of the Christians of Benares.—(Signed) H. B. E. FRERE."

I went to Lucknow also. On Sunday the Prince went to church at Lucknow. The Rev. Canon Duckworth, chaplain to H.R.H., preached a very able and impressive sermon, and dwelt forcibly and eloquently on the great responsibility and solemn duty of the British nation, especially of British Christians in India, to do all that lies in their power to extend to their heathen and Mohammedan fellow-subjects in this great and populous country the inestimable blessings of the Gospel. He stated that he had visited the Church Mission, Lucknow, and was fully convinced that it deserved the hearty sympathy and most liberal support of his hearers. The collections were given to the C.M.S. Mission, Lucknow.

I would not now swell my letter by giving every particular movement of the Prince of Wales. Whatever others may think of missionaries, and of the work they are seeking to accomplish in this land, it is evident that H.R.H. thinks favourably of both, and attaches due importance to what has already been achieved in India. He has, on more than one occasion, gone out of his way to meet them and do them honour.

(Signed) BABU PREA NATH GHOSE,  
Head Master.

### The Recent Ordinations at Palamcottah.

WE now subjoin Dr. Sargent's letter relating the deeply interesting event to which we briefly referred last month—the ordination by the Bishop of Madras, on Jan. 30th, of eighteen Native deacons (15 C.M.S. and 3 S.P.G.) and eleven Native priests (9 C.M.S. and 2 S.P.G.) for the Tamil Church. All except two were for Tinnevely. One was for Madras, and one for Ootacamund:—

On Sunday, the 30th January, the church at Palamcottah was filled to overflowing. Including the parties that day ordained, there were assembled in the church eighty clergymen, of whom twelve only were Europeans; the rest were Natives. The Rev. W. T. Saththianathan preached the ordination sermon, and the whole service was most solemn and impressive.

And now let us stop and consider the importance of this additional force to our mission agency. That so many men should be found worthy of the office of the ministry in our Church—that there should be full employment for them in their several localities—Christian con-

gregations ready to receive them as ordained teachers, to whom they may minister God's Holy Word and Sacraments—is a fact that speaks for itself.

Far be it from me to deny the happy results which have attended the teaching and preaching of godly laymen among Christians and heathen, but that which became a duty under necessity is not for ever to be our rule when the necessity is removed; and the setting apart of these men by ordination, as authorized preachers of the Gospel, is a matter over which we may well rejoice.

As I look back on the past, and call to mind the first ordination I witnessed

in this church, nearly forty years ago, when the Rev. John Devasagayam, the only Native minister we then had in all South India, was ordained priest, I am filled with wonder and thankfulness at the progress of events, and desire from it to take encouragement as regards the future of the Tinnevely Church. To myself personally this has been an occasion of deep interest; for, of the twenty-four candidates in connexion with the C.M.S., fourteen had been old pupils of mine, and they have for several years

past commended themselves as faithful and efficient lay helpers in various parts of the mission-field. The preparation which the deacons underwent for sixteen months, under the efficient teaching of Brother Dibb, was a matter of great importance.

Next day, at seven p.m., all the Native clergy met the Bishop at dinner in the hall of the Preparandi Institution. Of the sixty-one who sat down together, only four were Europeans. After dinner a few speeches were made.

During the following days, Bishop Gell visited several of the stations and confirmed large numbers of candidates. At Nallur there were 143; at Palamcottah 140. Other numbers are not given, as Dr. Sargent's letter was despatched while the tour was yet in progress.

It is a matter for thankfulness to God that these tokens of advance should be seen in one of our oldest and most familiar missions just when our attention is drawn rather to "fresh fields and pastures new" in Africa, Persia, and Japan. And it may remind us that the work in the older fields is not done yet. Tinnevely, though an occupied country, is not a conquered one. The heathen are still in an immense majority, notwithstanding the sixty thousand Christians. Our prayer now should be that these sixty thousand, and their seventy pastors, may themselves, by their example and by their influence, win their neighbours to Christ.

### The Late Bishop Milman's Last Visit to Amritsar.

A MELANCHOLY interest attaches to the last visitation tour of the lamented Bishop of Calcutta. His perseverance in "journeyings oft" from station to station enabled him to see much of mission work; and his untiring devotion to the arduous duties of his high office has often been gratefully referred to in the letters of our missionaries. His last visit to Amritsar was marked by so many incidents of peculiar interest, that we must present a brief account of it, gathered from the Annual Report of that mission just to hand.

On Saturday, Nov. 27th, he confirmed 58 candidates. The case of one of these, a Mohammedan Moulvie, Qudrat Ullah, "in whose heart," says the Report, "the Spirit of Christ had been long striving," and who had been baptized the previous Sunday, is deeply interesting:—

His brother, Moulvie Nur Ullah, was formerly the Moonshee of Mr. Bateman, and Moulvie Qudrat Ullah has been that of Mrs. Elmslie; and it has been through the personal influence of those who were being taught that the teachers have learned to know that Christ is God and the Saviour of mankind. Belonging to a family that for many generations has been respected and greatly honoured in Batala, Moulvie Qudrat Ullah has met with especial opposition from many neighbours and relations and friends. Being naturally of a thoughtful and

retiring disposition, fearful of giving offence, and of losing worldly position and the good opinion of friends, and afraid of losing also his father's mosque, he delayed his baptism from month to month, though he knew that he ought to apply for it. The cholera was around him, and he felt in his own heart what death would be were he found apart from Christ. But it was not from fear of death that he became a Christian. The cholera, which had approached near to his own home, had quite subsided, when prayer at last was heard, and grace and courage



were given; and with a firm step he approached the font on the 21st of November, in the presence of our large Sunday congregation and great crowds of heathen, and with his little boy and girl at his side, and with a firm voice he enrolled himself as Christ's faithful soldier and servant to his life's end. Few Englishmen can know aught of what is given up by a Mohammedan at his baptism, or what trials are in store for him afterwards. For days afterwards did a succession of visitors from Batala and other places come to his house; and grey-bearded men and white-haired women sat, and pleaded, and wept, as they bewailed his loss; and they sat on for

days, and would not leave, as they talked to him of the dishonour done to his father's house, and of the torments that awaited apostates in another world, which he had heaped on himself merely for the gain, as they tauntingly said, of a few rupees. At times cast down, he gradually rose to the occasion, as grace was given to tell them all of Christ's salvation, and his whole face and heart glowed with joy and peaceful happiness at being thought worthy to suffer shame for His dear name's sake. May more grace still be given to him, and to his brother Moulvie Nur Ullah too, who is now a catechist at Peshawar, that they may be humble, faithful witnesses for Christ!

The next day, Advent Sunday, three Natives and two Europeans were ordained. Of the former, one, the Rev. Imam Shah, Pastor of the Native congregation at Peshawar, was admitted to priest's orders; the other two, Bhola Nath Ghose and Sadiq Masih, to deacon's orders. The ordination sermon was preached by the Rev. Imad-ud-din "with faithfulness and power" (says the Report). Imad-ud-din has now resigned the pastoral care of the Amritsar congregation into the hands of Sadiq Masih, and will devote himself to literary and evangelistic labours. The Church, as Mr. R. Clark says, "needs Doctors as well as Pastors"; and Imad-ud-din's peculiar gifts are witnessed to by his appointment by the late Bishop to be his Hindustani Examining Chaplain. He is engaged now upon a Commentary on the New Testament in that language. Concerning his successor in the pastorate, the Report has the following suggestive words:—

Sadiq Masih is one of the early converts of the Umritsur Mission. He is the son of Mian Paulus, the lumbaradar of Narowal, who was baptized by Mr. Fitzpatrick in April, 1854. Sadiq himself was received into the Church by Mr. Leighton in February, 1859. After "using" the office of a catechist well for some thirteen years, he has been unanimously chosen by the Native members of this mission to be their pastor. He has been trained in many schools—first by Mr. Bruce and Mr. Brown, and then by Mr. Bateman (with whom he used to ride on the same camel from place to place), to be an itinerant catechist. From thence he went to the Lahore Divinity College, where for two years he was trained by Mr. French to be a man well versed in the knowledge of God's Word and of the human heart, as seen both in Church history and in men's lives. He was then trained by responsibility, which was thrown on him when he was left alone as the Church's representative in

Batala—a city of 24,000 people—where, with his wife Hannah, he established seven girls' schools, and won the confidence and respect of all. During the whole of this time he has been trained too in God's own school to know himself, and to know God, and he has been brought straight from his daughter's death-bed, and from hearing her cheerful words of faith and love (as she left this world from cholera, at the early age of fifteen, to go to Jesus, whom she had learned to love so well), to become the shepherd of the souls of the Native Christians of Umritsur. Thus the Native Church for the first time in Umritsur, and for the first time, indeed, in the Punjab, is shepherded by one of themselves, who was baptized and brought up amongst themselves. The sprout has become a separate tree. The handle of the Gospel axe has been again cut down from the tree of Mohammedanism to help to cut down the tree itself.

Bishop Milman concluded his visitation of Amritsar by lecturing in the town hall to a crowded audience on "The Offence of the Cross." "The main sub-

jects," writes Mr. R. Clark, "sin, and Christ the Saviour from sin, were treated in a masterly manner seldom heard in Amritsar before"; and the lecture concluded with "a very powerful appeal to many intelligent minds and many souls which are, alas! still empty; but which Christ longs to fill."

### **Expanding Work in the Hill-Country of Kandy.**

OF the many interesting letters which appeared in the newspapers from their special correspondents with the Prince of Wales, none were more interesting than those descriptive of the visit to Kandy, and of the romantic scenery of the hill-country in which that ancient capital of Ceylon is so picturesquely situated. Kandy is a great centre of Buddhism, and it was there that the famous Tooth of Buddha was exhibited to the Prince. But—what is of deeper concern to those who look not at the things that are seen and temporal, but at the things that are unseen and eternal—it is a centre also of missionary effort. Congregations of both Singhalese and Tamil Christians have been gathered in the town, and are ministered to by three Native Pastors, one of whom, the Rev. H. Gunasékara, has been lately appointed Chairman of the Native Church Council, and is the first Native in any of the C.M.S. Missions to be entrusted with that responsible office. There is a Collegiate School, with an able Principal, the Rev. R. Collins, for imparting Christian education to young Singhalese gentlemen. And there are two important itinerant organizations having their head-quarters at Kandy, which embrace in their field of operations the greater part of the hill-country of Ceylon:—(1) the interesting Tamil Cooly Mission, which has worked with so much success among the Tamil-speaking coolies on the coffee estates; (2) the Kandyan Itinerancy, which carries the Gospel to the Singhalese section of the rural population. The returns from these various branches of the work show a total of two thousand Native Christians. The Prince of Wales saw nothing of all this; but Canon Duckworth attended the Singhalese church, and heard Mr. Gunasékara preach, and also, at the Tamil church, met forty of the agents connected with it.

The Annual Letter of the Rev. S. Coles, who has charge of the Kandyan Itinerancy, is particularly encouraging. He writes:—

The chief points of interest in connexion with our work in this Itinerancy are as follows:—Forty-one persons have been baptized; there are nearly 100 candidates for baptism, and a much larger number of inquirers into the truths of Christianity; six new school-rooms have been built, which are also used as places of worship; ten new schools opened, and missionary operations commenced and carried on in nine new villages; collections have been made towards the erection of two new churches and a pastor's house; two new districts have been occupied at the suggestion of two gentlemen, one an Englishman, and the other a Native, each one undertaking to bear the whole expense of the work carried on; a bazaar in the centre of the town of Kandy has been engaged for preaching

purposes, conversations with individuals about religious matters, and for the sale of books; a book-stall has been opened at the railway-station, Kandy, where large numbers of religious books are sold to the travelling public; and last, though not least, the Kandy Church Council has been made entirely Native, by my withdrawal from, and the installation of the Rev. H. Gunasekara to the chairmanship of the Council. In addition to this I have to state that the contributions received have exceeded Rs. 3000, and books and tracts have been sold to the amount of Rs. 350.

The Rev. H. Gunasekara takes a prominent and most efficient part in evangelistic work. We meet with less opposition than formerly when preaching in public, and our audiences are large and

attentive, and show considerable interest in the matters brought before them. The prisons and hospital have been visited as usual, and we are at present much encouraged by the earnestness with which several prisoners are searching the Scriptures and learning those subjects appointed for them.

In the Talampitiya district we have much reason for thankfulness and prayer, for while in the older fields of labour we have, to a certain extent, been discouraged, yet new and promising ones have been opened, and fruits have already been gathered. At one village, Kudagama, which had long rejected the truth, we have been most favourably received, and a large number of persons have placed themselves under instruction, twelve of whom have been baptized, and others are preparing for that rite. The Christians here have erected a school, where they assemble for Divine worship, and about forty persons have already separated from heathenism. One of their number acts as teacher, and they are regularly visited by Paul and Abraham.

At Hewadiwela there have been large additions to the number of attendants at Divine worship, apparently resulting from a conspiracy of the higher castes against the Christians. About four

months since, a head man was severely beaten in a neighbouring village by a notorious set of villains, at the time when our Christians were assembled in their own village for Divine worship. At first the above-mentioned guilty parties were alone accused of the crime, but afterwards a hue-and-cry was raised against the Hewadiwela Christians, and the village was invaded by crowds of infuriated heathens intent on wreaking their vengeance on the Christians, who fled precipitately from their houses to the jungles, and remained there three days and nights. Soon after this, summonses were issued against several of the Christians—men well known to be of blameless character, and examples to their neighbours in life and conduct. The whole matter is still under judicial investigation, and I therefore refrain from further remarks, except to say that, instead of being a hindrance to our work, it has proved a great blessing, as large numbers have already joined the Christian community, and others are inquirers about the God who hears and answers His people when they call upon Him. Let me ask your prayers on the behalf of these poor people, that the innocent be not punished, and that this persecution may still prove a great blessing.

The last paragraph affords a striking example of the fact so often observed in the history of the Church of Christ, that persecution only defeats its own object, "falling out rather unto the furtherance of the Gospel." We trust our readers will not forget Mr. Coles's request in the closing sentence.

### **Progress among the Malas—Counter-Revival of Idolatry and Persecution.**

ONE of the most promising of the Society's missions is that to the Mala population of the Telugu country. The Rev. F. N. Alexander sends a very encouraging report of the last year's work among them in the Ellore district; but he has to tell of an increase of idolatry and persecution as well as of an increase in the number of the Native converts:—

A very large number of persons are waiting to be received into the Christian Church, and I think I will probably baptize fifty adults and many children during the cold-season tour now just begun.

The movement of the Malas towards Christianity is well-sustained, and it is my conviction that it will increase year by year till very large numbers from that caste are brought within the pale of the Christian Church. When the work is to begin among the

caste people is known to God alone; but the Church should earnestly pray for mercy on the Brahmins, Sudras, and other castes, that the time of their salvation should soon come round.

Along with this widespread ingathering of the Malas there has been a revival of idolatry and an increase of the persecuting spirit among the caste people. They bitterly resent the uprise of the Malas, who have long been their abject slaves and drudges. It is no longer possible to abuse, defraud, and

ill-treat them after they join us : and so the caste people hate us and the movement which robs them of their prey.

In one place, three times over the village authorities drove away the cattle of our people and put them in the pound. Large sums of money had to be paid for their release. On the last occasion, our people appealed to the Government for protection, and substantial justice was done.

In another village, where we had only just begun a school, the village head man took hold of our people, bent them down, and put heavy stones on their backs when in a stooping posture, to make them renounce their connexion with us. All but one went back, and then the straw-rick of the one who would not yield was burnt down.

Along with the persecuting spirit there seems to be a revival of idolatry. Satan uses both of these agencies to preserve and extend his kingdom.

In Ellore, for the last few months, a remarkable delusion has prevailed. A common market-gardener was afflicted with some ailment, and he saw, he says, a Hindu goddess appear to him in a dream, and he heard her order him to drink, morning and evening, the waters of the river which flows through our town till his disease was healed, and after that to use the same remedy for all others who were afflicted with any plague or sickness. He says he was cured by this means, and directly he began to publish his cure in the town and invite all to come to him to be healed of every sort of disease. At first a few from Ellore came; but now, from every direction and from far distances, people come walking, and in boats or "bandies," to drink the waters for every conceivable disease that afflicts humanity.

Every morning and evening there is a thick stream of people going out and returning, and the gardener employs

twenty men at his own cost to pour water into the vessels of the multitudes who resort to him for the cure. No money is taken from them, as far as I have heard; so in this respect the movement has no selfish end in view. I have not heard any real instance of cure; but the crowd increases so much that fears are entertained for the health of the town from overcrowding in the houses, and from the spread of cholera by persons from infected districts; and the credit of idolatry is extended far and near.

I can only give one more instance. In the town of Polsampilly, idolatry received a decisive blow by the conversion of the principal people in the Mala hamlet, and by the removal of the idol-stones of the village, and the transfer of the idol-tree and its field into our Church compound. The elders of the village who did not join us acquiesced in this order of things, and for the last fifteen years there has been no open idol-service in that part of the village. Now the younger people have grown up, and they begin to long for the excitement and fascination of idol-worship. They lately erected a house of boughs and leaves in front of the Christians' houses; in this they set up an idol of a village deity, and began tomtoming and dancing before it. The Christians were indignant, and pulled down both idol and house together; whereupon the heathen party went to the landholder of the village—himself a persecutor of former days—and asked his help against the Christians. He told them they were the stronger party, and they were to go on with their worship, and if the Christians again interfered they were to be well beaten. Our people wisely did not attempt to resist evil, but kept indoors while the hateful service was going on outside, and prayed to God to turn the hearts of the deluded worshippers in His own good time.

---

### The Prince of Wales's Suite at Secundra.

MR. ERHARDT'S Annual Report of the Christian village and the Orphanage at Secundra, near Agra, has come to hand too late to be used in the notice of that station at p. 293, in the "Records of Missions." But we insert here a passage in it which will be read with interest. It appears that arrangements had been made for the Prince of Wales to visit the Mission, but at the last moment Sir John Strachey, the Lieutenant-Governor of the North-West Provinces, struck this out of the programme:—

So it came that the Prince of Wales did not see the noted institution, where the C.M.S. has been at work for nearly fifty years, for the temporal and spiritual good of the orphans of North India. Sir Bartle Frere and Canon Duckworth and three other gentlemen paid us a visit, on Sunday the 5th after Epiphany, attending our evening service. They saw the boys and girls afterwards, and showed much interest in our work. Sir Bartle Frere wished particularly to

know how many admittances there had been from the beginning. The records from before the Mutiny are unfortunately destroyed, but since the re-opening of the Orphanage in 1861, the admittances amount to 1414, i.e. 724 boys and 696 girls.

Another party of the Prince's visited us on a week-day. After they had seen the schools and workshops, one remarked this was the best thing they had seen since they left England.

---

### News of the "Highland Lassie."

THE *Highland Lassie* was detained a week in Plymouth Sound by the heavy gales of March; but she got finally away on the 18th of that month. She had, however, a very rough voyage across the Bay of Biscay, and off Cape Finisterre the gale was tremendous. It was, however, entirely in her favour, and she had only to run before it. Though heavy seas came in over the stern, her low free-board enabled her to shake them off in a few seconds; and despite an anxious night or two, and much discomfort, Lieut. Smith and his crew brought her safely to Gibraltar on the 27th. The slight damage she had sustained was soon made good, and she proceeded on towards Malta, which island she reached on April 5th. The harbour of Valetta was full of yachts and men-of-war to receive the Prince of Wales on his arrival, which took place the next morning. "The *Highland Lassie*," writes Lieut. Smith, "has put on her best attire. I cannot say we look very ornamental, but there is not very much of us above water, and what there is has been brightened up with paint for the occasion. Dressed with her flags, she looks quite respectable." She left on the 6th for Port Said.

Lieutenant Smith devoutly acknowledges the guiding hand of Him who "maketh the clouds His chariot, and rideth upon the wings of the wind"; and we earnestly trust that He will continue to speed the *Highland Lassie* on her mission of love.

---

## TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for what has been already done to alleviate the evils of the East African Slave Trade, and for the present prospect of vigorous action being taken to stop it (p. 301). Prayer for a blessing on all efforts made in this direction, and especially upon the Colony at Frere Town.

Thanksgiving for the manifestation of God's power and grace in the Fuh-Chow Mission (p. 303). Prayer especially for the new stations, the young converts, and the Native evangelists.

Thanksgiving for tokens of blessing at Amritsar (p. 306), in the hill-country of Kandy (p. 308), and among the Malas (p. 309). Prayer that every member of the Church in these missions, in his vocation and ministry, may truly and godly serve Christ.

The Rev. R. Bruce, writing from Julfa on Jan. 28th, sends the following request for prayer:—"For Persia—That God may cause the opposition to our work to turn out to the furtherance of His cause, and that His servants here may be made wise to win souls."

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, March 7th.*—A letter was read from the Rev. H. W. Shackell, referring to Sir W. Muir's letter on the subject of the Mission amongst the Santhals, and stating that he would be very glad to offer a second Rs. 1000 for the next, and, if he should be able at the time, for each new station that the Society might be able to take up amongst the Santhals. The Committee thankfully accepted Mr. Shackell's kind offer, and regarded it as another call to what they had already pledged themselves, in their Minute of Jan. 25th, 1876, namely, the vigorous extension of operations amongst the Santhals as God should, in answer to prayer, raise up men for that work.

*General Committee, March 13th.*—A letter having been read from the Archbishop of Canterbury, expressing the wish that arrangements might be made by the Society for the observance of St. Andrew's Day again this year as a Day of Intercession for Foreign Missions, the Committee readily complied with the wish of the Archbishop, and directed that arrangements be made for promoting the cordial and general observance of the day by the friends of the Society at home and abroad.

*Committee of Correspondence, March 21st.*—The Secretaries made allusion to the unexpected removal by death from his great sphere of labour of Dr. Milman, Bishop of Calcutta, and one of the Vice-Presidents of the Society, and spoke of the indefatigable labours of the deceased Bishop, and the friendly feeling which he had always manifested towards the Society's Missions; and the Committee having adverted to the great importance of the present crisis in North India, especially in reference to the advancing independence of Native Pastors and Churches, engaged in prayer that it might please the Great Head of the Church to raise up a suitable chief pastor for the important post now vacated.

The Rev. C. T. Wilson, Curate of Collyhurst, Manchester, B.A. of St. Mary's Hall, Oxford, offered himself for the Mission being organized to the Victoria Nyanza, stating that he was well acquainted with the views and principles of the Society, and heartily agreed with them. Letters having been read from friends of the Society bearing favourable testimony to Mr. Wilson's character and qualifications, and the Secretaries having stated that they had had conversation with him, and that they believed him to be well qualified to occupy a place in the proposed Mission party, the Committee thankfully accepted the offer of Mr. Wilson for the Nyanza Mission.

The Secretaries stated that about four years ago a son of Kosoko, the former king of Lagos, had come to this country, that he was baptized at Hampstead in the spring of 1874 by the name of Charles King, and confirmed shortly afterwards; that his case had been taken up by friends, by whom he had been placed under the care of the Rev. C. A. Gollmer, with whom he was living at the present time; and a letter having been read from Mr. Gollmer, bearing satisfactory testimony to the Christian character and progress of Charles King Kosoko, the Committee accepted him as a Missionary student, to remain for the present under the charge of Mr. Gollmer, with a view to his proceeding in the course of a few months to the Training Institution at Lagos under the Rev. J. B. Wood.

A letter was read from Lord Lawrence, stating that, according to the

request of the Committee, he had brought the case of the Rev. R. Bruce's complaint against the Persian authorities at Julfa before Lord Derby, and enclosing a letter from Lord Tenterden on the subject, which appeared to him to be satisfactory. The Committee directed their thanks to be conveyed to Lord Lawrence for his kind offices, and a copy of the communications to be forwarded to the Rev. B. Bruce, with the request that he would explain the statements made in the letter from the Persian Minister at Teheran.

The Report of the Nyanza Sub-Committee, dated March 10th, was adopted, making arrangements for preparation of letters to be sent to the kings of Uganda and Karagué, approving the construction of a portable marine engine for the Victoria Nyanza, with lists of tools and stores, and accepting the offer of Mr. Kingwell, of Upper St. Martin's Lane, to construct a suitable carriage for King Mtesa free of cost.

The Rev. J. Barton, Secretary of the Madras Corresponding Committee, received a cordial welcome from the Committee on his return to England, and interesting conversation was held with him on the subject of the South India Mission, Mr. Barton dwelling especially on the attitude of the educated Hindus of Madras towards Christianity, which he considered to be favourable.

The Rev. A. E. Cowley, having returned with the Committee's sanction to England for a short time, was introduced to the Committee, and gave information with regard to the Anglo-Vernacular School at Karachi, of which he had had the sole charge for the last two years.

A letter was read from Bishop Russell, stating that the wants of the Mission establishments in Ningpo had altogether outgrown their little chapel, which was crammed every Sunday so as to be almost suffocating, and expressing the hope that friends would be raised up to supply the necessary funds for a new church, which would require for its erection not less than \$1000. The Committee directed that Bishop Russell should be informed of the readiness of the Committee to supply whatever portion of the required amount he was unable to raise from other sources to the extent of \$1000.

A letter was also read from the Rev. J. R. Wolfe, stating that one of the places opened during the past year was the important city of Kiong-Ning-Foo, to which an experienced catechist had been sent, and that four Native students had been sent there by the Native Church Missionary Society's Conference to work under the catechist, and asking permission to purchase a good large native house as soon as the opportunity should offer, of which the price would be about \$1500. The Committee made a grant not exceeding \$1500 for the purchase of suitable premises at Kiong-Ning-Foo.

*Committee of Correspondence, March 28th.*—The Secretaries referred to the death of the Rev. Canon Conway, at Westminster, on the 20th March, by which the Society had lost a long-trying and faithful friend, and the Church of Christ one in whom were eminently combined a well-cultivated mind, a sound and sanctified judgment, and uncompromising firmness in the maintenance of Scriptural truth, along with a spirit of never-failing courtesy and forbearance towards those who might differ from him, which won for him the affectionate respect of all with whom he was brought in contact. Testimony having been borne by those who had known him from his College days to the undeviating consistency of his Christian course, the Committee desired to record their deep sense of the loss sustained by the Society and the Church at large by the removal of their friend, the Rev. Canon Conway, and directed that the

expression of their sympathy be conveyed to Mrs. Conway and the other members of his family, and requested the Hon. Clerical Secretary to attend on their behalf at the funeral.

The Committee took leave of the Rev. J. A. and Mrs. Lamb, Mr. G. J. Clarke (assigned to Usagara), and Mr. W. M. Robertson (assigned to the Nyanza Mission), proceeding to Mombasa. Isaac Nyondo, the faithful friend and attendant of the Rev. J. Rebmann, was also present and introduced to the Committee, being about to return with the Mission party to Mombasa. The Instructions of the Committee were read by the Hon. Clerical Secretary, and were acknowledged by each of the brethren. They were then briefly addressed by the Rev. E. Auriol, and commended in prayer to the favour and protection of Almighty God by the Rev. W. H. Barlow.

## NOTES OF THE MONTH.

### ORDINATIONS.

*Yoruba*.—On February 6th, the Revs. D. Williams and D. Olubi, Natives, were admitted to Priests' Orders by the Bishop of Sierra Leone, at Ake, Abeokuta.

*N. India*.—The late Bishop of Calcutta admitted the Rev. B. H. Skelton to Priest's Orders on December 19, 1875, and on Feb. 4, Mr. Ramcharan, Native, to Deacon's Orders at Taljhari.

*S. India*.—On Sunday, November 21, at Cottayam, Mr. Jacob Chardy was admitted to Deacon's Orders by the Bishop of Madras.—On Sunday, Jan. 30, at an Ordination held by the Bishop of Madras at Palamcotta, the following Native Ministers were admitted to Priest's Orders:—Revs. L. Simeon, S. Paul, A. Asirvatham, P. Abraham, G. Yesudian, G. Sarkunen, P. Samuel, A. Gnanamuttu, and D. Perinbam; and the following Natives to Deacon's Orders:—T. Ephraim, V. Gnanayutham, J. Sebagananam, S. Asirvatham, V. Abraham, V. Tharmakan, D. Abraham, S. Vedahan, S. Massillamani, D. Arulanantham, G. Arumanayagam, D. Vedanayagam, S. Santhosham, P. David, and V. Gnanamuthu.

*N.-W. America*.—Mr. John Hines was admitted to Deacon's Orders by the Bishop of Saskatchewan, at Prince Albert Settlement, on January 9, 1876.—Mr. A. Garrioch, Country-born, has been admitted to Deacon's Orders by the Bishop of Athabasca.

### DECEASE OF MISSIONARIES.

*N. India*.—Mrs. Blumhardt, wife of Rev. C. H. Blumhardt, died at Krishnagar on February 16.

*N. Zealand*.—The Rev. Hare Tawhaa, Native Missionary, died at Turanganui on August 20, 1875.

### RETURN HOME OF MISSIONARIES.

*W. India*.—The Rev. A. E. Cowley left Bombay on February 14, and arrived in London on March 16.

*S. India*.—The Rev. J. and Mrs. Barton left Madras on February 9th, and arrived in London on March 16.

### DEPARTURE OF MISSIONARIES.

*E. Africa and Nyanza*.—Mr. George Shergold Smith sailed from Tignamouth on March 11, on board the *Highland Lassie*, for Zanzibar.—The Rev. J. A. and Mrs. Lamb, Mr. George J. Clark, and Mr. W. M. Robertson embarked at Southampton on March 30 for Mombasa, via Bombay.



# Contribution List.

From March 11th to April 10th, 1876.

In this List are acknowledged all sums paid or remitted to the Parent Society in London, as follows:—

From Associations—all sums.

Collections of 10s. and upwards. Benefactions and Legacies of 5l. and upwards.

Smaller sums, Annual Subscriptions, and Payments made to Local Associations, on account of the General Fund, are acknowledged in the Annual Report.

Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

\* \* All Post-Office Orders should be drawn on the General Post-Office, London, and made payable to "Edward Hutchinson, Esq.," the Lay Secretary.

## ENGLISH ASSOCIATIONS.

Bedfordshire: Bedford.....	126	12	1	Penzance .....	63	12	11
Great Bedford, &c.: Blunham .....	14	1	5	Paul Parish .....	11	4	9
Bandy and Girtford .....	69	10	9	Quethiock .....	3	9	0
Barton-le-Clay .....	5	0	0	Redruth .....	17	11	2
Dunstable .....	12	8	6	St. Mawgan .....	18	0	3
Filton .....	5	7	4	Truro: St. John's .....	23	1	6
Houghton Regis .....	3	1	3	Cumberland: Aikton: St. Andrew.....	26	7	3
Leaton .....	37	10	8	Carlisle .....	671	15	8
Pulloxhill .....	2	5	6	Cockermouth, &c. ....	24	12	0
Silase .....	16	19	6	Keawick: Parish Church .....	25	4	3
Turvey .....	37	14	6	Midgeholme .....	8	0	0
Woburn .....	43	5	7	Penrith .....	130	9	9
Berkshire: North Berks .....	4	3	0	Silloth .....	10	2	3
Cholsey .....	8	0	0	Whitehaven, &c. ....	195	9	3
Hungerford .....	16	8	8	Wigton .....	68	12	5
Lambourne, &c. ....	25	14	7	Workington Ladies .....	10	11	3
Newbury .....	141	1	0	Derbyshire: County Fund .....	308	0	0
Wallingford .....	103	0	11	Derby and S. Derbyshire .....	546	9	5
Windsor and Eton.....	100	0	0	Bakewell and High Peak.....	60	11	8
Winkfield .....	42	11	3	Curbar .....	5	0	0
Wokingham .....	24	8	2	Chesterfield, &c. ....	148	7	7
Bristol .....	716	11	9	Dove Valley .....	294	11	7
Clifton, &c. ....	2	10	0	Hazlewood .....	10	0	0
Buckinghamshire: Aylesbury.....	29	12	6	Osmaston-by-Ashbourne.....	62	0	2
Bedlow .....	3	14	0	Whitfield .....	25	1	2
Buckingham, &c. ....	63	14	3	Winhill .....	23	18	6
Obesham, &c. ....	72	18	1	Devonshire: Devon and Exeter .....	1062	6	0
Chenies .....	8	11		Hatherleigh .....	2	5	0
Datchet .....	15	11	4	North Molton .....	14	5	7
Little Horwood .....	13	8		South Molton .....	6	9	1
Great Missenden .....	16	11	3	Pilton .....	4	14	6
Penn .....	5	4	6	Plymouth, &c. ....	61	14	6
Penn Street .....	3	11	5	Shillingford .....	3	0	0
Slough and Langley .....	109	15	6	Silverton .....	2	7	6
Wendover .....	12	13	0	Tawstock, &c. ....	12	5	8
Winslow .....	18	3	0	Dorsetshire: Allington, &c. ....	17	19	4
Woburn .....	18	9	10	Blandford .....	60	1	3
Cambridgeshire: Cambridge, &c. ....	856	0	0	Long Bredy, &c. ....	37	14	4
Malbourne .....	9	17	5	Buckland Newton .....	7	5	0
Cheshire: Baddesley .....	10	0	2	Burton Bradstock .....	8	14	0
Bickerton .....	5	5	8	West Chelborough .....	16	6	
Biddulph Moor .....	2	19	0	Crichel, &c. ....	6	11	4
Birkenhead .....	208	0	8	Compton Vengeance .....	2	6	10
Chester .....	500	13	7	Devonport and Stoke.....	77	8	2
Chighton: Christ Church .....	75	15	0	Dorchester, &c. ....	254	13	6
Hastington .....	2	5	0	Melcombe Horsey .....	30	4	6
Hembury .....	5	0	0	Okeford Fitzpaine .....	6	1	2
Lostock Gralam .....	29	1	6	Minterne Magna.....	12	10	0
Macclesfield .....	3	13	3	Poole .....	33	18	3
Hurdensfield: Holy Trinity .....	4	19	6	Portland .....	19	13	10
Melrose: St. Chad .....	15	6	4	Shaftesbury .....	5	0	0
Neuton, &c. ....	49	13	5	Sherborne .....	75	12	9
Norwich .....	45	17	2	Salbridge .....	26	15	3
Salisbury .....	25	5	0	Stoke Wake .....	2	17	0
Stockport .....	1	10	9	Wareham .....	8	18	0
Tot .....	23	3	9	Weymouth .....	4	0	7
Wotton .....	2	11	6	Wimborne .....	68	12	10
Wharton .....	13	8	5	Witchampton .....	5	9	
Wimberd: Christ Church .....	7	7	0	Wotton Fitzpaine.....	7	1	0
Corwall: Bodmin .....	39	17	9	Durham .....	1732	19	4
East Cornwall .....	36	17	6	Derlington .....	68	14	1
Crowan .....	2	5	9	St. Cuthbert's .....	30	13	11
MEBROCK .....	8	18	0	Gateshead .....	133	14	9
Powerris .....	17	19	6	Penshaw .....	7	5	6
				South Shields: St. Mary.....	2	2	1
				Sunderland .....	200	0	0

Borough of Sunderland .....	32 17 3	Sittingbourne Deanery .....	55 18 1
Essex : Chelmsford and South Essex .....	327 19 9	St. Michael's .....	13 10 0
Broomfield .....	5 0 0	Waldershare, Whitfield, and West	
North and South Ockendon .....	13 12 10	Langdon .....	8 3 5
East Thurrock .....	13 10 6	South Kent .....	96 19 9
Colchester, &c. ....	2155 9 0	Sandhurst .....	6 6 0
Little Horkeesley .....	4 5 0	Rochester and North Kent .....	328 8 0
Grays .....	23 6 6	Chatham : St. Paul's .....	23 5 0
Pentlow .....	2 2 0	Beckenham : St. Mary's, Shortlands .....	37 13 3
Saffron Walden .....	226 1 11	Temporary Church .....	14 10 6
Wanstead .....	70 8 3	New Beckenham : St. Paul's .....	51 10 4
West Ham, Stratford, &c. ....	223 14 2	Belvedere Ladies .....	17 10 6
Gloucestershire .....	339 6 6	Bexley .....	11 0 0
Cirencester .....	44 0 7	Bexley Heath .....	26 1 4
Lechlade .....	12 4 6	Bickley .....	5 5 0
Leckhampton : St. Philip and St. Paul's .....	16 9 10	Blackheath .....	69 7 8
Loughborough .....	10 0 9	Ladies .....	95 14 6
Naunton .....	25 16 8	St. German's Chapel .....	13 0 6
Stroud .....	153 19 0	Boughton Malherbe .....	15 0 0
Uley and Vicinity .....	181 19 3	Bromley .....	18 8 1
Hampshire : North Hampshire .....	33 16 1	Chislehurst : Christ Church .....	108 12 11
Banghurst .....	8 15 0	Dartford .....	23 10 6
Kingsclere .....	5 0 0	Deptford : St. Paul's Boys' Sunday Sch. .....	6 9 0
Overton .....	34 8 4	Egerton .....	8 3 8
Wootton .....	2 4 1	Greenwich .....	402 4 1
East Hampshire .....	62 14 6	Knockholt .....	2 0 0
Aldershot .....	9 1 6	Lee .....	171 4 11
Alton : Holybourne .....	1 15 7	Sevenoaks, &c. ....	41 0 8
Alverstoke .....	14 5 0	Crockham Hill .....	35 10 0
Bishop's Waltham .....	129 10 1	Sundridge .....	4 1 0
Corhampton .....	18 2 10	Sidcup .....	37 10 2
Droxford .....	19 0 7	Sydenham .....	48 3 5
Bransgore .....	14 4 1	Holy Trinity .....	83 13 6
Buriton .....	4 8 0	Tonbridge .....	161 9 1
Catherington .....	10 6 6	St. Stephen's Juvenile Association .....	13 9 3
Eastney .....	4 2 11	Tovil .....	4 18 1
Exton .....	3 14 7	Tunbridge Wells, &c. ....	10 1 8
Gosport : St. Matthew's .....	3 19 7	Welling .....	5 12 6
Lymington .....	5 6 0	Westeham .....	28 2 9
Penton .....	12 6 0	Woolwich, &c. ....	69 8 0
Petersfield .....	23 9 11	Lancashire : Lancaster, &c. ....	115 18 1
Portsmouth : Christ Church .....	10 0 0	Liverpool, &c. ....	1529 7 2
Portsmouth, &c. ....	16 6 7	Manchester and East Lancashire .....	4081 16 2
Ringwood .....	8 14 5	Astley Bridge : St. Paul's .....	20 18 8
Romsey .....	28 19 2	Blackburn .....	361 6 6
Southampton, &c. ....	399 13 0	Bolton : St. George's .....	61 12 3
Bonthea .....	68 12 6	St. Paul's .....	27 4 6
East Tisted .....	33 2 4	Bolton-le-Moors .....	297 18 2
North Waltham .....	15 2 7	Farnworth .....	50 0 0
Whitchurch .....	13 13 9	Bretherton .....	13 14 9
Winchester, &c. ....	440 2 10	Cartmel .....	66 10 0
Wykeham .....	4 2 0	Chorley .....	19 10 0
Ile of Wight : West Cowes : Holy		Douglas .....	6 15 4
Trinity .....	17 18 10	Habergham Eaves : Holy Trinity .....	35 0 10
Newport .....	33 3 6	Halliwell : St. Peter's .....	21 13 8
Ryde and Vicinity .....	99 13 7	Haslingden .....	29 7 0
St. James' .....	30 15 8	Hindley .....	68 2 4
St. Lawrence .....	87 14 3	Horwich .....	40 10 6
Sandown .....	47 17 7	Marton .....	6 6 0
Shanklin : St. Saviour's-on-the-Cliff .....	24 10 6	Mobberley .....	1 0 6
St. John's .....	6 4 0	Newbarns and Hawcoat .....	37 1 0
St. Paul's .....	8 13 4	Oldham : Chadderton, Christ Church .....	36 18 0
Channel Islands : Jersey .....	25 11 0	Poulton-le-Fylde .....	109 15 11
Herefordshire .....	263 2 3	Preston .....	510 0 0
Hertfordshire : East Herts. ....	120 0 0	Skelmersdale .....	6 2 0
West Herts : St. Alban's District .....	64 13 8	Southshore : Holy Trinity .....	33 16 10
Boxmoor .....	6 7 0	St. Helen's .....	40 0 0
Broxbourne .....	13 9 6	Ulverstone and Vicinity .....	123 7 10
Cheshunt .....	136 15 2	Walmsley : Christ Church .....	10 10 6
Codicote .....	11 5 7	Wigan : St. Catherine's .....	8 5 6
Hitchin District : Baldock .....	2 0 0	Woodford .....	12 16 10
William .....	15 2 0	Leicestershire : Leicester, &c. ....	550 19 11
Little Wymondley .....	10 6 6	Ashby-de-la-Zouch .....	181 2 0
Hoddesdon .....	41 12 8	Barlstone .....	1 19 0
Kings Langley .....	18 16 2	Bitteswell .....	2 3 6
Rickmansworth .....	20 3 6	Bottesford .....	1 0 0
Royston, &c. ....	83 3 3	Great Easton .....	2 7 3
Watford : St. Andrew's .....	47 14 8	Hinckley and Neighbourhood .....	118 4 6
Huntingdonshire : Huntingdon : Holme .....	28 19 4	Melton Mowbray .....	103 7 8
Ile of Man .....	193 9 6	Juvenile Association .....	7 11 0
Kent : East Kent .....	1007 9 2	Redmile .....	4 13 0
Broadstairs .....	4 10	Lincolnshire : Alford .....	57 2 1
Rythorne .....	9 14 10	Barton-upon-Humber .....	29 5 5
Margate .....	361 16 3	Boston .....	96 19 9

Castle Bytham.....	4 6 0	Paddington: St. Saviour's .....	1 1 0
Croft .....	2 2 0	Pimlico: Eaton Chapel .....	2 1 0
Gainsborough .....	32 5 3	Pinner .....	9 7 4
Grantham .....	102 12 7	Portman Chapel .....	170 1 8
Holbeach and Fleet .....	17 19 11	Little Queen Street: Holy Trinity .....	14 13 9
Horniglow .....	4 5 5	St. Giles' in the Fields .....	42 13 9
Lincoln .....	358 8 0	St. James', Piccadilly .....	37 2 10
Louth .....	186 2 6	St. John's Wood, &c. ....	62 16 10
Market Rasen .....	18 7 8	Carlton Hill, Juvenile Association .....	11 6 10
Messingham .....	15 0 0	Maida Hill: Christ Chapel .....	75 5 10
Redbourne .....	4 5 6	St. Mark's, Hamilton Terrace .....	88 19 0
Sheaford .....	52 14 0	St. Pancras: Pariah Church .....	15 10 9
Spilsby .....	13 18 0	St. John's .....	11 6 1
Stamford .....	3 3 0	St. Paul's, Covent Garden .....	4 11 6
Long Sutton, &c. ....	11 7 6	St. Stephen's Sunday Schools, West-	
Swallow and Vicinity .....	3 1 0	bourn Park .....	3 16 6
Cabourne .....	4 6 0	Somers Town: Christ Church .....	3 15 0
Thurby .....	1 8 11	S. uthgate .....	42 18 1
Wainfleet: All Saints .....	7 0 6	New Southgate .....	35 17 3
Middlesex: City of London: St. Andrew		Southwark: St. Peter's .....	4 11 2
by the Wardrobe, and St. Ann,		Spitalfields: Christ Church .....	50 18 3
Blackfriars .....	20 3 6	Spital Square: St. Mary's .....	14 14 8
St. Dunstan's in the West, &c. ....	29 13 6	Spring Grove: St. Mary's .....	8 5 7
St. Mary, Aldermanbury .....	13 1 1	Staines .....	13 16 0
St. Stephen's, Coleman Street .....	20 2 3	Stanwell .....	12 17 4
Bethnal Green: St. Jude's .....	1 9 3	Tottenham: St. Paul's .....	70 4 0
Bloomsbury: St. George's .....	28 17 6	Twickenham: Holy Trinity .....	12 14 1
Bow: Parish Church Association .....	15 1 3	East Twickenham: St. Stephen's .....	26 16 3
North Bow: St. Paul's .....	14 3 0	Uxbridge .....	14 8 0
New Brentford .....	11 12 2	Westminster: St. Andrew's .....	5 12 3
Brunswick Chapel .....	9 1 0	St. Margaret's .....	34 5 10
Christ Church, Mayfair .....	5 5 0	St. Matthew's .....	8 0 10
Crouch End: Christ Church .....	20 1 6	Whitechapel: St. Mary's .....	11 11 4
Ealing: St. John's .....	20 4 4	Monmouthshire: Abergavenny; Llan-	
Lower Edmonton .....	29 18 1	thewy-Skirrid .....	2 9 10
Fekham .....	2 19 5	Monmouth .....	31 14 2
Finchley: Christ Church .....	5 12 0	Newport: St. Paul's .....	27 11 3
Friern Barnet .....	12 2 8	Pontypool .....	23 1 7
Fulham: St. John's .....	60 7 10	Raglan .....	11 18 6
Hampstead .....	656 3 11	Rhymney .....	7 0 0
Hampton, &c.: Ashford .....	6 13 6	Norfolk .....	1990 4 9
Hanwell .....	9 10 5	Banningham .....	6 10 6
Harefield .....	11 10 3	District of Brook .....	1 1 0
Harrow .....	3 12 1	Geldeston .....	14 0
Harrow Weald .....	36 16 7	Northamptonshire: Long Buckby .....	21 12 3
Haverstock Hill: St. Andrew's .....	2 1 0	Burton Latimer .....	28 8 11
Hendon .....	38 0 0	Clipston .....	12 6 5
Hornsey .....	1 1 0	Higham Ferrars .....	46 9 7
Christ Church .....	3 12 9	Kettering, &c. ....	40 18 8
Ironmongers' Alms Houses .....	5 16 9	Northampton .....	143 3 10
Isleworth .....	28 1 7	Peterborough .....	281 11 2
Islington .....	602 4 0	Eye .....	27 16 3
All Saints' .....	3 3 3	Raunds .....	3 14 6
St. Andrew's .....	40 12 2	Bothwell .....	8 12 8
St. Barnabas .....	23 15 5	Stanwick .....	2 7 9
St. Bartholomew's .....	34 10 6	Wellington .....	16 9 1
St. Clement's .....	16 2 11	Northumberland: Newcastle-on-Tyne .....	391 16 9
St. John's, Upper Holloway .....	157 7 7	Nottinghamshire: Nottingham, &c. ....	313 8 7
St. Mary's, Hornsey Rise .....	105 12 1	Bawtry .....	6 5 4
St. Paul's, Ball's Pond .....	11 18 11	Newark .....	122 9 6
St. Paul's, Upper Holloway .....	30 13 6	Ossington .....	7 5 2
Fentonville: St. James' .....	14 15 8	Retford .....	98 17 8
Kensington: St. Mary Abbott's .....	31 4 6	Southwell .....	10 17 8
South Kensington: St. Paul's Ladies'		Workshop .....	18 0 8
Association .....	51 17 0	Oxfordshire: Oxford and Vicinity .....	1084 19 10
Kilburn: St. John's .....	7 4 10	Banbury and North Oxfordshire .....	104 1 3
Holy Trinity Juvenile Association .....	10 5 7	Chipping Norton .....	30 0 0
Knightsbridge: All Saints' .....	18 4 9	Eynsham .....	7 15 2
Limehouse: St. Anne's .....	22 8 5	Henley-on-Thames .....	26 2 5
North-East London .....	164 12 2	Islip .....	4 16 8
South-West London: St. Saviour's .....	60 12 7	Leafeld .....	4 12 6
Upper Chelsea: St. Jude's .....	9 5 2	Piddington .....	5 2 4
Chelsea Old Church .....	27 13 6	Pyrton .....	1 3 5
Chelsea Park Chapel .....	45 8 10	Rutlandshire: Oakham .....	123 2 0
Martyrs' Memorial Church, Clerken-		Reddington .....	1 7 0
well, Sunday Schools .....	4 10 3	Uppingham .....	14 0 6
Marylebone: All Souls (including £10		Shropshire: Shrewsbury, &c. ....	463 0 2
for East Africa) .....	10 12 0	North-West Shropshire .....	12 0 0
St. Marylebone: Parish Church .....	17 14 3	West Felton .....	4 7 0
St. Mary's, Quebec Chapel, &c. ....	17 13 8	Hinckley .....	41 13 9
Marwell Hill: St. James' .....	11 5 0	Ludlow .....	31 8 2
Notting Hill: St. Andrew's Mission Ch.	1 10 6	Newport .....	10 13 8
St. James' .....	4 16 4	Oswestry .....	107 9 11
St. John's .....	7 6 0	St. George's (near Wellington) .....	9 1 6

Wellington, &c. ....	120	19	7	East Brixton: St. Jude's.....	172	3	11
Christ Church .....	15	4	8	Camberwell, &c. ....	262	15	1
Wem .....	75	12	7	Christ Church .....	13	8	11
Somersetshire: Bath, &c. ....	1270	14	0	St. Saviour's.....	20	9	0
Berrow .....	10	0	0	Carshalton.....	22	7	0
Blackford .....	8	1	2	Clapham: Parish Churches .....	38	18	5
South Brent .....	12	18	6	Croydon .....	10	0	0
Bridgwater .....	5	11	6	Dorking .....	72	15	9
Burnham .....	2	12	0	Epsom .....	16	11	7
Cheddar .....	5	0	0	Farnham .....	108	19	10
Clevedon .....	94	10	10	Gipsy Hill: Christ Church .....	49	9	1
Compton Bishop, &c. ....	15	5	7	Guildford, &c. ....	426	3	0
Crewkerne, &c. ....	108	8	4	Addlestone and Lyne .....	41	3	0
Evercreech .....	9	10	2	Shackleford .....	3	10	0
Frome .....	65	0	6	Kingston, &c. ....	70	17	0
Glastonbury, &c.: St. Benedict .....	13	0	0	Ham .....	5	6	0
Hemington .....	2	19	3	St. Peter's, Norbiton.....	43	12	4
Martock .....	8	10	4	Thames Ditton .....	10	8	6
Midsomer Norton .....	40	14	11	Lambeth: Emmanuel Church .....	6	14	1
Queen Camel, &c. ....	29	1	11	St. Andrew's.....	7	6	4
North Somerset .....	54	8	11	St. Phillip's .....	20	17	0
Somerton, &c. ....	59	14	5	St. Thomas' .....	12	6	9
Taunton, &c. ....	318	5	3	Lingfield.....	1	14	0
Watchet .....	9	12	0	Limpfield .....	19	15	7
Wellington .....	29	3	0	Merton .....	6	18	6
Wells .....	163	5	0	Mortlake.....	64	15	10
Yeovil .....	73	15	3	Newington: St. Mark's, Walworth.....	4	2	3
Staffordshire: Betley .....	2	15	0	South Norwood .....	21	14	10
Bobbington .....	4	15	0	Upper Norwood: St. Paul's .....	10	6	0
Burslem .....	23	8	8	Penge .....	91	4	8
Cobridge .....	3	0	0	Holy Trinity.....	56	9	7
Bushbury .....	11	10	0	Redhill, &c. ....	10	13	2
Bramshall .....	2	9	5	Reigate .....	10	0	0
Brereton .....	5	17	4	Richmond .....	7	13	2
West Bromwich .....	8	14	9	Southwark: St. Saviour's .....	4	0	6
Holy Trinity.....	60	3	6	Stockwell: St. Michael's.....	219	2	8
Burton-on-Trent.....	25	9	0	Streatham: Christ Church.....	11	1	0
Christ Church .....	36	5	2	Tooting .....	11	6	11
Darlaston .....	63	6	1	Virginia Water.....	30	19	9
Handsworth: Birchfield, Trinity Ch.....	59	5	1	Wallington .....	60	13	6
Hanford .....	4	12	0	Walton-on-Thames.....	10	10	0
Hanley .....	37	7	3	Wandsworth, &c. ....	38	7	11
Hoar Cross, near Burton-upon-Trent.....	2	0	1	St. Mary's, Summers Town .....	17	18	10
Kingswinnford.....	16	5	9	Weybridge .....	21	4	7
Lichfield .....	79	7	3	Windlesham .....	6	2	3
Newcastle-under-Lyne: St. George's.....	27	5	4	Yorktown .....	21	10	7
St. Giles' .....	15	7	8	Sussex: Alfriston .....	5	1	5
Rollaston .....	36	14	0	Chichester and West Sussex .....	196	11	3
Sherrif Hales .....	47	8	6	Linch .....	3	16	0
Stafford .....	110	0	2	Littlehampton .....	11	12	3
Stoke-upon-Trent .....	17	19	2	Lower Beeding .....	15	1	4
Uttoxeter .....	11	0	0	Hastings, &c. ....	613	8	3
Walsall .....	142	17	0	Rye .....	9	13	0
Walslow and Elkstone .....	28	13	0	Horsted Keynes .....	9	14	3
Wednesbury: Parish Church.....	21	17	6	Lewes, &c. ....	207	1	7
Wolverhampton .....	14	18	7	Petworth .....	49	13	0
St. George's .....	2	19	5	Rye .....	27	13	0
St. James's .....	17	13	7	Stedham and Heyshott.....	14	6	1
St. Luke's .....	14	18	7	Stonegate .....	12	9	7
St. Phillip's, Penn .....	40	0	0	Worthing .....	190	0	0
St. Paul's .....	68	6	4	Warwickshire: Alveston.....	3	2	0
Suffolk: East Suffolk, &c. ....	1000	0	0	Arrow .....	23	0	7
West Suffolk .....	277	11	8	Astley .....	9	7	7
Aldeburgh .....	4	10	4	Attleborough .....	6	0	0
Beccles, &c. ....	140	10	7	Bidford .....	16	0	1
Bildeston .....	25	13	2	Birmingham .....	240	19	6
Bungay .....	14	16	10	Blackheath: St. Paul's.....	24	0	0
Dennington .....	4	4	9	Brailes .....	37	19	5
Halesworth: Southwold .....	14	1	3	Coleshill.....	15	4	5
Mutford, &c. ....	144	5	8	Coventry .....	221	10	3
Sudbury .....	138	0	0	Exhall-cum-Wixford.....	6	15	6
Wrentham .....	16	13	6	Fenny Compton .....	11	7	0
Surrey: Abinger .....	22	3	11	Kenilworth .....	56	11	9
Balham and Upper Tooting .....	8	8	5	Nuneaton .....	43	0	0
St. Mary's Juvenile Association .....	24	11	6	Rugby .....	69	8	6
Battersea .....	14	12	11	Salford Priors .....	12	17	10
Christ Church .....	20	13	1	Stockingford.....	9	7	6
St. George's.....	6	5	8	Ullenball, &c. (amount bequeathed by late Mr. Thomas Harker) .....	19	0	0
St. Mary .....	41	5	1	Warwick .....	47	16	9
Beddington .....	56	13	0	Weddington .....	3	14	4
Bermondsey: Parish Church .....	2	17	4	Westmoreland: Appleby: Dufton and Long Marton .....	7	14	4
Juvenile Association .....	3	16	6	Ambleside .....	11	1	9
Boxton: St. Matthew's .....	238	2	7				
St. Paul's .....	2	2	0				

Bampton	7	8	11
Barton	28	0	8
Beversham	25	11	6
Kendall	300	7	0
Kirkby Lonsdale	21	13	4
Levens	22	4	2
North Windermere	36	18	2
Wiltshire: North Wilts, &c.	106	10	3
West Ashton	4	8	2
Widopaton	7	18	0
Caine	68	18	11
Heytesbury	10	6	6
Highworth	11	11	0
Marlborough	31	16	2
Marlborough College	11	5	6
Melksham	24	14	7
Salisbury, &c.	283	12	10
Stanton	3	15	0
Warminster	13	7	3
Worcestershire: Abberley	29	12	8
Bewdley	32	9	0
Mirs Morton	3	8	0
Bromsgrove	51	19	2
Cleeve Prior	11	9	6
Coolley	18	16	9
Hadsor	2	2	0
Kidderminster	60	3	7
Langley	4	11	0
Great Malvern	89	4	0
Hales Owen	80	13	2
Stourbridge	125	18	10
Stourport	34	15	11
Tenbury and Rochford	12	2	6
Wolverley	82	13	11
Worcester	193	7	8
Yorkshire: Ardsley	9	0	7
Barnsley	181	8	6
Bawtry	8	10	0
Beversley	124	12	5
Bingley	53	6	9
Bolton by Bolland	5	3	7
Bradford	483	14	1
Bridlington and Quay	72	10	9
Priory Church	8	17	3
Sewarby	60	11	11
Cherry Burton	12	4	7
Clapham	23	1	9
Cleveland	145	1	6
Clifford	10	0	0
Darfield	18	6	0
Doncaster	308	10	3
Driffield	42	15	7
Frickley, &c.: Hooton Pagnell	7	4	6
Gomersal	12	5	10
Goole and Vicinity	16	9	3
Grosmont, &c.	40	2	2
Huddersley	22	15	1
Halifax	466	4	9
Hampthwaite	20	7	10
Hawthill	13	18	8
Healey: Parish Church	7	14	11
High Harrogate	304	0	0
Holdersess	84	10	2
Mold Green	2	0	0
Huddersfield	821	13	6
Hull, &c.	988	1	6
Kestley	34	11	0
Kirkby-in-Malhamdale	80	0	0
Knaresborough	198	3	8
Leeds	1252	0	10
Malton and Ryedale	193	8	2
Weston	6	13	1
Northallerton	72	18	10
North Cave, &c.	15	0	0
Oakworth	18	0	3
Osley	77	10	0
Pateley Bridge	30	15	8
Punefract	158	2	4
Richmond	127	8	11
Ripon	210	18	9
Roscliffe	7	1	8
Rotherham	418	10	0
Roundhay	14	3	2
St. Andrew's, Sharncliffe, near Sheffield	9	12	0

Selby	68	19	6
Bubwith	2	1	0
St. James'	121	17	6
Settle (including £5 for Victoria Nyansa)	47	1	0
Sheffield	2463	8	2
Staincliffe	17	11	5
Sutton in Craven	1	17	8
Thornthwaite	9	4	6
Wakefield	91	0	3
Whitby	295	4	8
Woodside (near Leeds)	17	0	11
St. James'	2	0	5
York	500	0	0

## ASSOCIATIONS IN WALES.

North Wales District	264	18	2
Brecknockshire: Builth District	20	4	8
Llansaintfread	3	5	10
Llywell	7	11	0
Cardiganshire: Llandysul	29	11	6
Cenarth	8	6	4
Carmarthenshire	17	6	1
Carmarthen	41	4	5
Cwmammon	1	12	0
Llandeibie	8	6	1
Llandovery	38	2	8
Llanelli	8	11	9
Mothvey	1	10	0
Carnarvonshire: Llandudno	4	13	8
Lleyn and Eifonydd Deaneries	20	17	9
Denbighshire: South Denbighshire:			
Chirk	39	8	4
Denbigh	3	6	6
Ruabon	7	12	1
Flintshire: Holywell	10	0	0
Hope	10	0	3
Rhyl	47	19	0
St. Asaph	55	12	5
Glamorganshire: Cardiff: St. John's	99	3	2
Cwm Avon	15	8	6
Llansamlet	3	19	2
Swansea	41	18	8
Odwich	1	10	0
Monmouthshire: Shirenewton	8	14	8
Montgomeryshire: Kerry	35	0	0
Llangynllyn	14	6	0
Machynteth	14	5	0
Welshpool	115	11	10
Pembrokeshire: Fishguard	1	13	0
Haverfordwest	52	13	5
Rhosmarket	1	1	6
Steynton and Milford	10	5	6
Radnorshire: Knighton	13	9	0
Llangunilo	4	12	6

## SCOTLAND.

Board of Missions, Scottish Episcopal Church	1	5	0
Edinburgh Auxiliary	217	12	5
Aberdeen: St. Paul's	14	18	0
Annan: St. John's	50	11	6
Glasgow: St. Jude's	65	15	10
St. Silas English Episcopal Church	108	4	6

## IRELAND.

Hibernian Auxiliary: Stranorlar	7	5	0
---------------------------------	---	---	---

## FOREIGN CONTRIBUTIONS.

North America: St. John, New Brunswick	32	8	2
Cape of Good Hope: St. Peter's Church, Mowbray	9	0	0
France: Paris	27	4	0
Bordeaux	29	14	0
Boulogne-sur-Mer	2	0	0
Pau	5	5	0
Jamaica: St. James's, Montego Bay	7	0	0

## BENEFACTIONS.

Allan, R. M., Esq., Newcastle-upon-Tyne	31	10	0
"A Member of St. Matthew's Congregation, Cutham, Bristol" (for Poo-Chow)	20	0	0
Butler, Henry, Esq., Elmore, Chipstead	5	5	0
O. H. M.	300	0	0

Clark, Mrs., 13, The Paragon, Clifton .....	25	0	0	Thomas, Miss, Sunday-school, Bristol,			
Crabb, R. H. Esq., Baddow Place, Essex	100	0	0	per Rev. N. Cornford .....	3	0	0
D. L. E. ....	5	0	0	Welbeck Street Young Women's Christian Association .....	3	0	0
F. H. B. ....	5	0	0	Whatmore, Miss Emily L., Miss. Box .....	12	6	
Hunt, Thos. Esq., The Holt, Middleton				Young Men's Missionary Society at			
Cherry, Banbury .....	50	0	0	Messrs. Hitchcock, Williams, and Co.,			
J. F. T. ....	15	0	0	St. Paul's, by H. Bone, Esq. ....	9	18	0
M. Lady, by Capt. the Hon. F. Maude, R.N.	21	0	0				
Morton, Mrs., 25, Clarendon Road, Notting							
Hill .....	5	0	0				
M. U. S. ....	10	0	0				
"Of Thine Own" .....	25	0	0				
France, Miss E., Froggall, Hampstead .....	30	0	0				
Raban, Rev. R. C. W., Madras .....	60	0	0				
R. W. ....	50	0	0				
Sellwood, Binford, Esq., Collumpton .....	25	0	0				
Smith, J. Esq., Burton, Westmoreland .....	10	0	0				
"Time is short" .....	20	0	0				
Woods, W. Esq., Montrose House, Brixton							
Hill .....	100	0	0				

## COLLECTIONS.

Alden, Miss, Longhan Cottage, near							
Farnham .....	2	6	6				
Bible Class, by G. F. H. ....	13	4					
Birthday Gift: Ettie and the late Florie							
Roper's Missionary Box .....	1	6	3				
Boards of the Collegiate School, Wey-							
mouth .....	5	10	4				
Christ Church, Mayfair, Sunday-school							
Missionary Boxes .....	2	13	5				
Clarke, Miss, Charlotte Street, Hall .....	12	0					
Clerkenwell: St. James's Sunday-schools	7	18	10				
Clowes, Miss, Oxford Terrace, W. ....	2	10	0				
Contents of Missionary Box, 24, Portland							
Place, W. ....	9	19	1				
Fines, Mrs., 2, Northampton Square, E.C.	1	6	6				
Fisher, Miss, 15, Alma Street, New North							
Road .....	17	1					
From a Bible Class at W., by Miss Burgess	1	16	0				
Hounslow Heath: St. Paul's Sun.-school.	18	5					
Islington: All Saints' Sunday-school .....	12	0					
Miles, Mr. Tom, Reading .....	13	6					
Morgan, Miss, 18, Park Road, New Wands-							
worth, Miss. Box .....	1	5	0				
Nunn, Miss A. B., Stanstead .....	2	10	6				
Pay, Mrs. Ellen, 3, Powis Gardens, W. ....	17	4					
Pepper, Edith, Worth .....	10	2					
Pownall, Miss, Collecting Box .....	1	14	0				
St. Dunstan's, Stepney, Sunday-schools,							
per Rev. A. Love .....	7	5	0				
St. George's-in-the-East: St. Mary's Sun-							
day-school .....	11	0					
St. Mary's, Bryanston Square, Sun.-schs.	3	0	0				
St. Paul's Sunday-schools, Lisson Grove.	10	0	0				
East Southwark Sunday-school Teachers	1	3	6				
Stanford, Miss, The Ash, Cheetham, Mid-							
hurst .....	5	5	0				
Stuttle, Mr. J. W., Bible Class, per Rev.							
E. A. Dixon .....	18	0					

## LEGACIES.

Amphlett, late Miss Louisa, per F. J.							
Symonds, Esq. ....	100	0	0				
Dawes, late Mrs. H. E., Ladbroke House,							
Red Hill, Surrey (£1000 less legacy duty							
£100), per Miss J. M. Head, Extrim .....	900	0	0				
Fisher, late Dr., per Hugh Evans, Esq. ....	15	7	3				
Harford, late Miss, per Messrs. Petgrave							
and Hodgkinson .....	4454	16	1				
Hull, late Mrs. Ann, of Louth: Exor.							
William Caister, Esq. ....	44	6	6				
Lumsden, late W. J., per Messrs. Robert-							
son and Lumsden .....	100	0	0				
Mason, late Mrs. Ellen, of Richmond,							
Yorkshire (£200 less duty and expenses) ..	179	5	0				
Morrison, late Miss A. W., of Green Park,							
Bath, per W. B. Bingley, Esq. ....	100	0	0				
Murray, Mrs., per Messrs. Boodie and							
Partington .....	50	0	0				
Pelham, Miss, ditto .....	270	0	0				
Robertson, late Charles Leopold, Esq., of							
Frome, by Messrs. Crutwell and Co. ....	419	6	2				
Spicer, late Miss Ann, of Caroline Place,							
Baywater, per Rev. C. Smalley .....	45	0	0				
Winsor, late F. A. Esq., 60, Lincoln's Inn							
Fields, per Messrs. Heathcote and Son .....	540	0	0				

## EAST AFRICA FUND.

"A Friend" .....	10	0	0				
Bevan, Chas. J. Esq., 4, Bryanston-sq., W.	600	0	0				
M. Lady, by Capt. the Hon. F. Maude, R.N.	20	0	0				
Yorkshire: Sheffield .....	28	10	0				

## VICTORIA NYANZA FUND.

Morton, Mrs., 25, Clarendon Rd., Not. Hill	5	0	0				
--	---	---	---	--	--	--	--

## PERSIA FUND.

Hatchard, Miss, per Hughes Hughes, Esq.	5	0	0				
Newton, Rev. W., Vicarage, Rotherham	50	0	0				

## RUGBY FOX MEMORIAL FUND.

By Rev. C. S. Bird .....	29	3	0				
By Rev. A. S. Grenfell .....	10	1	0				
By Rev. P. B. Smith .....	165	0	9				

## HENRY VENN NATIVE CHURCH FUND.

Bevan, Rev. B., by Messrs. Nisbet & Co. ....	5	0	0				
Gunnery, Rev. R., Carlisle, Crouch Hill	5	0	0				
Newton, Rev. W., The Vicarage, Rotherham	50	0	0				
Thankoffering from Miss E. J. Maxwell							
(Prov. xxiii. 10, 11, and Ps. cxxiv. 2-7)	10	0	0				

The Secretaries thankfully acknowledge the receipt of—

- A Bale of Apparel, &c. (with 5s. towards payment of Freight), from Mrs. Jenkinson, Streatham Hill, Brixton, for Rev. H. Cochrane, Devon, N. W. America.
- A Parcel of Fancy Articles from Miss Nockolds, Hove Villas, Brighton, for Rev. D. Olubi, Ibadan.
- A Bale of Apparel, &c., from Miss Lucy Elaine, of Thorne, Yorkshire, for Rev. H. Cochrane.
- Ditto, from Mrs. Streaene, Delgany, Co. Wicklow, for Bishop Horden.
- A Case of ditto from the Coral Fund, for Rev. W. Moore, Oshelle.
- Ditto, from Miss Hickman, Newham Hall, Daventry, for the Bishop of Athabasca.
- A Bale of Apparel, from Miss Thompson, Nottingham, for Rev. G. W. Bruce.
- Ditto, from Mrs. Ann Cockran, Edwinstowe, for Mr. George, La Prairie, N. W. America.
- Ditto, from Miss Johnson, of Lichfield Grove, Finchley, for Mrs. Cochrane.
- A Parcel, &c., from Mrs. Beutlier's Working Party, Rugby, for Mrs. Baker, Senr., of Cottayam.
- Ditto, from Misses Wainwright, Davis, and Snow, Shrewsbury, for the N. W. America Mission.
- Ditto, from Miss Cooper, Shepton Mallet, for Mrs. Cowley, Red River.
- Ditto, from Mrs. Barnett, Marylebone Road, for Rev. J. Settee, of Scanterbury.

The Secretaries have much pleasure in informing "Working Parties," and other friends, that all articles of clothing intended for gratuitous distribution among the Indians of North-West America are now admitted duty free. It is, however, necessary that full invoices of articles sent should be furnished in duplicate.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

---

THE SEVENTY-SEVENTH ANNIVERSARY OF THE CHURCH  
MISSIONARY SOCIETY.

**B**EFORE these remarks fall under the eyes of our readers, most if not all of the friends of the Church Missionary Society in England will probably have learned with satisfaction the success of the recent anniversary. It has, we observe, been described as "more solid than brilliant," and probably this was just criticism. Certainly it is so far correct that probably on few previous occasions has more substantial progress been announced, whether at home or abroad. As it is important that there should be an abiding record of what takes place on these important occasions, we proceed to rescue from oblivion those features of the proceedings which do not find elsewhere their memorial in the publications of the Society, and yet should not be lost sight of.

After the usual prayer-meeting in St. Dunstan's school-room, where an address was delivered by the Rev. Sholto Douglas, the friends of the Society gathered in large numbers, and filled St. Bride's Church with an overflowing congregation. The Sermon, which was preached by the Rev. Edward Garbett, Vicar of Surbiton, who took for his text Eph. iii. 9, was listened to with profound interest. It was well worthy of the occasion, and would deserve more notice from us, but it will find an appropriate place in the Annual Report of the Society. The next morning many friends from various parts assembled together for breakfast, when an able address was delivered to them by the Rev. C. F. Childe, formerly the valued Principal of the Church Missionary College. We do not dwell upon it here, as it too will be before the public in the pages of the *Christian Observer and Advocate*.

The chair was taken at the Annual Meeting in Exeter Hall by the Right Hon. the President. Among friends present were the Earl of Harrowby, Viscount Midleton, Lord Dynevor, Lord Cottisloe, the Bishop of Gloucester and Bristol, the Bishop of Melbourne, Bishops Ryan and Alford, Captain the Hon. F. Maude, the Ven. Archdeacon Cowley (missionary from Rupert's Land), the Rev. John Barton (missionary from Madras), the Rev. D. Brodie (missionary from Derajat), the Ven. Archdeacon Hunter, the Rev. Canons Hoare, Bell, Carus, Reeve, Clayton, Tristram, Brooke, and Money; Prebendaries Auriol, D. Wilson, Marshall, Marston, and Allan Smith; Sir C. Lowther, Bart; Hon. A. Leslie Melville, Hon. T. Pelham, Hon. R. Forbes, General Sir W. Hill, Sir John Kennaway, M.P.; Mr. Abel Smith, M.P.; General Alexander, General Clarke, Colonel Channer, Colonel Field, C.B., Colonel Lavie; Messrs. J. G. Sheppard, F. N. Maltby, H. Pownall, A. Beattie, C. J. Plumptre, E. R. Le Mare, W. F. Burnley,

James Bateman, F.R.S., E. Lang; Revs. G. T. Fox, Dr. Wilkinson, Dr. Boulton, R. Long, S. Gedge, G. Lee, W. J. Chapman, U. Davies, R. Guntery, E. H. Bickersteth, J. MacCartie, T. L. N. Causton, W. H. Barlow, Rowley Hill, E. Lamb, C. W. Edmonstone, W. Abbott, W. F. Webster, N. Haly, L. Tugwell, R. J. Knight, J. B. Whiting, E. Smart, A. M. W. Christopher, J. Speck, J. Richardson, J. Rooker, Dawson Campbell, Carr Glyn, R. C. Billing, W. Mungeam, and many others.

After prayer, offered by the Rev. C. C. Fenn, the Report was read by the Honorary Secretary, the Rev. H. Wright. The financial details will be furnished in another part of the Magazine. We therefore only advert briefly to a few points of special encouragement. The general income is among the largest which the Society has yet had to chronicle. This in itself is a matter for exceeding thankfulness. But it is still more satisfactory when we bear in mind that whereas last year the amount received from Associations was in advance of any previous years, so this year that advance is still further exceeded. This is in itself an evidence of the most substantial kind, bearing unmistakable witness to the attachment felt throughout the country to the principles which actuate, and have ever, without a shadow of turning, actuated, the Society. There are some who would fain have us believe that as at Athens the people were wearied with hearing Aristides, called the Just, so that Englishmen had lost their sympathy for Evangelical men and Evangelical work. A more triumphant rejoinder it would be impossible to give than the large income supplied by the Associations, contributed for the most part in small sums, and not as a rule proceeding from the more affluent members of Society; it is a safe index to the hearty appreciation of Evangelical truth, and to the importance of its dissemination everywhere as felt by multitudes of English Churchmen. The fact is, that while there may be more zeal in other quarters than previously existed, manifesting itself often in a very strange fashion, there is no diminution either in the numbers or the energy of those who uphold the simple truth as it is in Jesus. One other very gratifying feature to which attention was called in the Report, and which is deserving of especial notice, is the healthy and flourishing condition of the Hibernian Auxiliary of the Society. Never but once before has a larger sum been received from Ireland. When we remember the terrible ordeal through which that Christian Church has been passing, this effort is not only most creditable to our Irish brethren, but is full of hope for the future of the Irish Church. When a tree which has been cut down puts forth green leaves in profusion, it is manifest that it is not dead. There is hope that it will sprout again, and that the tender branch thereof will not cease, notwithstanding that the axe of the destroyer has been laid to it. We note, further, with infinite satisfaction, the pregnant admission made in the House of Commons by the Under Secretary of State for Foreign Affairs, that from the constant and unremitting efforts of the Society "the Government had got great encouragement from the Society's example" in returning to the old national policy with regard to the



## Abolition of Slavery and the Slave Trade. The conclusion of the Report was:—

The Society's year has been characterized, abroad, by doors opened, and entered, for carrying the Gospel message into regions hitherto unevangelized; and also by the increased activity of those Native Christian Churches, in the formation of which the Lord has been graciously pleased to use the Society's instrumentality. The Persia and Nyanza Missions will at once occur as instances of the former; and to these may be added extensions in China and Japan, in certain classes of the population in India, on the Western coast of Africa, in the trans-Jordanic districts of Palestine, and in the diocese of Saskatchewan, in N. W. America. The growth of the Native Church is witnessed by the unparalleled increase in the number of Native clergy, twenty-eight at least having been ordained in the course of the year; by the now almost universal acceptance on the part of the converts of the duty of meeting their own church expenses; by greater knowledge of God's Word, greater delight in united prayer and praise, greater activity in making known the Gospel to heathen neighbours and countrymen; and, lastly, by the greater devotedness and spiritual power of Native Christian preachers. Prominent features of the year, at home, have been the Conference on Missions to Mohammedans, the liberality of friends in offering help for new efforts, and the large accession of candidates for the Society's College at Islington. And though the supply of men from among the younger clergy and University graduates, and generally from men ready at once to proceed to the Mission field, has been, as regards quantity, painfully inadequate, it cannot be denied that at the English Universities there are manifestations in influential quarters of a warm desire to co-operate in the Church's appointed task of evangelizing all nations. The Committee acknowledge also marks of sincere interest in missionary effort in many circles where there is no distinct profession of those spiritual principles which are the strength of the society and the reason of its existence. The Committee believe, as firmly as they ever did, that, for the right carrying out of true evangelistic work, it is absolutely necessary that those engaged in it should

be thoroughly grounded in the vital truths of the Gospel, and thoroughly animated by its spirit. The Committee are none the less resolved than in former years to hold fast to the qualifications they have always looked for in those that are sent out to the mission-field.

The Church Missionary Society's agents must be "men who have so felt the constraining love of Christ as to be weaned by it from the love of this world, and to be willing to spend and be spent for Him—men who know what true conversion of the soul is by personal experience, and can testify to others that they have found the pearl of great price." The grace of God is confined within no narrow limits; and far be it from the Committee to deny the existence of true godliness even in the Church of Rome itself. But the Church Missionary Society holds, and always has held, that doctrinal additions to the plain teaching of Scripture, and needless multiplication of ceremonies, are detrimental to spiritual life, and, even if accompanied by the Gospel, tend to diminish its efficacy. The temptation at present would be to send out, not so much professed Christian teachers who virtually withhold the Gospel altogether, as those who would lay the true foundation, but who would build upon it wood, hay, and stubble, acting as if they believed it possible to *begin in the Spirit* and to be *made perfect in the flesh*. Men even of this latter class the Society does not willingly employ. The men whom it seeks for are those who *look not at the things seen, but at the things unseen*; who are not *subject to carnal ordinances*, but who *hold the Head*; who *stand fast in the liberty wherewith Christ hath made them free*; and who are *determined to know nothing* among those to whom they preach *but Jesus Christ and Him crucified*. The Committee praise God for all men of this description who have been raised up in years past, and for the hopes of continued supply for the time to come; and they offer up the earnest prayer, and invite all that hear or read this Report to join in the same, that God's love, as manifested in the gift of His only begotten Son, may be so *shed abroad in the hearts* of His people, and the enlightening Spirit so abundantly

vouchsafed to them, that they may not only cheerfully dedicate themselves and all their powers to the *making known of His way upon earth, His saving health among all nations*, but may have full and clear perception of that glorious Gospel of Divine grace which *is the power of God unto salvation to every one that believeth*. Then will the Church truly deliver her appointed testimony, and

thus speed forward the arrival of that bright day when *He that hath loved us, and washed us from our sins in His own blood*, shall see the complete fulfilment of the purposes of His redeeming work, and they that have overcome through faith in His name shall sit down with Him on His throne, and reign for ever and ever.

It will be plain from these extracts that, in a far more exalted and glorious sense than the words have ever been used in connexion with the Church of Rome, "*Semper eadem*" is the motto of the Church Missionary Society. What the unshorn locks on the head of Samson were to the Israelitish hero are the principles enunciated in the words we have just quoted to the Church Missionary Society, and, for the matter of that, in their main import to the Church of England.

The reading of the Report was followed by an introductory address from the Earl of Chichester. We furnish the chief part of his Lordship's most appropriate remarks:—

It certainly is a most remarkable instance of God's kind providence, that no sooner had this Society formed a mission on the East Coast, and had founded there an asylum for the reception of captured slaves, than it pleased God to open to us a door in the very heart of Africa, and thus enabled us to enter within that door with every reasonable prospect of success. This sort of invasion, as I may call it, of the great continent of Africa is fraught with very remarkable events. It is impossible to look at the state of Egypt—at the state of the apparently decaying Ottoman Power, and many other events that I might allude to if time allowed—and also at the state of Palestine and Syria—without being led to think hopefully of some of those great changes and revolutions in that quarter of the globe which were foretold by God's ancient prophets. We look at these events by the light of Holy Scripture, and with hearts longing for the glorious coming of our blessed Lord; and when we regard those precious events, which we hope for and pray for as events of blessings in store for some of those benighted lands, I think we shall all of us be more disposed than ever, in humble prayer and thanksgiving for what God has already done, to pray daily for the coming of His kingdom. There is only one other subject of thought on which I wish to make one or two remarks. It is considerably more than forty years ago since I first attended an Anniversary

Meeting of this Society. . . . It was the first and last time on which I heard Mr. Wilberforce speak in public, and you may easily imagine that the advocacy of this cause by that good and eloquent man must have impressed the mind and the heart of a man young as I was at that time. I can only say that, under God's blessing, that meeting and that speech delivered by Mr. Wilberforce did make a great and, I believe, a lasting impression on my heart. Ever since then I have not only attended these meetings, but I have, thank God, found them very helpful to my own soul. I have found, in these gatherings of Christian men and women to hear what God is doing for His Son's kingdom in this world, that the information we receive, and the stirring exhortations that are addressed to us upon this most interesting of all subjects, was most valuable. And although possibly the advance of age may in some degree have diminished the excited feelings with which I could at one time listen to some of those stirring speeches which we are in the habit of hearing on these occasions, I am sure I never before felt more humble thankfulness for what God is doing by means of this great Society for the extension of His Son's kingdom, and, above all, for His permitting us poor, simple, weak subjects of His to take a part in that great work of love and mercy which God is carrying on in the midst of a ruined world. I do hope and pray that one effect of our

meeting together this day will be to deepen that feeling of deep humility, but at the same time I thankfully praise our great Master for permitting us to

join in this blessed work, and to share with Him in the glory and in the blessed results with which it has pleased Him to crown our poor unworthy labours.

The speech of the President was followed by that of the Lord Bishop of Gloucester and Bristol, moving the first Resolution, which was of the usual formal character, authorizing the printing of the Report, thanking the Preacher, the President, and all other friends for their exertions, &c. After some apology for himself, his Lordship proceeded to say:—

And now I have to undertake, as well as I am able, the duty of making a few comments on the Report itself. I think I may begin with the latter portion of the Report, as that which will be most fresh in the memory of us all, and call on you to again express your thankfulness, as you did when the words were read to you, for one noble sentiment that was never more needed than it is at the present time—a noble sentiment that we heard among the concluding periods of the Report. I refer, my friends, to that sentiment which points to what ought to be the qualifications and the spirit of a true Christian missionary. The words are so true and so timely that I know you will gladly hear them read again. The Report says:—“Our Committee believe, as firmly as they ever did, that, for the right carrying out of every evangelical work, it is absolutely necessary that those engaged in it should be thoroughly grounded in the vital truths of the Gospel, and thoroughly animated by its spirit,” I have said, my dear friends, that these are timely words, and God knoweth they are, for these are days in which we hear strange things indeed said as to the qualifications of those who shall go forth into the great mission field. I am sure that—at any rate before this great audience I may unreprievedly say—there are two very serious heresies on this subject—two real missionary heresies, which here we cannot but deeply deprecate, and one of them is this:—“Civilize first and Christianize afterwards.” How often do we hear this heresy put forward—sometimes with simple and good intentions, and with a belief—an innocent belief—that in the natural order of things it must be so; sometimes, I fear, with other and very different motives. But, I ask, can we here tolerate any such sentiment? What! is Christ, our Master and King, to wait until the merchantman has made the way

before him? Oh, no, my friends; “Civilize first and Christianize afterwards” is one of those expressions in regard to missionary labour which we shall all—and especially in these times when we hear it produced in so many different ways—utterly and distinctly disavow. It is quite right that the Christian missionary should likewise be himself the pioneer of civilization. Let civilization go forward with Christianity—blessed by Christianity—but never let the one—civilization—be placed before the other. I may here say that we are acting on the principle I have mentioned. Our missionaries are now recognizing that their duty is first of all to preach Christ crucified, and then, also, to do everything that God the Holy Ghost puts into their souls in the way of raising the heathen people among whom they labour. Both must go together; but Christianizing and Christianity ever, ever first. The second heresy—as I may venture, at any rate, in this audience, to call it—in regard to missionary labour, and against which the noble sentence I have read to you is a distinct protest, may be thus briefly formulated:—“Teach those with whom you have to deal by showing them that Christianity is somewhat better than the religion that the people you are speaking to may profess.” This is a more deadly heresy, my dear friends, than the one I have just alluded to; for what is it but putting in competition with other religions the one true and only religion—the belief in our Lord and Master? And here I would say, Let no one think that I am, as it were, fighting shadows. Have we not heard, not so very long ago, lectures in time-honoured edifices pointing in this direction? Have we not seen Christianity often placed on a kind of level very little above that of other religions, and are we not told that the way in which our missionaries may most successfully work is

to acquire a full knowledge of the ancient religions, and, in fact, to show how Christianity is a kind of improvement upon them? Now, my friends, God forbid that our missionaries should ever act in such a spirit as this! Good it is, God knoweth, and useful is it to study, especially in some of the more cultivated nations, the forms of ancient faith. I will say at once, in regard even of my poor self and my own poor thoughts on this subject, that some of the most fruitful hours of my passing life have been spent in reading, with a kind of wonder and of awe, some of the ancient hymns, say, in a work now hoar with the rime of forty centuries—the *Rig-Veda*—a book of Brahmanic praise. I make no pretence, but through the medium of translations I have read, and wondered as I read, the marvellous ethics of some of the great Buddhist treatises—say such an old one as *The Pathway of Virtue*. I have read and I have wondered, and I have felt that God has never left Himself without a witness in the human heart; nay, I have read, too, and that not without profit, some of

those wondrous hymns and invocations which the reader will find in that strange, strange book of religion, the *Zend-Avesta* of the now-dying-out Parsees. I feel too much sympathy to denounce such studies as those, but I do earnestly protest against that mode of reasoning and thinking in regard to missionary matters which places our own religion in any degree of comparison or relation to others. My dear friends, let the missionary acquire that knowledge, for I believe it will be good and useful to him; but let him know that the knowledge for which he has to work in the hearts of those to whom he speaks is one only—it is Christ crucified. What he has to preach is that to which every human heart will listen—every human heart—redemption. Redemption is that which the missionary must bear—redemption through Christ crucified is his message, and this message he must preach as though it were different in degree, in kind, in everything, from every other message that the world has yet received.

We hope our friends will duly weigh the valuable remarks which we have just quoted. They proceed from a learned man. Men less learned attach more importance to false religions than does one who is in the front ranks of English scholars and divines. We wish we could find room for the remainder of his Lordship's remarks, but must pass on to the speech of the Rev. J. Barton, recently Secretary to the Society in South India. It bristles with statistics, but of the most profitable and interesting kind, such as it is well to have in an accessible form. After stating that in Southern India there are, in connexion with the Church Missionary Society, nearly 50,000 baptized Christians, and about 15,000 catechumens, he went on to say,—

In the returns furnished me last September, I find facts that are exceedingly encouraging. The Native contributions to the Sustentation Fund, which supports the various labourers engaged in the field, were last year no less than 2227*l.*, or 3*s.* for every Christian household, while the baptisms have increased in the last three years from 43,000 to 49,000. There is an increase now going on of 2000 a year, of whom one half are converts from heathenism. What is, however, even more encouraging is that the number of communicants is annually increasing by something like 700, the increase during the last three years having been over 2000.

In Tinnevely, the Society's Mission

was commenced a little more than fifty years ago. When the first missionary of our Society went there, there were only a few hundred Christians, and there are now 30,000, scattered through 770 villages. There are in that district, which has a population of a million and a half of people, fifty-one Native clergymen, and 153 catechists and readers, while the number of communicants is 7300, or nearly one-half of the whole number of adult Christians. During the last few years the work there has undergone a very searching process. In 1872, instead of the glorious increase announced to-day, a deficit appeared of 13,000*l.*, and 1750*l.* of this was charged to Southern India. It was necessary to

retrench our expenditure to that extent, and our Madras Committee decided that, as Tinnevely was the oldest of the Missions, it ought to bear the largest portion of that retrenchment. Our brethren there were told that they must retrench to the extent of 900*l.*, a sum which represented the payment of ninety Native labourers. We did not, however, expect that we should lose that number, looking to God to supply the need in some other way, and the result was that the Church of Tinnevely responded by raising its subscriptions from 830*l.* to 1100*l.*, and the remainder of the sum necessary was made up by reductions which did not hinder, but rather helped the work, for where there had been a catechist and schoolmaster the catechist was spared for work in other places, such as Ceylon or the Mauritius, and the schoolmaster added the work of the catechist to his own. There were also a number of unpaid labourers who came forward to do work previously done by paid labourers, the most encouraging feature of the whole being that all these reductions were carried out by the Native Church itself, and the following year there was scarcely a congregation in Tinnevely in which there had been any falling off in the work before done. What, however, was felt, even more than the reduction of the grant, was the reduction of the European missionary staff. Ten years ago there were eleven missionaries there; at present there are only six, and, taking away those engaged in educational work, and not directly connected with the Native Church, the actual reduction during ten years has been from eight to three. The Native Christians felt this deeply, but the result has been most encouraging; for, although many of the missionary bungalows have become deserted, and there is a feeling of sadness among the occupants of those villages in which the missionaries had previously resided, outside these places the work progresses yet; the Church Councils are in full work; the Native clergymen, in full vigour, and numbering from six, seven, to ten, and, in one instance, fifteen, meet together once a quarter; and Dr. Sargent, who has six of these districts under his supervision—a real diocese, as I trust it will be in every respect before long, when he is raised to the Episcopate—goes once a quarter to those various districts, en-

couraging our brethren by his advice and instruction. There is a larger number able to read than there was a few years ago, the number of communicants is increasing, and the mud chapels, of which there is one in almost each of the 700 villages, are, among the larger congregations, rapidly giving place to stone churches. We do not care in India to have the material fabric until we have first obtained the spiritual fabric, consisting of living stones. This has always been the principle of the Church Missionary Society, and I hope always will be. It is very easy to pull down a mud chapel and build a stone building in its place, when your congregation has increased from 50 to 500, or from 500 to 1000; but it is not easy—it is, on the contrary, a most depressing thing—to worship in a large stone church with fifty or sixty people in it, and for them to have to feel that they must keep this building in repair. But when the congregations are growing up, we find them readily coming forward to replace those mud chapels by stone churches.

One very encouraging thing in Tinnevely is the increase in the Native Pastorate. The number of pastors there has just been increased by the ordination which took place just before I left India, from thirty-seven to fifty-one. Two years ago I had the pleasure of spending a few days at Mengnanapuram, where those pastors were trained for two years. Their wives were also there, for they were all married men, and received instruction every day from the Missionary's wife. The men received a thorough education in theology and in Holy Scripture, such as would not discredit the students of any training-college in this country; and there have been instances where they have even stood higher at the Bishop's examination than our English brethren. It was well worth going all the way from this country to see the large Gothic church at that station, filled from end to end as it was with a congregation of devout worshippers, all listening attentively, and then to go outside the walls of the church, and see the schools, and to witness one of the gatherings of all the village schools, there being no less than 3500 children under instruction in that one district; to see them all clean and intelligent, each ready to reply to the questions put to him. That was indeed

a sight to fill one's heart with thankfulness. But it is not to our central stations that we are chiefly to look for the real progress of the work. What we want to know is, whether this plant which we have planted in India is a plant which needs to be reared in a conservatory, requiring to be under the immediate fostering care of the missionary, or whether it will stand alone and become indigenous? In order to ascertain this, we must go outside and see what is the state of things in the country districts. Let me try and give you some idea of an ordinary Tinnevely parish. In this one Mission of Tinnevely there are 30,000 baptized Christians. There are fifty Native pastors, consequently that gives 600 to each. Some are larger and some are smaller, but that is a fair average of a Tinnevely parish. In addition to these 600, there are 200 more who have placed themselves under Christian instruction, but who are not yet baptized; so that we may say each pastor has under his care 800 souls. Now, of these 800 souls, 350 are able to read; and, considering the very poor population of Tinnevely, and that all are poor agriculturists, that is a very large proportion. There are 230 children at school, of whom half are children of heathens, and half Christians. These 800 souls are not collected in one central village, but are scattered about in from eight to fifteen hamlets, and the pastor is assisted in his supervision of them by five schoolmasters and three catechists; he is thus able to conduct Divine service in nine or ten different centres on the Sunday; once a month all come to the central church, or, in a very large district, to two or more different centres, for the Lord's Supper. There are six or seven schools in each pastorate, each containing from thirty to fifty children. The cost of this agency is about 112*l.* a year, of which the pastor receives 25*l.*, three

catechists about 36*l.*, and the schoolmasters the rest. Of this 120*l.*, the people give 28*l.* out of their own pockets. And what does this mean? Each head of a family in Tinnevely is now giving 4*s.* a year to the Native Church Fund, besides paying about 1*s.* more for church buildings and various evangelistic agencies, and this represents fully two weeks' earnings. How many from rural parishes in this country can say that their parishioners give anything like two weeks' earnings to the cause of God? Truly we may thank God and take courage. But all this has not come to pass without much care and labour. The converts are instructed for a considerable time before baptism; their sincerity is tested in many ways, and great care is taken in the selection of those who minister to them. But what is the spiritual character of these people? Dr. Sargent, when one of his brethren was saying in a desponding tone, "I hardly dare to hope that more than 500 out of the 4000 in my district are truly converted to God," truly replied, "What clergyman in England would not thank God if he could say that 500 of his 4000 people were truly the Lord's?" Tinnevely will, I feel confident, bear comparison with any of our best-ordered, best-cared-for parishes at home. Its influence extends also to Madras. Our new Mission around Madras is carried on by Tinnevely agents. The Chairman of the Native Church Council (Mr. Sathianadhan) is a Tinnevely man, the firstfruits of the English school at Palamcottah. His churchwarden, Dr. Dhanakoti Rajah, the confidential medical adviser of all the leading Native families in Madras, is also a Tinnevely man from the same school.\* The other churchwarden is Mr. Samuel John, a son of the well-known Tinnevely clergyman, the Rev. John Devasagayam.

These speeches were followed by a telling address from Viscount Midleton, who moved the second Resolution, thankfully acknowledging the marked success which the Great Lord of the Harvest had vouchsafed to the labours of the Society. In the course of it his Lordship dwelt emphatically on the duty of the laity in not leaving the whole of the burden of mission-work to rest upon the shoulders of the clergy. The motion was seconded by Archdeacon Cowley, who for so many years has borne the burden, though not the heat, of the day in North-West

\* For an account of his conversion see *Intelligencer*, August, 1857.

America. He was received with the hearty welcome which his life-long labours had deserved, and which his spirited address fully justified. The third Resolution was moved by the Rev. D. Brodie, from the Derajat. It was to the following effect :—

That the indications of increased interest at home in missionary work, and the new and remarkable opportunities which God in His providence has graciously supplied for the more extended evangelization of heathen nations, especially in the continent of Africa, should lead to enlarged expectations and increased exertions, and in entering in at

the doors thus opened the Society desires, as in former years, to rely only for the conversion of the heathen to Christ, and their building up in Him, in the power of the Holy Ghost, using as His instrumentality the earnest, loving, and prayerful preaching of the Gospel of Jesus Christ.

Mr. Brodie's speech was one of thrilling interest, consisting mainly of touching incidents from his own experience of missionary work. In the course of his remarks he made the following statement, for which alone we can make room. It is too significant to be passed over :—

There are some who theorize about preaching and teaching, and their relative value. I did it one day. I cried down school-teaching, saying that it was humdrum work, and advocated preaching to everybody and telling the good news to all who would hear it. Practice has modified my theory, as it generally does modify everything that is new. I say that, if a man has an opportunity of preaching and does not do so, he grossly neglects his duty ; and that if a man has an opportunity of teaching, and passes it by merely to gratify himself, he grossly

neglects his duty. Nay, more, I would say that, if a man has an opportunity of conversing, even though it be with the meanest and lowliest of men, he ought not to neglect that opportunity. St. Paul sitting by the river side at Philippi, and whispering in the ears of a poor woman, St. Paul standing up at Athens and preaching the Gospel to learned philosophers, and St. Paul in his own hired house preaching the Gospel to all who were willing to hear it, was equally obeying the Divine command to proclaim the Gospel to all creatures.

With the following weighty remarks, from Canon Hoare, the Meeting was brought to a most satisfactory conclusion :—

When David was so greatly troubled, because Ziklag had been taken, and all his property spoiled, he is said to have "encouraged himself in the Lord"; and surely on such a day as this, with such a Report as this, with such a large number of candidates for the mission-work, with larger funds, and I would thankfully say a larger expenditure, and with missionaries giving us accounts of larger blessings, we may well "encourage ourselves in the Lord," and have thankful hearts. At one of the Church Congresses, I heard a young man in a very unwise, but, as he thought, a very clever manner, speak contemptuously of what he was pleased to call "the late Evangelical body." I wish that young man had been here to-day to listen to the Report ; I wish he had been here to listen to the thrilling stories which we have had from the east and from the west, from the north and from the south,

of the great things which God is still doing through the "late" Evangelical body. And with reference to the encouragements which God has given, there are two lessons which we may learn. In the first place, I am sure we are commissioned to stick fast and steadfast, without the least thought of wavering, to the grand old principles of the Gospel of the Grace of God which have been inscribed on the banner of the Church Missionary Society from the very day of its foundation. The Church Missionary Society is in a position of high prosperity ; but, thanks be to God, its prosperity has never been purchased by compromise. Thanks be to God, it has never been purchased by any attempt to cloud or to modify the distinctive principles of the Gospel of God's grace. It has, like that boy of whom Mr. Brodie told us, gone forth in the power of the Holy Ghost. The men we want are

not men who will try to decorate the Gospel by vestments, or to light it up by candles, or even to make it attractive by beautiful music, but men who will be content to preach the Gospel in all its grand simplicity, in that simple form in which it has brought life and peace to their own souls. Surely the encouragements of this day must urge us to greater self-denial and faith in mission-work. I believe that very many of the amiable and kind supporters of this Society have not exercised much self-denial on behalf of missionary work. They have, perhaps, given a guinea when the collector has come to their door, or they have put a sovereign or half-a-crown in the plate; but it has cost them nothing. Some of them have not even made up their minds to give up a late dinner to attend a Church Missionary meeting. The missionary work has cost such persons nothing. But there are persons whom it has cost a great deal. There are contributors to the Mission cause who have given out of their deep poverty. In such cases self-denial becomes a strain, as it were, upon faith. Did you ever notice carefully that beautiful verse, "But my God shall supply all your need according to His riches in glory by Christ Jesus"? That verse has often been quoted to the widow or to the orphan as an assurance that God will help such persons. But did you ever notice the bearing of it? It is intended to encourage missionary zeal. It was addressed to the very first missionary association that we read of. While St. Paul was at Philippi, a missionary association was formed. I don't know who was the treasurer, secretary, and so on; but I presume that the jailer and Lydia were among the contributors. After the Apostle had left Philippi, they sent missionary collections to him at Thessalonica; two years after they sent a third collection to him at Corinth, and they sent a fourth to him at Rome; and the point of that verse is this:—You have sent to me by Epaphroditus your missionary contributions, and you may depend upon this, that my God will take care of you, "my God shall supply all your need, according to His riches in glory by Christ Jesus." I want to apply that passage to those among ourselves who feel the strain of faith. It may be that what such persons give in money

seems to affect their means of living. They may say, "I don't know how I can afford it." The answer is, "My God shall supply all your need." The mother may say, "I don't know how to give up my dear son of mine; he is the joy of my heart;" but again the answer is, "My God shall supply all your need." The Church at home may say, "We want the best men; we are engaged in a conflict for the truth, and we cannot spare well-instructed young men to go out to China and to India"; but God says to the Church at home, "I will supply your need." Oh, I verily believe we may trust Him when we feel the strain and fairly throw ourselves upon His help, for His service, that He may make His own choice of His own instruments. We may go forward with full confidence that neither the Church at home, nor the family at home, nor the father nor the mother at home, shall ever be the poorer for anything offered to the Lord. Now one word in conclusion. Our time is over. And is not time itself hastening on? Is it not but a little time? I often think how the fighting men of Reuben and Gad went from their homes to Gilead. They left their families at home, and there must have been a sorrowful parting of the wives and mothers and sisters from the husbands and fathers and brothers. The fighting men never gave up till they had gained the victory and the war was over. After they had taken possession of the land there was reunion and rest, there was full perfect acceptance, there was a joyful possession before the Lord. We may think of the parting day when the army cross the Jordan, but let us also think of the reuniting day when they will come back as conquerors. We may think of the parting day when we see young men going forth to the war, but let us look forward to the reuniting day when the Lord Himself shall come in all His glory, when the angel of the Lord shall take up the mission—the Church having finished its work—and shall gather from the elect, from the north and the south, from the east and from the west, and when all the scattered people of God from our Mission-fields as well as our Churches at home, our reunited Churches and reunited families shall stand together before the Lord in full possession of the joy of the kingdom.



## BISHOP RUSSELL ON CHINA.

*Ningpo, China, 17th December, 1875.*

**D**URING the past year, through the kind care and gracious providence of our Heavenly Father, I have been permitted to visit all the central and most of the out-stations of the C.M.S., and also of the S.P.G., in North China. In reporting what I have seen, I take the different stations in the order in which I visited them.

## SHANGHAI.

On Thursday, the 20th of May, I started for this place, at 4 p.m., in an American steamer, accompanied by Mrs. Russell, and reached it the following morning at daylight. Twenty years ago it took us a period of ten days to accomplish the same journey in a small native sailing-boat, in which we had to encounter various risks and dangers from sea, weather, and pirates; whereas now it can be done with the greatest comfort and safety in ten or a dozen hours.

My principal object in visiting Shanghai at this time was publicly to inaugurate Trinity Church as the cathedral church of the diocese. This step was not taken without much anxious thought and prayer. The relation I sustain to the Church Missionary Society, and to the Church of England at large—the effect it was likely to have on my own missionary character and usefulness, and on the great cause and work with which I am associated in this land—and the nature of the connexion which was to exist between me and the trustees, minister, and services of the Church, which they so generously offered for ecclesiastical purposes—all this concurred to make it a subject of the gravest importance, which needed the most careful consideration. The issue, however, of the best judgment which I could bring to bear upon it was the unhesitating conviction that the hand of God was clearly visible in the matter, and that I could not refuse the generous offer without running counter to the Divine will, and doing injury to His blessed cause.

I would notice that the services at present conducted in the cathedral, with all its arrangements and appendages, are of the most simple and unpretentious character, fully in accordance with the spirit of our Protestant and Reformed Church. With the Divine blessing it will have the effect of bringing us missionaries and our people in these parts nearer together than they have been before, to the mutual benefit of both; making them and us feel that a common bond of Christianity and of Churchmanship links us very closely, the one to the other—and thus leading all, in view of the dark and rampant heathenism by which we are surrounded, to concentrate our efforts in diffusing amongst it the light and life of the blessed Gospel of the grace of God. Already a hopeful sign in this direction has been exhibited by the trustees sanctioning the advocacy of the cause of Christian Missions in their church, in connexion with the Day of Intercession. Two very able sermons were preached on the occasion by the Rev. A. E. Moule, and

in response to them the sum of \$400 was contributed—a large amount considering the present depressed state of trade. And, further, the Very Rev. Dean Butcher, who is most friendly and disposed to assist us in every way in his power, expressed the earnest hope that what has been so happily begun may be repeated as a stated thing in future years.

The Rev. Canon MacClatchie, though much enfeebled by age and indisposition, is still permitted to prosecute his accustomed labours, both in the Chinese city and at his own residence in the foreign settlement. At the latter place he has daily preaching to the heathen who pass to and fro, from which the happiest results may be anticipated. Mr. Lanning has arrived, and has already commenced his labours in our Anglo-Chinese school. He has at present about eleven pupils, which number will, no doubt, be considerably increased at the beginning of the Chinese new year.

My conviction, which increases in strength each time I visit Shanghai, is that this city is destined rapidly to become the head-quarters and the grand centre from which will radiate in all directions those influences, beneficent and otherwise, which are sure to follow in the wake of our countrymen, wherever they locate themselves. In this respect no other place in North China, not excepting Peking, can for a moment be compared with it. It is therefore a paramount duty to concentrate there a considerable force, such as the exigencies of the place imperatively call for. As in all similar commercial marts, there is in Shanghai the temptation to certain minds to allow themselves to be withdrawn from their special work of ministering to the Natives, and to become mixed up with the social life of their own people. But, given the right men and an adequate supply, the effect of their labours would, I believe, be incalculable. Not less than *three* are required—one for the secretariat, which as our missions advance will be quite enough for an individual to attend to; *one* to take the superintendence of our work in the Chinese city and surrounding neighbourhood; and *one* to devote his energies to the large and daily increasing Chinese population in the foreign settlements, probably amounting at present to nearly 200,000, and composed of some of the wealthiest and most influential men in China. For *three* first-class men for Shanghai I would, then, most urgently and earnestly plead.

Shortly after our return, on June 3rd, Mrs. Russell and I started again for Kwun-hœ-we, our out-station in the Soenpoh district. The chief object of this visit was the ordination of our able, long tried, and devoted catechist, Sing Eng-teh. As you have already received full information of this interesting event, it is only necessary to say that his demeanour since his admission to Holy Orders abundantly justifies our having taken this step. The subsequent conduct of our brother, the first we have ordained in these parts, does indeed fully corroborate the judgment we formed of him, and gives us every reason to hope that his will be a ministerial career of great usefulness and great efficiency. His unusual tact, his attractive oratory, his clear views of doctrinal truth, his happy illustrations, and above all his having, as we

believe, a heart changed and influenced by the Holy Spirit—all combine to lead us to entertain the highest hopes that his ministrations will be greatly blessed to the spiritual welfare of the little flock over whom he is called to preside, and to the salvation of many souls from amongst the poor heathen by whom he is surrounded.

The heat of the past summer was unusually prolonged and unusually intense. It commenced early in June, and lasted in all its severity to the end of September. Towards its close, on the 14th of September, Mrs. Russell and I, accompanied by Miss Bear (a lady proceeding to Peking to become governess to Mr. and Mrs. Collins's children), started once more for Shanghai, with the view of visiting some of the northern ports. On Saturday, 18th, we steamed out of Shanghai. On the following morning, at midnight, we dropped anchor in the harbour of Chefoo, and the next morning started northward for T'in-tsing, which we reached the day after; performing the journey from Shanghai to T'in-tsing of about 1000 miles in four days. At T'in-tsing, with the kind help of Mr. Innocent, an English Methodist Missionary, we hired two small Native boats, and accompanied by Mrs. Hodge, a Missionary's wife from T'in-tsing, we embarked on Thursday, 23rd, at 5 p.m. for Tung-chow, a large city on the Yellow River, about eighteen miles from Peking. The distance between T'in-tsing and Tung-chow is not more than 100 miles: but over this stage of our journey we spent four days more. This arose from our having to propel our boats the whole way against a very strong current, with the aid of only three men to each. The poor fellows worked well, from early morning to late at night; but, notwithstanding all their efforts, we could not make more than twenty-five miles a day. Still, though the journey was tedious, and the country uninteresting (a flat plain, without hills, trees, or any natural object to attract attention), yet the weather was so beautiful (dry, cold, and bracing) that it more than made up for other deficiencies to us who had just come from the hot and depressing climate of Ningpo.

At Tung-chow we were kindly met by Mr. Sheffield, an Independent American Missionary, who invited us to his house; the next day, under the guidance of Mr. Collins, we started for Peking—Mrs. Russell and Miss Bear in sedan chairs, Mr. Collins on horseback, Mrs. Hodge and myself on donkeys. The road was the worst I had ever seen in this or any other country, and the dust most appalling. Our eyes, ears, and nose were soon completely stuffed with it. With the exception, however, of a slight mishap to myself, occasioned by the sliding and falling of my donkey down a slippery declivity, we all arrived in safety at one of the gates of the outer Chinese city. Here we dismounted and procured Peking carts—the cabs of the city—which for discomfort surpass every other conveyance of the kind to be found in any part of the world where I have been. To me these carts without springs, and with roads to travel on worse, if possible, than those outside the city, and dust still more bewildering, proved perfect misery. The ride to Mr. Collins's house only occupied, however, two hours more, when at 4 p.m., to our great delight, we found ourselves in his clean and comfortable

court-yard—a perfect contrast to all outside—tired, hungry, dirty, and almost crippled, but still truly thankful for all the mercies of our long journey, and fully assured of rest and refreshment under the hospitable roof of our kind friends.

#### PEKIN.

We spent over twelve days in Peking, during which we saw a good deal of the city, including the Altar and Temple of Heaven, the large Confucian Temple (the finest in the empire), the great bell in the Lama monastery, the celebrated observatory and water-clock, constructed by the early Jesuit Missionaries, and the new college, close by the T'sung-li Yiaman, for the teaching of European languages and sciences, under the able presidency of my old friend Dr. Martin. We had also the privilege of calling on and meeting all the Protestant Missionaries, who occupy Peking in considerable force, and of obtaining their views as to the character of the work and the hopefulness of it. We also took an early opportunity of calling on Mr. Wade, at the British Legation but unfortunately he was unable to see us, being busily engaged in endeavouring to adjust the difficulty between England and China, on account of the murder of Mr. Margary.

As regards my impressions of Peking as a mission field, I will venture to say a few words on the following points:—

1. *Its Importance.*—From its being the capital and seat of political influence of the Chinese empire, no doubt it is a very important place in every particular. But the marvellous inertness of the present ruling power, its stolid indifference to the best interests of those it governs, its antiquated and effete conservatism, its obstructiveness to all progress, its impenetrable obtuseness as to the requirements of the present age, and the need of a large and liberal policy in order to meet its demands—all combine to modify very considerably the importance of Peking as a great centre for the diffusion of civilization and Christianity. Judging from present appearances, and the probable future that awaits this empire, all those beneficent influences which are to tell upon the countless masses of its people are far more likely to proceed from its feet or centre than from its head. Still, until the great change occurs, which cannot long be deferred, it possesses importance, as the metropolitan city, which cannot be overlooked.

2. *The Extent of its Population.*—Independent, however, of the political and religious bearing of Peking on the empire at large, it has a vast population of its own, amounting to at least a million souls; outside too, within a few miles' distance, there is another probably as great. This makes it a sphere of missionary labour of considerable interest and importance. I could not, therefore, recommend the Society to plant there a very extensive missionary machinery with the view of influencing other portions of this vast empire, still existing agencies ought to be maintained in full vigour, and also somewhat increased. I should be inclined to suggest a good boarding-school for the education and training of the sons of the Native converts.

3. *Past Results.*—Hitherto Peking, in a missionary point of view, has

not proved itself a very fruitful field. Still there are to be found there some two or three hundred who bear the name of Christ, and doubtless amongst them a few who are Christians in deed and in truth, as they are in word and profession. On Friday, the 8th of October, it was my privilege to address about thirty members of Mr. Collins's church, who assembled to meet me. I spoke in Ningpo colloquial, and my words were transferred into Pekinese by a catechist of the American Presbyterian Church, who had resided in Pekin thirteen years. With the exception of pronouns and a few particles, the words of both are almost identical, except in pronunciation, and the idiom is precisely the same. But, notwithstanding this, a Ningpo man is a perfect barbarian to a Pekinese, and *vice versa*. Before my address, our Native brethren partook of a little feast, which no doubt had the effect of warming their hearts towards me, and making what I said more palatable, and let us hope more profitable.

The Pekin Christians, now under the superintendence of Mr. Collins, are principally taught by our catechist, *Shang Ching-lan*, who seems an earnest and devoted man; and those at the out-stations by the principal Christian in the district, *Ch'en Vao Kw'eng*, without, if I mistake not, pay from the Mission. Then there are two day-schools, one for boys and the other for girls; the former having twenty pupils, and the latter thirteen, and both with Christian teachers. These schools, and especially the girls', receive much careful superintendence and teaching from Mrs. Collins, who, though physically not very strong, utilizes the strength she possesses to the best interests of those with whom she is associated, and the glory of her God.

On the whole, then, matters at Pekin, though in some respects not so advanced as we could wish, are still full of hope and encouragement as regards the future. With persistency on our part, and the out-pouring of God's Holy Spirit, it may be our blessed privilege soon to see the grain of mustard-seed springing up and becoming the largest of herbs, under the branches of which even the proud citizens of Pekin may be led to seek for and find shelter.

On October 9th we set out on our return journey. The same day we arrived at T'ung-chow, and at noon on the 11th at T'in-tsing. Mr. Innocent once more showed us every kindness and attention until the 13th, when we started for Chefoo in the same steamer by which we had come. At Chefoo, on the morning of the 14th, we were met by Mr. Scott, of the S.P.G., who escorted us to the house of my old friend Dr. Nevins, an American Presbyterian Missionary, formerly resident at Ningpo, with whom and his good wife, and our two young friends, Messrs. Scott and Greenwood, who are living with them, we spent a very happy and, I trust, not unprofitable week.

The town of Chefoo itself is not very large, and its immediate neighbourhood sparsely populated for China. But it has the advantage of affording probably the best sanatorium in the north of China for our invalided countrymen. There the months of July and August, which are almost intolerable at Ningpo, may be passed in comparative comfort and safety. The thermometer, as a rule, stands some fifteen

degrees lower than it does here ; the atmosphere is remarkably dry and invigorating, with a delicious breeze from the sea, and in addition there is excellent sea-bathing for those who care for it. It is, moreover, already provided with very good hotel accommodation for visitors, which, though expensive, is probably less so than the erection and maintenance of a private building for the reception of our Missionaries.

On October 21st we returned to Shanghai, where we were met at the wharf by Dean Butcher, who entertained us in the most hospitable manner until the 27th, when we left for Ningpo, accompanied by Mr. Brereton, who had reached Shanghai a few days before.

On Wednesday, Nov. 1st, I left Ningpo once more, in our little Mission-boat, accompanied by Miss Laurence and her servant in a hired boat of the same kind, for Hang-chow for the purpose of holding there a confirmation of Native Christians on the ensuing Sunday. When starting, and for some hours after, the wind was favourable, but towards night it shifted suddenly, blew almost a gale, and became intensely cold. This night and the next day our boatmen were unable to make any progress, so that we had to anchor until the evening. Shortly after sunset the wind lulled, and we were able to push on and cross the Dza-ngo river (about thirty miles from Ningpo) at noon on Friday. Here we held council with the boatmen as to whether there was yet time to reach Hang-chow, or whether it would not be wiser to steer for Shaohying, and spend the Sunday with our friends there. The boatmen encouraged us to try the former course. By their vigorous efforts, at 2 p.m. on Saturday we were partaking of the kind hospitality of Mr. G. Moule.

#### HANGCHOW.

At 4 p.m. the members of the Mission met at his house for their usual Saturday evening prayer-meeting, when a blessing was specially invoked upon the Native Christians who were to be confirmed the next day. At 10 a.m. the following morning the prayers were read by Mr. Moule in his pretty little church, and the lessons by his Native catechist. Then I delivered an address, explaining the rite of confirmation, and showing its importance. After the address I administered the rite to seven candidates, carefully prepared by Mr. Moule. The congregation present numbered about eighty. In the afternoon we again assembled for evening prayer, and an excellent address was delivered by the catechist on John xiv. 6, "I am the way, the truth, and the life." His manner was quiet but earnest, and style of speaking, though not as oratorical as some Chinamen I have met, yet, on the whole, attractive and calculated to do good. On our return to Mr. Moule's house we had another service in English, which most of the Protestant missionaries in Hangchow attended, to whom I had the privilege of preaching; and thus we closed a very quiet and happy Sabbath-day without let or hindrance from any quarter whatever, and with the blessed feeling pervading our souls that our little gatherings on that day were but the firstfruits of a great harvest, which, in due time, would be brought in from that great city and the surrounding country. No one who has

seen what I have seen can avoid coming to this conclusion, that a solid foundation of a Christian Church is being laid there.

The next day I was invited to join a party of our Missionary friends, principally American Presbyterians, in an excursion to the beautiful lakes outside the city walls, and the surrounding hills. The air was fresh and invigorating, and the scenery lovely beyond description, so that we had a most enjoyable time of it. One great alloy to our pleasure was in the idolatrous sights and sounds which beset us on all sides, leading us to pour forth again and again the earnest prayer that the time for their "casting their idols of silver and gold to the moles and to the bats" might soon come.

On Tuesday I dined with Dr. Galt, and after dinner inspected his opium hospital, dispensary for out-door patients, hospital chapel, and other arrangements connected with his establishment, which all appeared to be in a very satisfactory condition. The number of opium smokers who pass through the doctor's hands in this institution in the course of the year is very considerable; but the percentage cured is very small. Like every inveterate vice which lays hold of poor, weak human nature, nothing but the grace of God and the power of the Divine Spirit can permanently eradicate it. These poor creatures all leave this opium refuge, apparently delivered from their awful curse: but soon temptation besets them, the old craving for the pipe returns, and like the "sow that is washed, they are again found wallowing in the mire." Still Dr. Galt's work is important as a protest, on our part, against this horrid vice of opium smoking, and the wretched opium trade which feeds and fosters it, and as a proof that neither the one nor the other is sanctioned by our holy religion.

On Wednesday, at an early hour, Mr. Moule and I started for a village, called Dön-deo, on the east bank of the *Ts'un-t'ang* river, about ten miles from Hangchow. We crossed the river in a ferry-boat, and then walked the remainder of the way, with the exception of a short ride which I had in a sedan-chair, through a most lovely country to this little place which is very picturesquely situated close by the water's edge, with a background of beautiful hills. Here Mr. Moule has commenced an out-station, the only one as yet in connexion with Hangchow. He has located there a married couple, Aquila and Priscilla by name, both apparently promising workers, and especially the wife, who seems, for a Chinawoman, unusually bright and intelligent. At present their work is only tentative; but, with the blessing of God, the good seed which is being sown there will in time spring up and bring forth much fruit. At 3 p.m. I took leave of Mr. Moule and started for *Si-hying*, where our boats were. We arrived at Shaohying the following day.

#### SHAOHYING.

The next day (Friday, 10th), Mr. and Mrs. Valentine, Mr. Palmer, Miss Laurence, and I started from Shaohying to visit Li-ts, a large and flourishing market town about ten miles distant, Mr. Valentine's principal out-station. In the house hired for mission purposes, we found Mr. and Mrs. Vong, the catechist and his wife; we were soon joined by a crowd

of the townspeople, who came to hear and see the strangers. Mr. Valentine and I spoke to the men in the room set apart for a chapel and general preaching as long as our physical strength permitted; and the ladies spoke also to the women, who congregated in the back part of the building. They listened with apparent attention and interest, and all treated us with becoming propriety and respect. One man especially repeated with emphasis to his people most of what I said, assuring them that my words contained the true doctrine. Afterwards we enjoyed a pleasant walk on the hills close by, when we returned to our boat and came back to Shaohying, which we reached about 9 p.m., rather fatigued by our day's work, but cheered and refreshed by all we heard and saw.

I was glad to find Mr. and Mrs. Palmer, so soon after their return, comfortably settled down and full of hope as to their future. After dinner and prayer for a blessing upon our friends and their work, we went to inspect one or two sites for Mr. Palmer's contemplated new church, and were especially pleased with one, could it be secured. I have no doubt, when the suitable time for another church comes, then a suitable site and everything else needed will be forthcoming. I returned to Mr. Valentine's for tea, and shortly after, when family prayer was over, Mr. Valentine presented to me, one by one, twelve candidates for confirmation on the ensuing day, whom he wished me to examine and form my own judgment as to their suitability for the holy rite. I did so; they were all that could be expected or desired under the circumstances, with the exception of one, who manifested a captious spirit—a rare exhibition in a Chinaman, who generally accepts too freely everything that is told him, when he takes the position of a learner. This one we thought it better to defer to another opportunity.

Next morning (Sunday, 12th), Mr. Valentine's breakfast-room was filled with his Chinese converts, who came for family prayer. After a hymn, the epistle and gospel of the day were read in quite a nice and devout manner by one of his catechists standing. Then I offered up prayer for a blessing, especially upon the candidates for confirmation. The company then went and, in the most orderly and devout manner, entered the little church close by; each one kneeling down for silent prayer before he took his seat. When we had put on our robes, Mr. Valentine called on the senior catechist to pray for God's blessing. He offered up one of the most suitable prayers for the occasion I ever heard. Morning prayer was then read by Mr. Valentine, and the chapters for the day by Mr. Ong, one of his catechists. Afterwards I delivered my address to the candidates for confirmation and the people generally. I then confirmed ten men and one woman, all over twenty years old, and most from thirty to forty. The evening service followed at 4 p.m., and once more after tea most of us assembled again in Mr. Valentine's room for singing, reading a portion of Bishop Burdon's "Old Testament History," and prayer, with which the day was, as I trust, very happily and profitably closed.

Of all the stations of our Society which I have visited this year, I



was more impressed with the reality of the work at Shaohying than elsewhere. The peculiar character of the people, who are bold, independent, and warm-hearted, may partly account for this. But surely the Good Spirit, Who worketh when and where He pleaseth, has been pleased to manifest His presence and His power in this place in a special manner, and, let us hope, for a special purpose. The Natives of this district are not only reckoned by thousands and tens of thousands, but are also widely scattered over the empire. It may be the mind and will of the Great Head of the Church to originate a work here, which hereafter may have the most important bearing upon the general evangelization of the millions of China.

On Sunday night we got to our boats so as to reach Dzao-ngo river in time to cross at daylight next morning. The next day we arrived at Ningpo, grateful for the manifold blessings and mercies we had experienced.

## NINGPO.

And now a few words respecting our work in this city and the surrounding country during the past year.

*Grace Church.*—Our principal city church is still unprovided with a Native Pastor; but our hope is that Mr. Gough may soon be set at liberty for work more befitting the foreign Missionary, and more in accordance with his own desires. The son of Stephen Dzing, the well-known Chinese physician, is designated for this post. He seems in every way fitted for this important position. The congregation now numbers nearly two hundred. Many, however, are children from our day and boarding schools for boys and girls. The communicants are usually about eighty persons. Baptisms during the year have again not been many.

*Boys' Boarding-school.*—The number of boys is less; we have sent away several below our literary standard. None will in future be admitted under the age of fourteen. It is too far away from foreign superintendence. Our hope was that ere now it would have been transferred to a site close by my own house; but the funds are insufficient.

*Girls' Boarding-school.*—This is in a very satisfactory state under the able superintendence of Miss Laurence. The number of pupils has increased to twenty-four; the education is of a high order. Some, too, I trust, are beginning to lay hold of the saving truths of the Gospel.

*Boys' and Girls' Day-schools.*—These tend much to conciliate parents and relatives; not a few of our Christians have so been brought to us. When I catechize them I am sometimes startled with the amount of Scriptural knowledge they have already imbibed. The whole expense of a school is a little over \$100 (20*l.*) a year. Schools of this kind might be established by the thousand, with an abundant supply of boys. As an auxiliary agency, none would be more effective, were the means and parties forthcoming to organize and carry it on. A great Christian Educational Society, supported by friends at home, would relieve all existing Missionary Societies in educational matters, and set them free for their own special work of Evangelization.

*Women's Classes.*—We have formed classes for Native females, who come to be taught to read and to learn Christian truth, and also to do needlework, &c., a Bible-woman meanwhile reading and expounding to them the Word of God. Mrs. Russell has about a dozen, who come pretty regularly to our house. One has asked for baptism; three others we hope will soon follow her example. The amount of money given, as an equivalent for their time, is thirty cash, or three-halfpence daily. Most of them attend the afternoon Sunday services without any money consideration. The congregation consists of the children in our boys' day-school and the girls' boarding-school, together with our servants and a considerable number of outsiders, principally neighbours, more or less instructed in the truth. Latterly we cannot find space in our little chapel, which is now crammed every Sunday to an excess almost suffocating. A large edifice we sadly need. Possibly some friend, whose eye may light upon this, may be led to come forward and supply the needful amount. At least \$1000 would be required.

*Out-stations.*—The work has been prosecuted by our Native helpers with energy and zeal; but the result, in the actual admission of members, has not been considerable. We have at present seventeen stations under Native catechists, who superintend the Native Christians, and in addition carry on evangelistic work within their several districts. These men come up to Ningpo once a month for theological instruction from Mr. A. E. Moule. This arduous duty will now, however, be divided between him and Mr. Bates.

And now I conclude with two brief general observations:—

1. In the first place, my journeyings during the past year have opened my eyes and mind to an extent to which they have not been opened before, respecting the magnitude and, on the whole, promising character of the great field presented before the Church in this vast diocese of North China. In attempting to survey it, I am overwhelmed at its almost limitless extent, its unspeakable importance, its generally encouraging features; and yet the utter scantiness of the present machinery to work it in any appreciable sense. Instead of eleven Missionary Presbyters, with a Missionary Bishop, which is the whole Missionary force in these parts, representing the Church of England, we should have this number multiplied at least a hundredfold. But could we not bring our means and our faith up to the standard of having this number at least doubled or trebled? Even this, as a first instalment, would greatly gladden and strengthen our hearts.

2. Whatever be the issue of the Yunnan investigations, one result is certain, and that is, that in some way or other this country will be still more widely opened up to the preaching of the Gospel. All past complications on the part of European Powers with China have so terminated. There is nothing, then, as far as I can see, to suggest a stopping still, much less retrogression; on the contrary, everything seems to beckon the Christian soldier to move onward, until China, as all other lands, is laid a trophy at the Redeemer's feet.

W. A. RUSSELL,

*Bishop of North China.*

## SHOULD ROME BE OUR MODEL?



It is perhaps not unnatural that those who are conscious of grievances, or who imagine that grievances exist among themselves, should be led to look abroad for what may be conceived to be more perfect. In our ordinary every-day life we are all of us tempted to imagine that our neighbours are enjoying many advantages and immunities which we do not possess. Very often there are grounds for our discontent. It is quite possible that there might be amelioration in our circumstances, and that by more care and more judicious management we might improve them. It does not, however, follow that those whose imagined superiority we covet are after all so much better off than we are. Distorted and exaggerated statements about their prosperity have reached us by which we have been misled, and searching investigation carefully conducted proves that after all, and with all our own drawbacks, our state is upon the whole the best. This thought might be pursued to a considerable extent, but we cannot attempt to follow it here in all its possible ramifications. We can only select one instance affecting in an important manner missionary operations.

"How shall they hear without a preacher? and how shall they preach except they be sent?" is the language of St. Paul. It is the problem which Christians in all ages have had to solve, and which is now pressing for its solution in this nineteenth century of ours. In this respect the Church militant differs little from any other body militant. It would be sheer insanity to send forth an expedition to Africa, or India, or China, without due provision of commissariat, without a sufficient supply of what are aptly enough termed the sinews of war. It is perhaps hardly going too far to say that proper regard to these essential requisites has much to do with success. It is not to be expected that troops adventuring into a hostile country for the purpose of reducing it to subjection will be voluntarily maintained by the inhabitants. All resources must be drawn from those who have organized the expedition and sent it forth. What is true in purely military adventure holds good in still higher things. When the soldiers of the Lord Jesus Christ go forth into heathen lands to reduce them to the obedience of their Master, they have to be prepared and equipped: they have to be transported to their destination, and to be maintained there by the resources of the faithful. This is a point on which all are agreed, however much in other respects they may differ. The most ultra-Romanist and the most extreme Dissenter are on this point of one mind. It is ordinary common sense. When, however, we get beyond this, which may almost be termed a fundamental axiom, there is considerable divergence of opinion. This divergence is probably more apparent than real among those who really understand the important question at issue. But beyond them there is a vast number of theorists, whose knowledge is very small, but whose imaginations are very vivid. They have never set themselves adequately to realize what a laborious and anxious work the organization of Missions is. They

can see the end and are enthusiastic about it, but overlook the means necessary for the accomplishment of that end. What is more, their theories may perhaps be more correctly described as criticism of the performances of others, for very rarely do they attempt themselves to embody them in practice. Amongst these theories afloat a very plausible one is that all the apparatus of Missionary Societies is a very carnal and secular thing, quite inconsistent with what ought to be a purely spiritual agency. In its extreme simplicity, solitary enthusiasts have here and there made isolated attempts to dispense with everything of the kind, and have made their way to Mission-fields; but before long the venture has been a failure, or there has been a falling back upon agencies heretofore despised to supplement hazardous attempts which have been rashly and imprudently undertaken. The records of the Church Missionary Society could bear witness to these failures, and to the endeavours made to secure their co-operation when failure arising from isolation was imminent.

A further and a more rational development is, that a Bishop with a staff of clergy should go abroad and be supported by the Church at home. The usual result is, that he who may be termed the commander-in-chief of the expedition, after he has made a little advance into the country, is constrained to leave his troops in the face of the enemy, and to come back to England to beat up for supplies by his own personal exertions. It is true that some money is so raised, but it is at the cost of the absence of the head, who sometimes for two or three years together is flitting about English parishes, painfully questing for indispensable support. A Bishop in these circumstances, pleading in *forma pauperis* for himself and his brethren, is a spectacle calculated to elicit sympathy; and so far to some extent the end is answered, but it can hardly be a spectacle which ought to be witnessed. The late Bishop Gray, of Cape Town, was a notorious instance of a Bishop professedly Metropolitan of Africa, but for a good part of his episcopate toiling as a missionary deputation in England, rushing about to meetings and preaching all over the country, often for trifling sums.

In lieu of this, which is only a modern and partial innovation, a plan has been devised which may be said to be common to all Churches, and which approves itself as reasonable and judicious. Societies have been established in the Churches of England and Scotland and Rome, as well as in all Dissenting Churches, for the purpose of collecting funds and managing missionary operations. It would be idle to suppose or assert that they have not been attended with drawbacks, and that there may not have been, at various periods of their career, more or less of mismanagement. Secretaries and Committees are not infallible, whether they are English or Roman. There are periods of depression as well as of encouragement, of prosperity as well as of adversity. But still, upon the whole, a fair amount of success may be claimed for their exertions, and honesty of purpose may be generally ascribed to all. There may be a counter-opinion to this, but it results, we believe, from ignorance and prejudice, and is very rarely found among those who have any real information upon the subject.

Still to many it is a stumbling-block that funds collected for the propagation of the faith in Christ should be diverted to any purpose whatever except those which tend immediately to promote it. Various schemes, therefore, have been from time to time suggested to diminish expenditure on what may be termed the machinery of Missions, and to substitute something more simple for what seems complex and superfluous. It would be unjust to suppose that all those who take exception to what they deem unnecessary charges are hostile to Missions, although this is too frequently the case. More generally and more truthfully it may be affirmed that they do not understand what they are urging, and come to wrong conclusions because their judgment is defective.

Now it may fairly be conceded to these persons that Christians *ought* to be liberal to Missions, and *ought* to need no prompting to give freely of their silver and their gold, as well as of their personal service. They *ought* to be so forward that nothing should remain but the appropriation of money poured without stint into the treasury of the Lord. But unfortunately this is notoriously not the case in any Church which we have ever heard of. To talk, therefore, about what Christians *ought* to do without taking active measures to supply their lack of service is about as futile an employment of time and energy as well can be devised. There is a place for such appeals in the pulpit; there the duty cannot be too earnestly and constantly enforced; but to take no further steps pending a revulsion of Christian feeling can only be designated as absurd.

If Missions are to be carried on effectually, Christians must be dealt with as we find them. Many are lukewarm, many are ignorant and need to be informed, many are prejudiced and need to be disabused, many are careless and need to be aroused. This implies the necessity of agency. This agency is of various kinds and costs money. It has to be carried on through personal appeals, through the intervention of the press, through all the various channels by which men are reached in our day and generation. If Missionaries are to be supported and set free for their work, their maintenance is a matter of serious concern, involving complicated details at home and abroad. All this, however, is most imperfectly realized by superficial objectors. Many seem only capable of taking in the expense incurred, without any sufficient appreciation of the results obtained. They would take a balance-sheet and compute how many more Missionaries could be supported abroad if the money spent at home were appropriated to them. It would seem as though it were impossible for them to grasp the fact that, probably, without the home expenditure few or none would be sent forth, and that the whole work would in all probability languish or die. In some cases it is impossible to carry conviction to minds of this description, but happily this is not universally the case. It remains, therefore, only to deal with the case of those who are really anxious for the welfare of missionary effort, and in a friendly spirit seek for the best means of promoting it. In some instances friends of this description, although they have had little experience of the arduous labour involved in stimu-

lating interest in Missions where there is little love for Christ or zeal for the salvation of souls, still seem to be under the impression that money can be procured well-nigh spontaneously by a mere statement of the need through those who are, or ought to be, the accredited functionaries for this purpose—the Bishops and Clergy of England. In the opinion of these persons, all that is necessary is to ask in a proper and earnest manner, and the response is certain. It would indeed be a blessed thing for our Church, or for any Church, if it were so; but—experience is against this theory. In support of this assertion it may be convenient to adduce instances.

It is a notorious fact that some years ago the Venerable Society for the Propagation of the Gospel was conducted pretty much upon this principle. It rested for its support partly on what may be termed endowments, partly on subscriptions voluntarily offered, and partly on collections made in response to a Queen's letter issued annually. The machinery was then very simple and very inexpensive. The Society sent out no deputations, had no staff of organizing secretaries, issued few or no publications, made no popular appeals beyond those which came officially from the pulpit. All attempts of this kind were viewed with extreme jealousy, if not positive aversion, by an influential body of its supporters. The result was that, although the expenditure was small, the income was remarkably small also. Unless we are misinformed, the Society would itself have been brought to a termination at once but for a difficulty regarding the endowed funds, which acted as a kind of cork belt. Fortunately, however, more vigorous counsels prevailed. The sagacity of the late Bishop Wilberforce, trained himself in an evangelical school, came to the rescue. The whole policy of the Society was changed. Expenditure was freely and wisely incurred with commensurate results. Money was not grudged for organizing secretaries, for the expenses of deputations, for publications calculated to interest, the walls of cities and villages were placarded with attractive bills, and a great organization, at one time nearly paralyzed, has been restored to life and usefulness. Before measures of this kind were adopted, it is stated in the life of Bishop Sumner that the diocese of Winchester sent up to the S.P.G. the sum of 70*l.* annually. At the close of his episcopate, when an honourable rivalry existed between the two great Societies, the income of the S.P.G. from that diocese was 406*l.* 1*l.* 5*d.*, while that of the Church Missionary Society was 895*l.* 1*s.* 10*d.* What was laid out was amply repaid. The worst enemy of the Venerable Society could wish it no greater harm than that it should recur to the principles of inaction, which nearly cost it its existence.

It was some imperfect consciousness of this which has so far influenced the Committees of Convocation formed to establish a Board of Missions, that, anxious as they were to interfere with the system of Religious Societies and to place the organization of Missions on what they would deem a more ecclesiastical footing, they have wisely resolved to allow them still to exist for the purpose of collecting funds. A serious and not unreasonable misgiving apparently possessed them that unwise interference might bring about a collapse fearful to contemplate. In-

deed it stands to reason that what Bishops in their individual capacity are unable to accomplish in their own dioceses is not likely to be secured by any collective agency on their part, even if there were not amongst a most important part of the clergy serious distrust of the Lower House of Convocation. Where can a Bishop's charge be found which does not lament the indifference on the part of too many of the clergy to his appeals for help to Missions? Where can the diocese be found which has not a painful array of parishes which contribute nothing or next to nothing to the Missionary cause?

But it is sometimes urged that this ought not to be if there were sufficient Church feeling and superior ecclesiastical organization to what exists. We are invited to look to the Church of Rome, where the clergy, we are told, march as one man at the will of the Bishop, and carry out all his wishes without trouble and without cost. "Fas est et ab hoste doceri." It would be unwise not to do so if any profitable lesson can be so learnt. We must confess that it was not with any very sanguine expectation that we undertook this investigation. We had a lively recollection of reading, some three or four years ago, a long "mandement" of the Bishop in the noble Cathedral of Beauvais, in which the prelate bitterly deplored the insensibility, not only of the laity but also of the clergy, to the wants and distresses of the Pope, and added the remarkable fact that more money was got out of heretical England than out of faithful France to soothe the distresses of the august prisoner in the Vatican! It seemed hardly probable that hearts which would not melt and purses which would not open to alleviate the misery of the Pope would be readily accessible for the conversion of the heathen. But still it seemed a duty to investigate. It could not be more clearly enunciated than in the interesting brochure on Indian Missions by Sir Bartle Frere. In a note (page 82) he states the view as follows:—

I do not think that any considerable improvement can be suggested in the general system of our two great Missionary Societies.

As regards the raising of funds, it is probable that a considerable economy might be effected, and the work greatly extended, by adopting the plan in use in France and other Roman Catholic countries, where large sums are collected for Missions and other purposes—almost absolutely without any deduction for the costs of collection. The system is this:—

Each curé selects one or more of his congregation to collect for the Mission a given sum, generally one sou each, from ten other persons every week, and to bring the collections weekly to the curé of the parish. The collector is charged, if possible, to extend his operations by selecting one of his ten subscribers as an independent collector from ten others. He again may repeat the operation, and so on, so far as the number and means of the whole congregation will allow. The sums thus collected weekly are sent by the curé to the Bishop, and by him to the Central Societies of Paris or Lyons.

Vast sums are thus collected at very little cost of clerical labour in collecting, and are accounted for as placed in the treasuries of the various Societies with no other charge than a small sum for printing.—*Indian Missions*, p. 82.

Nothing apparently could seem more fair and plausible. Sir Bartle Frere, however, has been most seriously misled by his informants, who—

ever they may have been, and we feel sure that he will rejoice to be freed from this remarkable delusion. The facts are in reality precisely the reverse. The system is what he has represented, but the cost with which it is attended is as serious as he represents it as trifling, and the results are most singularly meagre, notwithstanding manifold indulgences held out, which ought to be, in the eyes of Romanists, of special value. In this respect Protestants must enter into rivalry at great disadvantage, for they have nothing similar to offer. For instance, a priest who can anyhow raise out of his parish 17s. 4d. :—

1st. Is granted personally the favour of the privileged Altar, twice each week.

2nd. He has power to apply the following Indulgences :—

To the faithful at the hour of death, a plenary Indulgence; to Beads, Crosse, Crucifixes, Pictures, Statues, and Medals, the Apostolic Indulgences: and to Beads, the *Brigittine* Indulgences.

We are not able thoroughly to explain these “precious favours,” but they ought to be a stimulus to zeal. There is, too, a long list of indulgences for laymen, “both plenary and partial, and applicable to the souls in Purgatory.” Selfishness is thus brought into play. An Associate is not only promoting the conversion of the heathen, but helping himself and his friends out of Purgatory. To those who put faith in it there ought to be encouragement, and the results ought to be proportionably great.

Probably no country offers so fair an opportunity for comparison as Ireland. It is enthusiastic in all religious objects. It has the stimulus of the zeal of rival sects. The Romish portion is Ultramontane in no ordinary degree. Although not as wealthy as the Protestant portion, it vastly outnumbers it. There are at least four Romanists for each Protestant, and many Irish Romanists are in comfortable circumstances, thriving in trade and agriculture. But with what result?

We have before us the Report of the Receipts and Disbursements of the Irish Branch of the “Association for the Propagation of the Faith”—the great Roman Catholic Missionary Society to which Sir Bartle Frere alludes—for the year ending January, 1876. Its sums are remitted, as he says, to the Central Societies at Paris or Lyons. What, then, has Ireland—this most ultra-Catholic, Ultramontane country, under the auspices of an active Cardinal—contributed? The total amount is 3527*l.* 4*s.* 4*d.*! Of this sum four dioceses, Clonfort, Dromore, Kilmacduagh, and Raphoe, raise 7*l.* 5*s.*! Ten dioceses, Clogher, Derry, Down and Connor, Ferns, Killaloe, Tuam, Achonry, Elphin, Galway, and Killala subscribe 307*l.* 19*s.* 10*d.* That is to say—at least one half of Catholic Ireland has raised about 315*l.* for Romish Missions by the united zeal of Cardinal, Archbishops, Bishops, Clergy, and Laity, incited by all manner of spiritual privileges. The remainder, which is mostly in those districts, such as Dublin, Armagh, Derry, &c., where Protestant rivalry is strongest, contributes the balance of 3200*l.*

During the same year the contributions to Protestant Missions, by the Church of Ireland, raised for the Church Missionary Society alone, have been 7100*l.* 12*s.* 10*d.* In addition, there has been sent to the



S.P.G. 1889*l.* 12*s.* 10*d.*, and to the Colonial Church Society 489*l.* 15*s.* 2*d.*, making a total of 9420*l.* 0*s.* 10*d.* In addition, there have been large sums raised in Ireland for Missions by Presbyterians (6619*l.* 0*s.* 9*d.*), Wesleyan Methodists (6548*l.* 7*s.* 3*d.*), and other denominations, which may be stated approximately at 15,000*l.*,\* making a grand total of at least 25,000*l.* The sum of this is, that Roman Catholic Ireland, through its agency, has raised 3527*l.* for Romish Missions, whereas, during the same period, Protestant Ireland, for Protestant Missions, through its agency has raised 25,000*l.*

We are quite aware that Protestants in Ireland are, upon the whole, a more wealthy community, but experience proves that the wealthy do not in any Church contribute to *missions* according to their wealth, and that in this matter emphatically numbers tell.

It would seem therefore prudent to pause before condemning a system which raises 25,000*l.* from a population under a million and a half, and rashly adopting a system which only levies 3527*l.* out of a population of upwards of four millions.

But is there economy in the management by which it is raised, which might be worth adoption? Sir Bartle Frere seems to point to this when he suggests that the sums collected are placed in the treasuries of the various Societies "with no other charges than a very small sum for printing." This is no doubt what he has been led to believe, probably by some gentleman who had a theory, and had neither investigated balance-sheets nor was conversant with facts. Sir Bartle Frere's surprise will be extreme when we submit the account of the Irish Branch for 1876 to him. It is contained in the Report in the "Annals for the Propagation of the Faith" (vol. xxxix. January, 1876—No. ccxxix.), published at Dublin by three eminent Romish clergymen, the Secretaries of the Society. It is as follows:—

## REPORT

*Of the Receipts and Disbursements of the Irish Branch of the Association for the Propagation of the Faith, for the Year ending January the 8th, 1876.*

RECEIPTS.		DISBURSEMENTS.	
Received from the 8th of		Paid by order of the Council of Paris to several	
January, 1875, to the		Missions and Dioceses,	£2785 19 1
8th January, 1876,	£3527 4 4½	Printing of Annals, &c.	388 7 8
		Expenses of Administration, Rent, Postages, Stationery, &c. &c. &c.	252 1 2
		Carriage of Annals and Parcels to Subscribers,	51 15 5½
		Advertising in Newspapers,	49 1 0
	† £3527 4 4½		† £3527 4 4½

\* We have been unable to obtain returns of sums collected for mission purposes in Ireland by Baptists, Independents, and other religious Protestant bodies, but hazard a surmise that they may be under 2500*l.*—a moderate amount, probably exceeded by their zeal.

† What might be the money value of the spiritual indulgences which, if subscribers. the faithful obtain gratis, but which otherwise they would have to pay for, we cannot pretend to estimate; they must, however, be accounted a money loss to the Church.

It will thus be seen that, notwithstanding the vaunted superiority of Romish machinery, spiritual and material, *more than one-fifth\** of the amount collected is swallowed up in collecting it. We impute no blame on this score to Cardinal Cullen or his staff of bishops and clergy. They have no doubt exerted themselves honestly to reduce expenditure within the narrowest possible limits, and have given a faithful account of their stewardship; but we have also little doubt that, after this striking contrast between the results of Romish and Protestant Missionary organization, Sir Bartle Frere will, should any future edition of his interesting work be called for, be only too ready to re-examine a statement which it would appear, from the documents above quoted, he has been misled in advancing, and which, in its turn, cannot but be misleading to others. What has been stated will, we hope, carry conviction to our friends that it would be most unsafe that, in the matter of missionary organization, as in so many other respects, Rome should be our model. Wiser counsel than that of following the example of Rome might be that of Solomon, who tells us, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

## A PEDESTRIAN TOUR IN JAPAN.

BY THE REV. C. F. WARREN.

(Continued from p. 281.)

ON the morning of Saturday, April 10th, we did not leave Takida until nearly eight o'clock. We set out in the direction of the Yoro waterfall. The approach to this fall is not pretty, the hills on each side of the valley leading to it being almost devoid of trees, but the fall itself, about sixty or eighty feet high, is very pretty. In descending from the waterfall our road lay across what had once been the bed of a mountain stream, but it is now overgrown with trees. About six miles through fields and along river embankments brought us to Imau, where I took lunch. It was evident from the curiosity manifested at this place that but few if any foreigners had visited it. Whilst I was taking my lunch, many were peeping through the torn paper with which the *shojis* were covered; and when I reappeared in the street to resume my journey, the whole town turned out to have a look at me. The street was lined with curious spectators; but with all the curiosity, neither in

word, gesture, nor look was there the least sign of disrespect.

The next sixteen miles to Nagoya was across a plain, almost entirely surrounded by hills, with here and there a snow-capped peak towering above the rest. It looked beautiful. About three miles from Imau we crossed a broad river of considerable depth, called the Akiyegawa, a name which I do not find given to it on any map. Still nearer to Nagoya we crossed the Kiso-gawa, another stream of considerable bulk. In one village we met a number of men evidently under the influence of *sake*. They had been laying the foundation of a new temple, in connexion with which ceremony *sake* had been freely dispensed, and hence the result.

I spent Sunday, April 11th, very quietly, in Nagoya—not leaving my quarters in the hotel all day. With my teacher, I read portions of St. Mark's Gospel.

Nagoya is a place of considerable size and importance. I believe it ranks next

\* It is not easy to compare the amount spent in collecting, &c., by Protestant Societies in Ireland, as each organization varies much. It may be perhaps safely stated as *one twelfth* on an average of *all*. In some cases much less is spent.

to the three *fu* cities of Yedo, Kiyoto, and Osaka, and has a population of nearly 100,000. It stands in a plain, about three or four miles from the Owari bay. Its position, therefore, is not much unlike that of Osaka, which is about three miles from the mouth of the Ajikawa, but it has not such good communication with the bay as this city has. It has one other disadvantage as compared with Osaka, in that the Owari bay is only navigable by ships of light draught, whereas the bay of Osaka is deep enough for ships of any draught to within a short distance of the bar of the river. The town has a flourishing appearance, and, notwithstanding the changes which have taken place since the removal of the feudal lord and his retainers, this Daimiate having been a very wealthy one, there are evident signs of life and growth. The principal street on the evening of my arrival was one of bustling activity, and many of the shops, well stocked with foreign goods, were not behind such establishments in Osaka. This street, extending from the old castle to Miya, a place situated on the bay, so called from the famous Shinto temple which stands there, is from three to four miles in length. I visited several of the temples, but they need no particular notice. The castle has been partially demolished, the outer moat is dry, and the space within the outermost walls, where numerous houses formerly stood, is now a waste. The space within the second wall is occupied by the Imperial troops.

After a mid-day meal I went out to Miya. The Shinto temple from which this place takes its name is an extensive one, and stands in a perfect forest of trees, and the walls by which its grounds are enclosed are surrounded by lanterns. Here we expected to find a ferry-boat about to leave for Kuwana, a place on the opposite side of the bay about seventeen miles from Miya, where the Tokaido recommences. The wind, however, was contrary, and the ferry-boats would not venture to cross under such circumstances; we therefore made a start for Mayegasu, about thirteen or fourteen miles from Miya.

We left Mayegasu on the following morning, and crossed in a small ferry-boat to Kuwana. This was formerly the seat of a Daimiate, and is a large and flourishing town. It is smaller than

Hikone on lake Biwa, but still a place of considerable size and importance. The old castle walls are fast crumbling, and will doubtless soon be utterly demolished. Having hired a man to carry our baggage, we set out for Yokkaichi. The road lay across the plain, stretching from the coast, no considerable distance from us on our left, and which we struck at Yokkaichi, and the low hills on our right. There is not much to note in reference to the country. Although flat, it was not without beauty. The yellow blossom of the rape-seed, with patches of green corn ready to burst into ear; the numerous villages standing in the midst of foliage; the pine avenues through which we passed on the Tokaido, and the hills rising in the distance, gave pleasure to the eye and made the walk thoroughly enjoyable. We were overtaken by a company of mail-carriers, on their way to Osaka. There were five of them, each carrying two packets of mail matter, one at either end of a pole balanced on the shoulder. The mails, with the exception of such letters and newspapers as are posted to be sent by coasting steamers, are all conveyed in this way, the roads not admitting of the use of mail-carts.

At Yokkaichi we stopped for refreshment. This is a town of some size and importance, and, being on the coast, will now, I understand, become a port of call for some of the native coasting steamers. There was one large steamship anchored there when I passed through. We rested until 3 p.m., and proceeded as far as Oiwake, a town about three miles and a half from Yokkaichi. Here I saw one of the roads branching off to Ise, where are the shrines of Teusho-ko-dai-jin, the *Kami* from whom the Mikados are believed to have descended. These are the most famous shrines in the empire, and they are visited every year by persons from all parts of the country. We saw many companies both going and returning, this being the season of the year generally chosen. No doubt many of these pilgrims go with sincerity of purpose, but it is a well-known fact, and one that is patent to the most casual observer, that the Ise pilgrimage is undertaken by vast multitudes just for the sake of a holiday. Many on the return journey are evidently under the influence of *sake*, and they pass along the

roads frequently singing songs noisily together like people returning from a country fair. We met one party in a village between Miya and Mayegasu the day before, who were acting in the most frantic manner.

From Oiwake we proceeded to Ishi-yakushi. Between these two places the dead level plain was left behind, and we were in the midst of hills and undulating ground, covered with crops, trees, and bamboo groves. One well-wooded hill was pointed out on the left called *Gohiyaku-yama*, "the five hundred hill." Its name is said to have been derived from the fact that the village to which it formerly belonged sold it to a neighbouring village for 500 iron cash, say four or five cents. On the top there is a miya which was not sold with the rest of the hill, the original holders retaining it for the benefit of their village.

In passing out of Ishi-yakushi on the morning of Wednesday, April 14th, I went into a Buddhist temple, from a stone idol in which the village is named, *ishi* being "stone," and *yakushi* the name of a Buddhist deity. The road from this village to Kamiyama is through pretty undulating country, the hills in some cases being covered with trees, and the valleys filled with corn just coming into ear, and rape-seed in full blossom. We met numbers of people dressed in holiday attire, on their way to a *Kaicho*, a kind of religious festival where a collection of idols and other articles, often very ancient, are exhibited. Idols, &c., are often brought a considerable distance to be exhibited. We were told that there was an image of Shaka from one of the Kiyoto temples at this particular *Kaicho*. The holding of these *Kaicho* appears to be a very general way of raising money amongst the Buddhists. Many are attracted to them, and as all have to pay for admission, and are moved to make offerings in addition, no doubt they answer well. The people look upon them as a holiday.

We passed through Kamiyama, where the old castle, now unoccupied, is fast falling to decay. As the walls by which these castles are surrounded are, in many cases, simply a framework of wood and bamboo tied together with a cord of straw, daubed with mud, faced with white plaster, and covered with a small coping of tiles, it is no wonder that, in the few years since the abolition of the

feudal system, these castles are fast becoming heaps of ruins. The town is of considerable size, and must have a large population, though not so large as that of other places visited. As I was anxious to push on to Nara as quickly as possible, we went the next four miles by *jinrikisha* and so reached Seki. Here I left the Tokaido through the hills towards Nara. For some distance after leaving Seki the road lay up a valley between treeless hills by the side of a mountain stream. Farther on, however, we came to some really pretty scenery, and sometimes found ourselves in the midst of forests, whilst streams murmured their way over stony beds to the valley from which we had ascended. The road was rough and tedious, and I was glad to reach Tsuge.

On the morning of April 15th, it was raining. It cleared, however, about nine o'clock, and we made a start for Sanagu, *en route* for Nara. To reach this village we had to cross a plain surrounded by hills. There was not the same richness about the scenery which is noteworthy in many other places, but the plain was well cultivated. We went from Sanagu to Uyeno by *jinrikisha*. This town is entered by a gate, and has a considerable population. It never had a castle, but there are the remains of an old military encampment. Thence we passed on to Shimagahara on foot. The hills were for the most part bare and brown, but there were pretty green patches here and there. The village of Shimagahara is very prettily situated by a river which we crossed in a ferry-boat. If I am not mistaken, it was just outside this village that I saw one of the notice-boards usually put up to mark the limits within which foreigners may circulate. "Foreigners are not allowed to go beyond this" was written thereupon in plain English. What boundary-line this marked I am at a loss to know, as we were far beyond the Treaty limits proper. It was a notice issued by the Kiyoto Fu, and may be placed there to prevent foreigners having a passport for Kiyoto from going beyond this point.

Between Shimagahara and Ogawara, the next stage of our journey, the character of the country was much the same, but the tea-plant was more extensively cultivated, the new tea-fields indicating that its cultivation is on the

increase. We descended to Ogawara by a steep, serpentine road, called by the natives Yebisaka, the serpent hill, on account of its appearance. It was nearly five o'clock when we reached this village, and as we were still thirteen or fourteen miles from Nara, I determined to halt for the night.

We left Ogawara about 7.30 on the following morning, Friday, April 16th. It was a bright morning, and the air was cool and fresh. About a mile and a half from Ogawara there are some chemical springs issuing from rocks in the bed of the Kidzugawa, a tributary of the Yodo. They were covered with trap doors and padlocked, and there were notices put up by the Kiyoto Fu, warning persons not to touch them. One of the trap doors was so constructed that I was able to dip my hand into the water, and, placing it to my lips, to test its flavour. Returning to the road, we ascended to a mountain ridge, which had to be crossed. On reaching this there was really a fine view of the valley beyond. The rocky hills rising almost perpendicularly from the river on the left, the river wending its way over a white sandy bed, the cultivated hills and valleys on the right, and the patches of rich foliage here and there, made up a charming landscape. Thence we descended to Kasagi, from which village for several miles the path lay along the right bank of the Kidzu. Finally crossing this river, we reached Kamo, a few miles from Nara. From Kamo the way is over sand-hills, many of which are brown and bare. At length Nara was in sight, the pagoda within the grounds of Kobukuji, and the rectangular building at Todaiji, where the famous bronze figure of Daibuts stands, being conspicuous.

The city was all alive with visitors, attracted by the exhibition. After securing a place to lodge in, I walked out to see something of the place. We first went to the Kobukuji, whose founder was one Dosho, who died A.D. 700. He was the first person whose remains were cremated in Japan. Here there is a fine pagoda, from the top of which I obtained a complete view of the city and its surroundings. On the north was the road by which we entered and a portion of the city; on the south the greater part of the city; on the east a fine hill covered with the thickest foliage, within which is situated a famous Shinto

temple called Kasuga, and another, treeless hill, but covered with short grass, called Mikasayama from its shape, it having the appearance of three *Kasa*, or rain hats; and on the west was the road leading to Osaka. The whole made up a glorious landscape on which the eye could feast without tiring.

There was not much of interest within the temple grounds. A *kaicho* was being held in one temple, and many visitors were attracted by it. One building, which was formerly occupied by Kwannon, was, we were told, about to be converted into a school. There was a large building which had been recently erected, so I gathered, for public preaching. I afterwards walked through some of the principal streets of the city. Nara was once the capital of the empire, and the emperors resided here from A.D. 704 to 784. Shortly after which, in 794, Kiyoto was chosen, and remained the capital to our time. It does not, however, present the same flourishing appearance as cities like Nagoya and Osaka. There are but few fine-looking shops, and foreign goods did not appear to abound. It is a grand old city, but it belongs rather to the past than to the present.

The day after my arrival, I visited several places in Nara. The first place of note I visited was Kasuga, a Shinto temple. The distance from the outer *torii* or gateway to the shrine itself was about a mile. It was a delightful walk, reminding me of a park drive in our own country. As we advanced towards the shrine we found an enclosure on either side, in which scores of deer were feeding. These animals are sacred, and are supposed to render service to Kasuga, the god here worshipped, and to go on errands at his bidding. Formerly these animals were allowed to roam about at pleasure, and they were frequently seen in the streets, and were fed by the people. They are still fed by those who pass through the grounds on their way to the shrine. These enclosures past, evidences of the presence of a Shinto shrine became more numerous. There were hundreds of stone lanterns, which, five or six deep, and as close together as possible, lined the road on either side. We were now in a perfect forest, the shrine being on the thickly wooded hill referred to already as being on the east side of the city. The dense

foliage of the evergreen trees, and the stone lanterns and banks covered with moss were exceedingly grand and beautiful. The shrine was not large—Shinto shrines seldom are—but it was evidently well cared for. In a building opposite the shrine were girls, whose business it is, on certain offerings being made, to dance before the shrine, shaking a tinkling instrument, to please the god. The grounds are very extensive, and there are other shrines within their limits, and lanterns everywhere abundant. It is certainly one of the most charming spots of its kind I have seen in Japan.

The only other place I shall mention is the temple of Daibuts. This, at the time of my visit, was occupied by the exhibition which I have mentioned as attracting so many visitors. Before the *do* or principal hall, where the huge image stands, there is a large quadrangle, round which there is a corridor. It was in this covered way, some twelve feet wide, that many of the exhibits were arranged, but there were many more under the shadow of the great Daibuts. Many of the things were very ancient, belonging to the period—the eighth century of our era—when Nara was the capital of the empire. They have been preserved in a store from that time to the present. Many of them were of an interesting character, and not the least so were some ancient manuscripts, written in Chinese characters. The large bronze image is of world-wide reputation. It belongs to the eighth century of our era, and was erected at Nara, A.D. 745. In the sixteenth century the head was injured by fire and had to be replaced. With this exception it stands as it was erected more than eleven hundred years ago. There is another large bronze figure at Kamakura, which Yoritomo made the seat of his government in the twelfth century, but it is smaller than that at Nara, as the following figures will show:—

NARA.	KAMAKURA.
Height of figure 53 ft. 6 in.	50 ft.
Length of face 16 ft.	8 ft. 6 in.
" " ear 8 ft. 6 in.	6 ft. 6 in.
" " nose 3 ft.	3 ft. 9½ in.
Width of nostrils 3 ft.	2 ft. 3 in.
" " mouth 3 ft. 8 in.	3 ft. 3 in.

The Nara Daibuts is a representation of Shaka, and it appeared to be an object of great veneration, the people as they passed throwing down their cash and bow-

ing in worship. I had an interesting conversation with some young men connected with the exhibition staff who went round with us. It arose from one of them asking whether there was such a large idol in England. This gave me a good opportunity of speaking of the one living and true God, which I gladly embraced. There is at this temple another of the great bells of Japan. It is rather smaller than the one I have seen at Chion-in in Kiyoto, and is not so well proportioned.

The journey from Nara was a pleasant one through a district where tea is largely cultivated, and where there are some very fine specimens of the tea shrub. I arrived at Fushimi between six and seven o'clock, and by eight o'clock I was snugly quartered in the western capital.

The next day, Sunday, April 18th, I spent quietly at Kiyoto, and on the following day returned by jinrikisha to Yodo, and thence by boat to Osaka, reaching home about seven o'clock.

From my experience of the quiet and orderly conduct of the people, and their uniform kindness, I am more than ever convinced that not only would there be no danger in opening the country to foreigners under suitable regulations, but that it is what the people desire. Shall we not pray God, who turneth the hearts of kings as rivers of water, so to move the rulers of Japan that they may open the country in such a way as that the gospel of the grace of God may enter in, have free course, and be glorified?

The district through which I passed presents a large and inviting field to the Missionary when God opens the door. Kiyoto with its hundreds of thousands, the lake Biwa district with its numerous towns and villages, Tsuruga on the west coast, which will probably increase both in size and importance in a few years; Nagoya, the centre of a thriving and populous district, and Nara, the ancient capital of the empire, not to mention other places through or near which I passed, will one day become a glorious field of Missionary labour. May God hasten it in His own time!

We may rest assured that God will direct our movements when, by the opening of this country to His gospel, He bids His servants "go forward;" but we ought to be prepared to occupy Kiyoto and Nagoya immediately on our being permitted to do so.

## RECORDS OF THE MISSIONS.

## NORTH-INDIA MISSION.

III. NORTH-WEST PROVINCES—(*Continued.*)

## Mirat.

**M**IRAT, better known as Meerut, and memorable as the scene of the first outbreak of the Sepoy Mutiny in 1857, has been a C.M.S. station for sixty years; although, when our venerable brother, the Rev. C. T. Hoernle, took charge of it in 1861, there were about 120 Native Christians. Their numbers were largely augmented about that time, and there are now 770; but the progress, as generally in North India, has latterly been very slow. Mr. Hoernle has been compelled by the infirmities of age to leave the central station in the city to his son (one of the *five* children he has given to the C.M.S.), the Rev. Hermann Hoernle; but he still resides in the district, superintending the work at the out-station of Annfield.

Three Native Pastors are engaged in this Mission. The Rev. F. Abel ministers to the city congregation; the Rev. D. Jeremy to the Christian agricultural colony at Ikla, thirty miles off; and the Rev. J. Richard to that at Annfield, 126 miles to the north, in the Dehra Dhûn valley, under the supervision of the elder Mr. Hoernle, as already mentioned. The spiritual condition of the Christians is not highly spoken of. The majority are very poor, and we fear not "rich in faith," though we trust many are truly "heirs of the kingdom." The colony at Ikla has had to bear much temporal distress from various causes, and its condition is causing considerable anxiety. That in the Dehra Dhûn is much more satisfactory. It "increases steadily in numbers and in outward stability"; and the new minister, Mr. J. Richard, who was ordained in 1874, is "performing his pastoral duties with zeal and fair success."

Educational work is carried on in six schools: (1) an Anglo-Vernacular High School in Mirat, conducted by Mr. P. M. Zenker, an able European master, who is shortly to be ordained to the ministry of the Church of England; (2) a Zenana School, worked by Miss Zenker, and attended by forty-five high-caste heathen girls; (3) a Christian Girls' School, held in the house of the Native Pastor, Mr. Abel, and taught by him and his family; (4) three Mixed Schools at the out-stations. In all there are 540 scholars. A very useful institution has been started by Mr. H. Hoernle, a boarding-house for Native Christian boys from various parts of the district who attend the High School. Here, under the care of a good "house-father," they have all the advantages of a Christian home. The house used being small and unhealthy, Mr. Hoernle appealed for funds to build a more suitable one, and we are glad to find that a sufficient sum has been raised, and that the new building will shortly be opened.

Mr. H. Hoernle gives a very interesting account of a "Native Christian Evangelical Association," started two years ago at the instance of one of the Native masters in the High School, Mr. Lazarus Jeremy (son of the pastor of Ikla), and managed entirely by the Native Christians themselves:—

*From Report of Rev. H. Hoernle.*

*Native Christian Evangelical Association.*  
In connexion with this Native Asso-

ciation there are two things to be especially mentioned. The one is, that they have established amongst them-

selves a *monthly prayer-meeting*, the details of which they arrange quite alone. Let me describe to you the last one. There were present, in a large room in the house of one of the leading members, about eighty-six persons, some women, but chiefly men of all classes and callings, teachers, clerks, servants, &c.; also a few non-Christians of good position were there. The meeting began at five o'clock in the evening. One of them presided, hymns were sung, addresses given, portions of the Scriptures read, and prayers spoken, and a particular feature of the meeting was, that a subject was publicly given out as a text about which to have a conversation. The subject this time was, "What are the best means and ways to increase Christian love and fellowship amongst the Christians belonging to this place?" I make it a point to attend these meetings in my private capacity as a member. I thought this last meeting was a very blessed and happy one. If the movement only continues, and if they have enough steadfastness of purpose, I am sure that the blessing of the Lord will not be wanting, and that a great deal of good will result from such brotherly gatherings.

#### *A Christian Mela.*

The other point is the introduction of *Christian melas*, or social gatherings of a more mixed and sociable kind. It was felt by myself and by others, to whom I had mentioned my thoughts, that our Native Christians lived a rather dull and colourless life, having—if I may use a school-room expression—all work and no play. Those of them who had formerly been Mohammedans or Hindus could not but often remember all the many heathen holidays and festivals, days of joy and feasting, when thousands were assembled at the great fairs, and games and merry-go-rounds and other amusements were to be had in plenty. Of all these entertainments and enjoyments they were shut out by becoming Christians. But the human heart naturally turns longingly to such pleasant memories and allusions. I could for my part not see why the Christians should not also have their gatherings and pleasant meetings. Besides, it seemed to be a good means for bringing the various members of our missionary congregations, some of whom lived very

solitary lives, into nearer and closer communion and brotherly fellowship with each other. Such meetings, however, could not be arranged or ordered by the Mission as such, otherwise the very purpose aimed at would have been frustrated. The whole thing would have received the appearance of a great charity. Those who are better off would have stayed away, and the poorer sort would never have been satisfied. If the plan was not to prove abortive, it must be taken into hand by the Native Christian brethren as such. I brought, therefore, my idea forward in a meeting of our Church committee, but told them at once that I would do nothing. If they approved, they would have to do all themselves; I should do nothing but content myself with my subscription towards the expenses, as any one of them. The proposal, however, was at once warmly taken up by some of them—and notably by Lazarus Jeremy, who has been the head and soul of the whole enterprise, and to whose zealous canvassing and never-tiring energy, as well as cheerful temper and good sense, it is almost entirely owing that now *two* of these *melas* have been held successfully. To give you a better idea of the general character and arrangement of such a *mela*, I subjoin a few details, taken from some notes furnished to me by one of the committee of management:—

"The *second* General Social Meeting (Prem Sabhá) of the Meeruth Mission congregations was held in the Church Mission Compound on Wednesday, the 3rd November, 1875, at one o'clock in the afternoon, when about 365 Native Christians assembled. By the kind permission of Colonel V—, commanding the 5th N. I., the band of this regiment (the bandmen being mostly Christians) was in attendance. At a quarter after one all the brethren assembled, marched to the Mission Church in procession. The band was playing, and standards, having various appropriate inscriptions, and other flags, were carried before them as they marched along. Whilst the people entered the church, the choir sang 'the Cross,' accompanied by the instrumental music of the regimental band. Then the Divine Service commenced, prayers being read by Pastor Abel, and the lessons by Pastor Jeremy, after which the congregation was addressed



in an impressive manner by the Missionary. Singing during the service was partly accompanied by the instruments of the band and partly by the harmonium. After the service the brethren marched back to the compound in the same order. The afternoon was filled up by general amusements, children's sports and races for boys, followed by a grand dinner for all present. After dinner Pastor Abel, Báboos Beppin Beháree Sháh, Stephen and Lazarus Jeremy, addressed the assembly. During the rest of the evening a 'musical entertainment' was given, the band playing at intervals Jackson's 'Te Deum,' and the 'Alleluia Chorus,' and the Mission

choir singing several sacred songs, as 'Joy, joy, joy,' 'Oh think of a home over there,' 'Only an armour-bearer,' 'Sweet by and by,' &c. At nine o'clock the people went to their homes, after a short prayer by brother Thomas."

I have only to add that this meeting was a very successful one, and everybody appeared to enjoy it, and to be satisfied. The particular feature in these meetings—and the reason why I make thus prominent mention of them—is, that they are entirely got up by our Native brethren themselves, and the necessary expenditure defrayed by them by means of voluntary subscriptions collected from house to house.

Evangelistic work among the hill-tribes is carried on from Annfield, under the elder Mr. Hoernle's supervision. The following is from his last Annual Letter:—

*From Report of Rev. C. T. Hoernle.*

Our evangelistic labours, consisting of two branches, preaching the Gospel in the numerous villages and hamlets in the vicinity of Annfield, and reading the Scriptures to the "Paharees" (hill-men) of Mussoorie and Landour, have been regularly continued—the former in the cold season, the latter during the six summer months. The Dehra Doon is comparatively thinly peopled, yet there are, within a radius of six miles round about Annfield, no less than thirty-five villages of various size. These are visited in turns by the Native pastor and the catechist engaged for the purpose, though as yet without visible events of result, yet by no means in vain, as the Word of God shall not return void. The people hear the Gospel truth, and get acquainted with the blessed name of Jesus Christ, as "the only name whereby we must be saved." And it will come to pass that "whosoever shall call upon this name shall be saved."

In February a preaching tour was made by the Native pastor and catechist into the principality of Nahan, in the Kyarda Doon, about thirty-six miles west of Annfield, from which they returned much encouraged. I was sorry I could not accompany them, but the state of my health forbade it. I gave them a letter of introduction and a nicely-bound Testament for the Raja, with which he was pleased, and treated the bearers kindly. More interested,

however, than the Raja himself was his minister in this visit of evangelists. He had much earnest conversation with them, and asked many and important questions about the Christian faith. Nahan is a thriving town at the foot of the southern slope of the Himalayas. Its inhabitants are largely engaged in iron manufactures. They listened gladly to the Word of God, with the exception of a few Cabulee Mohammedans, who, in true Moslem fashion, disputed and abused. Besides Nahan, twenty-eight villages were visited.

In Mussoorie our evangelistic labours during the dry and rainy seasons consist in preaching the Gospel to the numbers of Jampanees who, after having brought their mistresses into the church, are waiting outside till the service is over. While the chaplain is performing this inside the church, as many of the Jampanees as like it are assembled outside for a sort of open-air service in Hindustani. This has proved an interesting and useful engagement. We have often goodly congregations of these simple Paharees, and more would have come together did the ground allow it. As these people return to their homes at the end of the season, taking their little books and tracts with them, there is reasonable hope of the knowledge of the Christian truth spreading further in these mountains.

## IV.—THE PANJAB.

THE visible fruits of missionary work in the Panjâb during the last year or two have been little less meagre than those of the other North Indian fields, yet there has been much in various ways to encourage. We have had to thank God for some notable instances of the power of His converting grace; and there are also many signs that the leavening process of the Gospel is steadily going on in the mind of the people. These signs will be noticed by the careful reader of the letters and reports we are about to present. Especially from those of Mr. Wade, Mr. Gordon, Mr. Jukes, and of Mr. Kadshu, the Native pastor at Lahore, it will be seen that the circulation of the Scriptures in the vernacular, which is always and everywhere so effective as a missionary agency, is producing its certain fruit in the Panjab, in removing prejudices, and disposing the people to listen to the living agent.

The great want of the Panjâb, as of so many other fields, is more men. The very energy with which the brethren there carry on their work gives their urgent calls for reinforcement a strong claim for a speedy response. Mr. Hughes, of Peshawur, in a letter just received, says, "The C.M.S. has possession of the Panjâb as its peculiar charge. . . . We are surrounded by the most energetic races, and it is not mere imagination to believe that the Christianity of the Panjâb will influence the Native Church of India mightily, whenever there shall be a large number of conversions."

Since this group of missions was last reviewed in the old *C. M. Record* in October, 1874, one missionary, Mr. Merk of Kangra, has died, and one, Dr. Maxwell of Kashmir, has retired. On the other hand, the Rev. C. Reuther has moved up from the North-West Provinces to take Mr. Merk's place. There was then a new comer at Amritsar, learning Urdu, Mr. Skelton, since located at Azimgarh, as we have already seen; and there is now one at the same place, the Rev. J. S. Doxey, who went out last autumn. In other respects the European list is exactly what it was then. But in the interval, Mr. Hughes and Mr. Bateman have visited England and returned to their posts; and now Mr. R. Clark and Mr. Baring are at home, the latter having been very ill. So that the staff at the present time is really weaker by three men. Four or five more are absolutely essential if the most moderate standard of efficiency is to be maintained. May God dispose the hearts of some among us to go out into this truly noble and inviting field—a field worthy of the energies of the very best men in the Church!

## Kotghar.

We have no late news from this outlying station in the Himalayas, with its little band of twenty-four adult Native Christians (besides children). The Rev. W. Rebsch, the missionary in charge, carries on the pastoral and educational agencies, and preaches to the heathen of Kôtghar itself, which is a group of forty-one mountain villages, and also in the extensive surrounding district, in which is a scattered population of 400,000 souls. The schools, containing 200 children, were conducted, until a few months ago, by a European headmaster, Mr. F. Bentel. Mr. Rebsch also superintends the work at SIMLA, where there is a small Native congregation of forty souls, chiefly domestic servants. These are ordinarily ministered to by one of themselves, a Native Christian employed in a large business house, who has voluntarily and without payment gone in and out among them quietly for some years, holding services and prayer-meetings, and who has lately been appointed Honorary

Catechist by the Calcutta Committee. Archdeacon Baly of Calcutta has also kindly cared for this little flock during his residence at Simla in the hot season.

### Kangra.

Kangra is the centre of another mountain district, as large as Wales, and with a population of three quarters of a million. On the lamented death of the Rev. J. N. Merk, who had laboured there for twenty-one years, in 1874, it was arranged to transfer the Rev. C. Reuther thither from Faizabad. He moved in the following March, and his first Report, being dated November last, and covering therefore only six months, is naturally brief. The Christians, including children, number 67, of whom 25 are communicants. There are 171 children in the schools. Zenana work is diligently carried on by Mrs. and Miss Reuther, and Mr. Reuther and three catechists preach in the bazaars, and from village to village, throughout the district. The late Bishop Milman visited the station in October last, examined the schools, confirmed nine candidates, and expressed himself pleased with all he saw.

### Amritsar.

During the past year or two, two English missionaries, the Revs. Robert Clark and F. H. Baring, have had to divide between them the superintendence of the numerous missionary agencies carried on in this most important city, the commercial capital of the Panjâb, and the head-quarters of the Sikh faith. During their absence in England, already alluded to, the Rev. R. Bateman has had to leave his itinerant preaching to take Mr. Clark's place in the city; and Mr. Bentel has moved from Kôtgah to superintend the educational agencies so efficiently worked by Mr. Baring.

It is a matter of great thankfulness that English clergymen are not the only mission agents at Amritsar. Lady missionaries occupy most useful positions there. Mrs. Elmslie, who is on the C.M.S. staff, superintends the boarding-schools for boys and girls, and the Native Bible-women; Miss Wauton and one or two younger ladies, who are agents of the Indian Female Instruction Society, the Lady Lawrence girls' schools; and Miss C. M. Tucker, so well-known for her writings as "A. L. O. E.," went out last year as an Honorary Lady Missionary. There is also a goodly band of Native Christians regularly engaged in pastoral, evangelistic, and educational work, either in the city or at the out-stations, including now four ordained clergymen. Two of these, the Revs. Sadiq Masih and Bhola Nath Ghose, received holy orders in November last, as related in our May number (p. 307). Both are *alumni* of the Lahore Divinity School. The other two are the Rev. Daud Singh, who is pastor at Taran-Taran, and the Rev. Imad-ud-din, who, being now relieved of the charge of the city congregation by the appointment to it of Sadiq Masih, will devote himself to evangelistic and literary labours. Of the latter the Calcutta Committee say, "Imad-ud-din still, by voice and pen, contends earnestly for the faith. The crowd of Mohammedans which fills the verandah and the spare sittings of the church when he preaches, testifies to the interest his conversion and his doctrine have created." He has also done valuable service by the preparation, in conjunction with Mr. R. Clark, of a Hindustani Commentary on St. Matthew, which was first published last year. Of this work Mr. H. E. Perkins, C.S., writes, "It is graceful in style, and gracious in substance; and though perhaps open to objection on the score of prolixity, is a book whose publication will mark an era in the life of our Native Church. It is quite unique, so far as I have seen; an almost purely Oriental comment on an Oriental book. Let us by all means have more like it."

The Christian congregation of Amritsar, and those of the out-stations, Jhaudigala, Narowal, Batala, Taran-Taran, Madhopore, Fatehgarh, and Majitha, number altogether 123 adults and 148 children, of whom 80 are communicants. Several of the Christians are men of education and independent circumstances, who display exemplary zeal and activity in the cause of their Divine Master. Some of these are mentioned by name in Mr. Hughes's most picturesque account of the social gathering that took place on the occasion of the Prince of Wales's visit, printed in our last number (p. 267). One or two interesting facts illustrative of the influence of such men occur in recent reports. At one of Bishop Milman's visits to Amritsar, in December, 1872, two Native gentlemen preferred special requests to him. Munshi Sahib Dyal, of Fatehgarh, who had been baptized by the Bishop himself only a few weeks before, asked that a catechist might be stationed at his village; and Sirdar Dyal Singh, of Majitha, asked for a mission-school, offering to endow it by making over in perpetuity to the Mission a large garden valued at Rs. 4000, and bringing in a monthly income of Rs. 30. Both requests were granted. A catechist named Philemon, trained under Mr. French at Lahore, was sent to Fatehgarh; and a tried Christian master, Babu Nobin Chandra, was instructed to open a school at Majitha. The Report for 1874 mentions that a church and a native mission-house have been erected at Fatehgarh by the exertions of Philemon, and with funds collected by himself; and that the Majitha school is in good working order, and a great benefit to the village.

We must now give some extracts from Mr. R. Clark's general Report for 1875. One of the most interesting passages, describing some incidents connected with Bishop Milman's last visit, appeared in our May number (p. 306). The following will be read with thankfulness, not unmingled with prayerful solicitude:—

*From Report of Rev. R. Clark.*

*The Church in Amritsar.*

The Christian Church has now, through God's grace and help, effected a settlement in the city of Amritsar, and in many branch stations around it. After many efforts, which have resulted in ever nearer approaches, a lodgment has been finally made in the city itself; and God grant that it may continue there till the whole city is leavened with it. Two or more English clergymen, two Native clergymen, many catechists and teachers, and many Christians, now live within the city walls. If all Christians were true, how soon would the whole city become Christian, even as all India would soon be Christian, were all European Christians true! But we have many Native Christians in Amritsar who *are* true, and their influence is sensibly felt; and the Christianity of Natives is becoming a power in Amritsar, even as it is in all India. The four Native clergymen who now belong to this Mission, the fourteen catechists and Bible-women, the ten or more Christian teachers, together

with many educated and influential Christians of independent position, are all doing their work. We boast not of it, but we do thank God for it.

*Backsliders restored.*

On the 6th December, 1874, Jane and James came forward, and in the presence of our large Sunday congregation confessed their grievous sin of denying Christ, when they left His Church and repeated the *kalma* in the mosque, on account of heart-burnings and quarrellings with Christians, who should have been brothers and sisters to them. On the following day, preparations were made to receive back Istifan and Emma and their son; but instead of presenting themselves before the congregation, who were collected together to receive them, they took train for Ranikhet on December 7th. It was Istifan's last opportunity. In February last, he died quite suddenly at Ranikhet; and he died a Mohammedan. Emma returned to Amritsar, and early in May desired to become a Christian again, on conditions

which were impossible. So unchristian was her spirit, and so open her enmity in her heart and life towards some Christians, that admission was necessarily refused. A few months afterwards she came forward again without conditions, and after expressing fully before the whole congregation her repentance and her faith in Christ, she was admitted into the Church, and is now again a Christian.

On Sunday, the 9th May, Abdullah, a late editor of the *Koh-i-Nur* newspaper, who had been baptized into the Christian Church as a child, but had apostatized from Christ as a youth, and had lived many years outwardly as a Mohammedan, but really as an atheist, and had been living confessedly a life of sin, was received into the Church at his own request, after promising solemnly to renounce every evil way, and after openly professing his faith in Christ alone. To promise is easy, but to perform is sometimes very hard; for to undo habits which practice has made familiar is to break through strong chains, which only Christ's presence can sever. To all such persons we can only present Christ as the one strong Deliverer, who is "mighty to save."

In July last, Gulab Khan, who had been baptized by the Rev. W. Somerville in Multan, came to Amritsar; a man of enormous stature, and great physical strength, and great moral weakness, he was led, soon after his arrival, to the Moulwies of the city, and was so confused by promises of wealth and happiness, and terrified by threats, that he then and there, without premeditation, repeated the *kalma*. He did not really mean it, he said; but when they all (and great people too) came and spoke kindly to him, "and sat on his head," and said they would make a subscription for him, and give him Rs. 25 a month, and a nice wife too, he "was very weak," and was led captive by Satan at his will. The devil, he said, deceived and tempted him. However, on the very next morning he came back again with the most abject looks—the tall, strong man quite cast down and crying like a child—because he had denied his Saviour. He said that his heart had been broken in pieces because he had again crucified Christ. When he saw the snare into which he had fallen, he at once rejected their every offer,

and left them, and returned to his Christian friends. He only wanted, he said, to confess his fault as openly as he had committed it, and let all men know that he was really a soldier of Christ, although a very weak one. The opportunity was given him at the (Wednesday) evening service, and he went on the following day rejoicing to his native place near Pind Dadán Khán, where he is under Mr. Gordon's wise and watchful care, having learnt how terrible and dangerous and painful a thing it is to receive so heavy a fall. He himself attributed his want of moral force and courage to the "water" of his native land; but he is learning now that it is to the absence of the "water of the river of life" that his weakness springs.

#### *The "almost Christians."*

Those persons (and sometimes they are highly-educated men) who come *almost* to the gate of heaven, and have been at the very point of entering in, and of asking for baptism, and who yet turn back to the world, seldom become in heart real Mohammedans or Hindus again, but generally become, practically, infidels, although for appearance sake they outwardly conform to some Mohammedan or Hindu rites. Their faces often betray great inward misery; and sometimes their words evince enmity, not only to Christ's religion, but to the English Government also. For such we feel the deepest sympathy. They know, or have known, the truth. They know what they ought to do, but do not do it. It is generally some sin, which they cannot conquer, which makes them unwilling openly to accept Christianity; and they are not willing to give up their sin, and so they do not bring it to Christ that He may take it away. Christianity is too holy a religion for them, and the heart then becomes harder and harder, because they wander further and further away from Christ. It is not with them a matter of intellect, for their minds are convinced, or have been once convinced, that the only true religion on earth is Christianity, but it is with them a question of personal practical holiness; and though they would like to go to heaven, they do not want to be holy yet; and so opportunities slip by, and the day of grace passes away. Of all states theirs is perhaps the most dangerous.

Turning to the *Schools*, we find that when Mr. Baring presented his last Report a year ago, there were 1401 boys (now 1458) under Christian instruction, of whom 196 belonged to the Amritsar Main School, a high-class establishment, ably conducted by a Christian head-master, Babu Ishan Chandar Singha; 616 to six branch schools in the city; 471 to various schools at the out-stations; and 118 to a night-school started in Amritsar a year or two ago. This last owed its origin to two or three interesting incidents, which have been thus related by Mr. Baring:—

#### *Night School.*

One day, when walking to one of the branch schools, I was stopped by a policeman, who asked me to teach him to read. I suggested that he should come to one of the day-schools, but he replied that he was unable to do so on account of his work. A few days after, a Hindu faqir, in very correct faqir costume, came to the Main School, and said he wished to learn English, as the English language was the gate of knowledge.

It seemed for several reasons undesirable that he should come to our day-school. We therefore came to the conclusion, after further inquiry, that a night-school was necessary. The first night we began with nine pupils, but before a month had elapsed our numbers had risen to 118. Babu Singha and Babu Rallia Ram have very kindly taken the entire management of the school, and give the Scripture lesson for half an hour every evening.

Mr. Baring has been very successful in promoting manly games, such as cricket, among the school-boys. Some interesting facts connected with this will be found in the *C. M. Gleaner* for November last.

The Lady Lawrence Girls' Schools, Miss Wauton reports, are now ten in number, including two Normal Classes for the training of teachers. In them are taught 502 girls. The school at Taran-Taran is conducted by Alice, the wife of the Rev. Daud Singh. Last year two of the non-Christian subordinate teachers, Sikh women, came forward to receive baptism. One of them, who lives with her husband and two little children in a distant quarter of the city, hitherto quite untouched, has opened a school for Mussulman children there. Bishop Milman wrote of these schools in November last, "It seems a great work. Even the diminution of female antagonism to the Gospel is a great point gained. We may hope for more directly Christian results in God's good time, and the women of Hindustan may even prepare the way for the entrance of Christ into the family."

The following is a Report on the Boarding-Schools for boys and girls:—

#### *From Mrs. Elmslie's Report.*

The close of another year finds us thankful and hopeful as regards the state of the boys and girls under our care—thankful for blessings granted to them, and for the progress they have made, and hopeful that the seed sown among them may now bring forth more largely of the good fruit for which the Master of the vineyard is watching. As the name of "Orphanage" is not liked by the Natives of the Panjab, and it has been found that our boys and girls, on first beginning life in the outside world, have to labour against some prejudice in consequence of this popular feeling, it has been thought kinder to the children to change the name of their

homes for one more in favour. The Orphanages are therefore now known as the Mission Boarding Schools, and the first result of this alteration in the name has been the arrival of seven of the children of Native Christians, who are unable to pay much for the education of their families, and yet are anxious to see them brought up to be useful members of the young Christian community.

Never a month passes without the arrival of some little boy or girl. In January a tiny baby-girl was welcomed; she had been found starved nearly to death on the cold marble steps of the durbar. A slip of paper was found in

her month, on which it was written that she was the child of high-caste parents, but that her mother had died. She was only a girl, so it was not thought worth while to rear her in her natural home, and she soon became the delight of our girls' household. From the teacher down to the youngest child, all loved the little one, and the merriest game was willingly given up in order to render any little service to her; but the cough she had caught from that night's exposure never left her, and, when teething troubles began, she drooped. At seven months old she was taken to her far better home. It was touching to see the grief felt by all as they came to give her their last kiss. We heard them ask each other, "Has an angel come to take her?" "Yes," said little Sandi, "we cannot see him, but he is going to take her to the Heavenly Father, for He loves her."

A few weeks ago a boy of about twelve was sent to us by an officer of a passing regiment. He is an Abyssinian, and was found by some English soldiers, when an infant, hidden in a cave at Magdala. Having all the peculiar characteristics of his own people, he is a curious contrast to our Panjabi boys.

It can be easily understood that, among our seventy-six children (forty-six girls and thirty boys) we find need of constant watchfulness. Many have been brought up under the most unfavourable circumstances possible; others are naturally deceitful; indeed, deceitfulness is the enemy against which we have to be perpetually at war.

Early in autumn Mr. Clark began classes for special preparation for confirmation. They were attended by nineteen of the boys and girls, and fourteen of those expressed an earnest wish to confess publicly their faith in Christ and their desire to serve Him. We had reason to hope that the Holy Spirit had begun a good work in their hearts, and their conduct has continued to testify to the reality of their profession.

Early in autumn Mr. Clark began classes for special preparation for confirmation. They were attended by nineteen of the boys and girls, and fourteen of those expressed an earnest wish to confess publicly their faith in Christ and their desire to serve Him. We had reason to hope that the Holy Spirit had begun a good work in their hearts, and their conduct has continued to testify to the reality of their profession.

#### ITINERANT MISSION.

The evangelistic work of this mission, so energetically carried on by the Rev. R. Bateman, is usually reckoned under the head of Amritsar, and its chief centres, Madhopore and Narowal, are regarded as out-stations of that city; but it extends over a large tract of country, and Mr. Bateman moves about from place to place on his camel, so that (as the Calcutta Committee remark) "no station can claim him." It is a striking illustration of the way in which very different missionary agencies combine to produce spiritual results, that the most interesting converts Mr. Bateman, an evangelist pure and simple, has been privileged to baptize, have been boys in the mission-school at Narowal. Some most touching cases have occurred in the last year or two, but these have been published in more than one of the Society's other publications,\* and it is unnecessary to repeat them here. We confine ourselves to some passages from Mr. Bateman's last two Reports, describing the nature and peculiar difficulties of his work, and other matters of interest:—

#### *From Reports of Rev. R. Bateman.*

I have a great deal more room to work in than six men could occupy, and so I go pretty much over old routes to strengthen the results of previous work. These results, I am bound to say, are very few and small, if true conversions are, as I wish them to be, the measure of success. But every such instance that I have met with is the

result of previous preaching or reading. And so I hope hereafter to see the result of present labour in more abundant inquiry.

#### *The Missionary's Wardrobe Stolen.*

I have made a point of living amongst and before the people. Occupying a native house in the town, I have regu-

\* See *Annual Report*, 1875, p. 100; *C. M. Record*, July, 1875, p. 193; *Quarterly Token*, March, 1876; *Quarterly Paper*, March, 1876.

larly eaten, slept, and even washed in public. My doors were never shut. A so-called Christian came from Sialkot to stay with me in the hot weather. He brought an inquirer with him. As neither of the two could tell me any reason for preferring Christianity to their fathers' creed, I stood in doubt of them, and gave them the barest hospitality for three days. Perhaps in consequence they disappeared without saying good-bye, and two days afterwards my box was broken open, and all the money I had of my own, or for the church, as well as my whole wardrobe, was carried off. I have not seen my visitors since, though the police have been making efforts to re-introduce them to me. Next morning I had to go abroad in my sleeping suit. Some of the people were rejoiced at my loss, more were sorry, and most were amused. Numbers of them came to condole with me, speaking with bated breath, as if my sorrow was too great to be more than vaguely hinted at. It was impossible to follow them in this, and they were astonished at my cheerfulness; in fact, had it not been that a Christian was the thief, I should have been requited for my loss by the opportunity which it occasioned of teaching them.

#### *Difficulties of the Work.*

A great many Christian books are bought and read in the larger towns, and they are producing an effect, but into the villages they hardly ever find their way, for hardly anybody can read; and therefore it is greatly to be regretted that no living voice is raised for Christ once a year in as much as a twentieth part of the villages of the Amritsar division. It is not easy to do any good in a village when you get there. At certain times of the day everybody is abroad in the fields, and, however well you may time your visit, a game of chess between two greybeards, or a dispute before the "patwari," may be absorbing public attention to such an extent that it will be long ere you can collect other than such gaping listeners as have not brains to appreciate the intricacies of the one or the other. Generally speaking, the people must know and trust the preacher before they will give serious attention to his message. But so little do they know of Europeans yet, that in many villages

the approach of a white man is the signal for fathers to leave the sugar-press, and mothers their spinning-wheel, and to snatch up their female children to hide them lest the foreigner should carry them off beyond the sea.

This ignorance and prejudice can best be removed by Christian teachers and Christian books. Secular instruction will not do it. We know pretty well what becomes of the flower of village schools—how discontented, disloyal, and disingenuous they become; but the vast majority of those who have learnt to read do not leave their homes, and there their literary pursuits consist in the perusal of the seditious, scurrilous, and obscene publications which issue almost unchecked from the press, and which are often hawked, not only in the villages, but in the Government schools themselves. Teachers not unfrequently sell their pupils charms for the removal of sickness or the attainment of some desired object. I remember one such telling his boys that it was no use playing cricket against my team, for I had a spell which caused all my enemies' wickets to fall. In a small town where two female schools have long been going on, I gave a friend of mine my photograph to show to his wife. When returning it he told me that the lady had refused to look at it at first, because she had heard that the conquering race were the *topi* (hat), by which she understood a small kind of *top* (cannon), on their heads, and she feared to look at the picture lest there should be an explosion.

A well-to-do Sikh, who had come round from violent opposition to steady inquiry, complaining of the shortness of my stay in his town, said, "You have taught us many things, and we like you and your companions; we are tender, and the Christian religion is a naked sword; we cannot bear it. We have got many benefits also from the British rule, such as railways and telegraphs and learning; but we have not got the real thing. You have not told us the secret of your religion yet: won't you tell it us now? I have pain, but no relief from it yet." He expected that, like the Gurus of his own nation, I should whisper some potent spell into his ear as soon as I was convinced that he meant to seek God through my instructions.



*Trading on Christian Principles.*

The damage done to the church railings by the rains, together with repairs to school and mission-buildings, as well as scholarships for Christian lads, and salary of the Church Chowkidar, has been provided for out of the profits of brick-making. I mentioned last year that I had been driven into this trade in order to build the church; for my Mohammedan neighbours could not square it with their consciences to sell me bricks for so unholy a purpose at less than treble their value. I have taken the contract for five years. The work is under Christian management, and the trade on Christian principles, and I have the pleasure of seeing, in the increasing adornment of their shops and houses during my absence, a proof that the inhabitants of Narowal appreciate good cheap bricks at a fixed price, if they do not altogether approve of the means by which they are supplied. I am trying to start a Native Christian shop in Narowal, and have imported cloth, paper, and beads for the purpose. If lying lips are an abomination to the Lord, and a just weight and balance are His delight, I am sure that such an effort may be undertaken in His fear in a bazaar where lying and roguery are universal.

*The Youthful Converts of Narowal.*

It will be asked, What has become of all the boys whose baptisms in Narowal have been recorded, and how are they provided for? This is not so difficult a question now as it may be a year or two hence. But the human provision which is most necessary for a young convert is not food or schooling, but something to answer to a father's care and a mother's love. These, together with the advantage of belonging to some "gaum" (clan), are the precious inheritance on which every convert has to turn his back. It has been my object to place these youths with Christian people as members of their families. So far there has been no difficulty; they have been

most kindly received. It is very delightful to see the Church taking up her Master's words and saying to these little ones, "I will not leave you orphans." Loving sympathy is the best of all gifts; this they receive from the Church of their native land.

The first boy, D—, who brought parents, brother, and sisters to the font with him in 1874, has been my personal servant ever since his baptism, and a good faithful servant he has made me. He went into the post-office when I left India. All the others are still learning. Three of them have got scholarships, and so partly support themselves; one is a servant to the head-master in Narowal, and one to the Mission, and one is in the Divinity School at Lahore. They are good and happy boys.

*The New Church.*

The church at Narowal was ready at Christmas (1874), and opened on St. John's day. About forty Native Christians from Amritsar, Sialkote, and Ghoravaya, came over for the occasion, and, besides them, several European officers and their wives managed to join us. Never was such a day in out-of-the-way Narowal before. In the morning there were sixty-one communicants, and a collection of about Rs. 50 was made for the church now being erected in the village of Ghoravaya. In the evening the youngest son of the first convert, with his wife, was baptized. He had applied long before, and had been with me under instruction in Madhopore in 1873. I rejected him there, and, after a year's probation, received him, and he was baptized in a church which occupied the very spot where his father's house had stood. I often think how light all the solitariness and persecution which that brave old man endured would have seemed to him, had he known how soon his sons and grandsons would be worshipping with a large congregation where he sat and smoked, alone in his faith. The head-master of the school has been ordained Native pastor of the flock.

This Native pastor is Babu Bhola Nath Ghose, whose ordination has been already mentioned. The new church is a remarkable one. It is entirely Oriental in style—mosque-like in appearance—Mr. Bateman's view being that Christianity is in itself Oriental, and that we create an unjust prejudice against it by the foreign architecture of our churches. A picture of the church appears in the *C. M. Gleaner* for this present month.

## NORTH-WEST AMERICA MISSION.

## IV. WESTERN DIVISION.—SASKATCHEWAN.



**T**HIS district, which is coterminous with the new diocese of Saskatchewan, does not contain the whole course of the river of that name, three or four hundred miles of the lower waters being in the Cumberland district. But it comprises the entire territory watered by the north and south branches of the river, extending eastward a considerable distance below their confluence, and westward to the Rocky Mountains. It also includes what used to be called, in the Society's publications, the English River district, which stretches northward to the borders of the diocese of Athabasca. These vast territories, although they promise hereafter to be the abodes of multitudes of English and Canadian settlers, still present a wide field for missionary labour. Many of the Red River people are moving away westward, to escape the grasshoppers before alluded to, and they are mostly settling in the Saskatchewan country, which is free from the scourge; besides which large numbers of wild and warlike Indians, Plain Crees, Assiniboines, and Blackfeet, who roam over the plains, and have as yet been unvisited by the missionaries of the Church of England. The Bishop of Saskatchewan, Dr. McLean, appeals earnestly for help; but as we are here only reporting on the past and not discussing the future, we refer our readers to the "Month" (p. 371) for some account of his plans.

In this district the C.M.S. has three stations, viz., Nepowewin, sixteen miles below the junction of the North and South Saskatchewan; White Fish Lake; and Stanley, on the English River.

## NEPOWEWIN.

Here Henry Budd formerly laboured for fifteen years, extending his ministrations also as far west as Fort Carlton. Latterly, another Native pastor, the Rev. Luke Caldwell, was in charge, but he, too, was removed by death last year. The following notice of him has been sent to us by a friend who lived for some time at Fairford, when Luke was a catechist there:—

Luke Caldwell, one of the Native clergymen of Rupert's Land, who died last June, was for some years a catechist at Fairford Mission. After he knew something of the love of Jesus, it was pleasing to notice his growth in grace, his Christian character strengthening under the power of the Holy Spirit. One event in his life at this time was, I think, a great blessing to him, though a sad trial. He had one child, a baby-girl, of whom he was very fond; this child became very ill, and though we gave her medicine from the Mission she got worse. The Red Indian "medicine-men" have good roots which they use in sickness, but they will not let the Christian Indians buy the medicine; the sick person must be taken into the con-

juring tent for the heathen rites to be performed over them. Luke had an old uncle, a heathen man, who wanted to get him back to the old ways, and now tried his best, promising to restore the child to health if Luke would only give her to him for the conjuring tent. Luke offered any price for the medicine, but he could not get it. The old man tried hard to get the child, but Luke said, "I have given my child to God; if He likes to take her it is well, but I shall not take my child from God and give her to you for the devil's service; I would rather see her die." Luke told me this when he came to the mission-house to ask the missionary to pray with and for him, for he said the temptation was strong, and he needed much

grace to resist it. The child died two days after, and Luke said "God had indeed swept his house, but it was all right."

After this Luke showed, by his steady,

consistent Christian life, that he was anxious to glorify God; he was an example to the Indians around him, and we missed him much when he was sent to another mission.

The number of Indians in the neighbourhood of Nepowewin has much diminished of late years; but that the work among them has not been in vain will be seen from the following extract from a letter, dated Feb. 7th, 1876, from Bishop McLean:—

I feel great interest in the Nepowewin. Its ministry has been a Native pastorate from the beginning of its history. The result of that pastorate, under God, has been most gratifying. I see very evident signs of the deep root that the Gospel of Jesus, simply and faithfully

preached, has taken among the Nepowewin Indians. There is an earnestness of manner at Divine service, a heartiness of response, an earnest attention, and a wish to converse on religion, which I regard as most hopeful signs of God's blessing on the Word of Truth.

#### WHITE FISH LAKE.

Here, about sixty miles north of Fort Carlton, a new mission was formed eighteen months ago by a lay agent of the Society, a practical farmer, Mr. J. Hines. The very promising commencement of his labours was described in the *C.M. Record* for August last. He has gathered around him forty families of hitherto wandering Indians, and shows them how to cultivate the ground. In seeking them out he "travelled over 1000 miles in snow-shoes, carrying his blanket, kettle, food, and axe at his back." We are sure that the following extracts from a long letter of his, dated 17th May, 1875, will much interest our readers; and they will both concur with his view of the value of agriculture as a means of good to the Indians, and appreciate his motives in venturing to baptize the poor woman he refers to:—

#### *From Letter of Mr. John Hines.*

I have been exceedingly busy the last two weeks in cultivating the ground. We have still another week's work, and then I think we shall have done this year. It is, indeed, highly gratifying to me to see the spirit of industry displayed among the Indians. The weaker vessels occupy themselves in securing provisions, while the stronger are attending to cultivation. Every one is employed, and every one is equally anxious in getting his seed deposited, knowing that his harvest depends upon the early sowing; but, notwithstanding their anxiety, they cease from their labours on the Lord's day.

I have a number of new rules drawn up, which I intend to read publicly when the Indians are all arrived. I hope to do it on the Queen's birthday, which we intend to keep.

Perhaps you will think I am attending too much to the secular work. On this head I beg to say a few words. The Indian's body is a matter of far

greater moment with him than the soul. His chief study and only work is to provide food to sustain it, and this is not done without many difficulties. Now, as Paley admirably puts it, Missionaries of modern times are deficient of one important auxiliary which the first Missionaries possessed, viz. the power of working miracles. Sometimes we are apt to say, "Oh! if we could only work miracles, what a number of converts would be added daily!" But no, God's ways are superior to our ways. If this had been needed, He would have continued this power on earth. But God does not expect, neither does He promise, that disciples shall be made without means being used, and I believe that cultivation will be one of the means which God will abundantly bless for the furtherance of His Gospel among the Indians.

The plan which I work upon is this, viz., I plough the land the first time over for the Indians. I also supply

them with a little seed the first year of settlement. This year I have not done so, as I had no seed to dispose of. I intend my farm to produce all that we require for the settlement (D.V.). The chief, however—my right hand, as I call him—gave a few potatoes and a little barley to five or six of his principal men. "It is not much," he said, "but it is sufficient for a garden, and they will remember that they have something growing at home when they are out in the plains, and they will return as soon as possible after their hunt to partake of their fruits."

You will have heard perhaps from the Bishop of the Saskatchewan that he is desirous that I should prepare for ordination, and has arranged my studies accordingly: (1) Pearson on the Creed; (2) Paley's Evidences; (3) Blunt's History of the Christian Church during the first *three* centuries; (4) Bible History; (5) A History of the Prayer Book; (6) The Articles of the Church of England with proofs from Scripture; (7) and as much Latin as I can possibly get up. I certainly was never so fully occupied as I am now. When not ploughing, I am studying; and often, while the oxen are resting, I am sitting upon the plough learning Latin.

The wife of the chief's brother has been a constant hearer of the Word of God, when opportunities afforded themselves, for seven years. She has been desirous of baptism for a long time, but no Protestant would baptize her as she was a second wife. She did not want to

be baptized by the French priests. I had a long talk about it with her husband last November, and told him that I could not baptize her myself, but if he would put her away I would instruct her, and the Bishop, whom I expected in February, would very likely baptize her.

I spent much time with her throughout the whole winter, and I assure you she had a very clear knowledge of the fundamental truth of religion, viz., salvation through faith in Christ Jesus.

Two days after my arrival at Sandy Lake, her husband came to me and told me he thought she was dying. I went at once to see her, and I was convinced that she could not live long. I spoke to her through my interpreter. She could not answer me, but was perfectly sensible. I spoke to her for a long time, and then baptized her, according to the form of prayer in our dear Church of England service. All was done in her own tongue, that she might be profited thereby; thus keeping to St. Paul's rule, 1 Corinthians xiv., and also to the 24th Article of the Church, although I may say I was obliged to violate the preceding one.

After she had been thus imperfectly baptized, I offered up a prayer to God in my own tongue, that my understanding might pray also, that He would be pleased to accept it as perfect in the Beloved.

She was baptized on the 5th of May, and died the same evening, and buried on the 8th, on the spot where I hope to have a church before long.

A recent letter from Bishop McLean mentions that he had visited White Fish Lake, and was entirely satisfied with what he saw of the work; and that, feeling that Mr. Hines had well purchased to himself a good degree, he had admitted him to holy orders on Jan. 9th last. Mr. Hines writes as follows of his return to White Fish Lake after ordination:—

*From Letter of Rev. John Heins.*

I left Prince Albert on the Tuesday following my ordination for W. F. Lake, *via* Duck Lake. On my arrival at Duck Lake I saw the chief of those Indians. I had no interpreter with me, but I was able to inform him of our desire to send a teacher among them, and told him to gather all his people together, about twenty days hence from that time, as the great prayer-man and myself were coming to see them. This, he said, he would do, and expressed his thankfulness for our care of them. I ought to insert

here that Duck Lake is within six miles of St. Boniface, a French settlement. Two priests are stationed there. These will, no doubt, exert the uttermost of their power against us; but if the Lord be on our side we shall overcome.

Saturday I reached home, when I was informed of the cause of so much strife in the camp, viz.: The chief's brother was not pleased because his daughter did not get a frock given to her as well as his brother's daughter. I told him that I had only three frocks to dispose

of, and none of those would fit his daughter, or else she would have got one given to her. He continued by saying that he was as much a chief as his brother, and wanted me to acknowledge him as such by giving him a present. I told him I could not do so, as I had not received any presents from England to distribute among them; the few things that I had given away were given to me by the Bishop. The chief came in a few days after, and told me not to heed his brother or any one else when they speak like that. He said, "If there is anything real, you will hear it from me." I told him it was not the part of a minister to make more of one man than another. God's book teaches us that He loves all alike, and gave His Son to die for us

all, and therefore His ministers must do and teach the same. He said he knew that quite well, and did not ask me to make any more of him than any of the others.

I then reminded him of his promise last autumn twelvemonths, viz., that he would embrace Christianity. He said he had given his children to be baptized long ago, and he was thankful to God that I was teaching them His Word, and that he himself was ready to become a soldier of Christ's as soon as I thought him sufficiently instructed. I held my class at his house last night, when about thirteen were present. I have appointed Sunday, the 30th of this month, for adult baptisms. The chief (D.V.) will be the first baptized.

Mr. Hines is anxious to see three other centres in the same district occupied, viz., Duck Lake, seventy miles S.E. from White Fish Lake; Pelican Lake, sixty miles N.W.; and Turtle Lake, sixty miles W.; and as the Bishop has three young men under training, we hope these places may be supplied in due time. The former place was visited by the Bishop, in company with Mr. Mackay and Mr. Hines, in January last; and the following extract from his letter gives his impressions of the place, and also of Mr. Hines's work at White Fish Lake:—

*From Letter of the Bishop of Saskatchewan.*

*The Duck Lake Indians.*—Rev. J. Hines accompanied Mr. Mackay and myself as far as their Indian village south of Carlton, and near the road that leads to the south branch of the Saskatchewan. They are all heathen, numbering about twenty families. We spent about three hours in their company. They received us very kindly, and expressed their thankfulness for the interest shown in their welfare. The result of the conference was that they accepted the Rev. J. Hines as their missionary. He will visit them in company with Mr. Hourie (his schoolmaster and interpreter) as often as he can find time, spending two or three days among them at each visit.

*White Fish Lake.*—The Rev. J. Hines has shown excellent judgment in selecting his present location. It is fifty or sixty miles north of Carlton; the land is excellent, with abundance of wood and water. About forty families of Indians have already settled in his mission. At my recent visit I was much pleased with what I saw. We reached a small village about half-way between Carlton and the Mission-house. Here we spent about

two hours at mid-day, and I had an opportunity of looking round the little hamlet. The majority of the Indians are still heathen, and I was surprised to find the advance they had made in material comfort. The hut we were lodged in was clean, warm, and comfortable. Outside I noticed a large quantity of firewood, cut into proper lengths for the fire, split and piled up with a neatness that would have been creditable to a family of civilized people. They had carts, cattle, and other property, and for the most part they were neatly and warmly clothed. I noticed some of the women wearing gowns of good Scotch Tartan!

We had service both morning and evening in the mission-house on Sunday, the 30th Jan. The service was read in Cree by Rev. J. Hines and Rev. J. Mackay. Mr. Hines reads Cree with great ease and correctness, and is making good progress in the power of conversing in it. I addressed the people, Mr. Mackay translating. Then a sermon in Cree was preached by him.

I think we may look for not a few conversions at this mission at no very

distant date. The people seem to be in the position of inquirers after truth. They are so earnest in listening, that I confidently look for that speedy out-

pouring of the Spirit of God that will carry the Word preached by His faithful servant home to their hearts with convincing and converting power.

#### ENGLISH RIVER.

The station in this district is STANLEY, which has been the scene for now more than ten years of the faithful labours of the country-born minister, the Rev. J. A. Mackay. It will, however, no longer have the benefit of his presence, as he is about to take up fresh work among the Indians in the Saskatchewan Valley before alluded to. (See "The Month," p. 371.) We append a short extract from his Report on Stanley, and also from that of Mr. Cochrane, who was his *locum tenens* for some months last year; both of which are encouraging.

#### *From Letter of Rev. H. Cochrane.*

I was welcomed by all belonging to this place; they were all waiting for the celebration of the Holy Communion. On my second Sunday I administered the Holy Communion to ninety-six.

I sat at my translations until the people arrived for Easter Communion. While they were here I devoted my whole time to them, which was only about a fortnight, teaching them some of the new hymns we have translated, viz, "For ever with the Lord," "Abide with me," "Jerusalem the Golden," "Brief Life is here our portion," "Shall we meet beyond the River?" "Nearer, my God, to Thee," "My God, my Father, while I stray," and several others. They were highly pleased with them; they had them all written out in the Syllabic, and all knew the airs; doubtless they will

use them in their wanderings to the praise and glory of God.

Besides the above, I translated in the Ojibbeway language, for Dr. O'Meara's Book of Common Prayer, the Thirty-nine Articles of Religion, and revised for his New Testament in the same language the two first Gospels. I may say here, I had already gone through for him once before the New Testament and the Book of Common Prayer, as well as translating for him "Benedicite Omnia Opera," and "The Creed of Saint Athanasius;" these, with the Thirty-nine Articles of Religion, now complete his Prayer-book. I wish I could do as much for our Prayer-book in the Cree language. If my life is spared, I hope to see this consummated at some future day.

#### *From Report of Rev. J. A. Mackay.*

The work at Stanley itself is full of encouragement, and I think less now of the disadvantages attendant on the wandering mode of life still followed by the greater part of my people, after my experience of the state of things among

settled Indians. The earnestness and simplicity of first converts has not yet passed away from the Stanley Indians, and there is also manifest progress in manliness of character, and interest in Church organization and self-support.

The Bishop of Saskatchewan has just sent home, too late to be used here (but it will be published hereafter), an interesting account of a visit he paid to Stanley in March last, on which occasion he confirmed 59 Native candidates.

We have now gone the round of our North-West American stations, from the Arctic Ocean to Lake Superior, and from Labrador to the Rocky Mountains. This Mission has always been one that has appealed with peculiar force to the sympathies of friends at home. We trust their fervent prayers will continue to ascend to Him who has made of one blood all nations for to dwell on the face of the whole earth, that by His blessing on the labours of our missionary brethren the remnant of the Red Indian tribes may be quickly gathered into the fold of Christ.

## THE MONTH.

---

### The Society's Anniversary.

**T**HE event of the month has been, of course, the Anniversary. Our readers will find, in the "Intelligencer" section of this magazine, a full account of the proceedings; and in the "official" section, just before the Contribution list, the financial and other paragraphs from the Report. We desire here, however, just to remind our friends what a memorable year this seventy-seventh of the Society's history has been.

There are certainly *seven*, if not *eight*, events for which the year will be remembered:—(1) The call from Equatorial Africa, and the response made to it; (2) the foundation of the Freed Slave Settlement in East Africa; (3) the adoption of the Persian Mission; (4) the Conference on Missions to Mohammedans; (5) the visit of the Prince of Wales to India;—concerning all which our readers are already sufficiently informed. Then (6) there has been an unprecedented addition to the ranks of the Native Ministry. To this we called attention in our April number; and we are now enabled to say that twenty-eight Natives are known to have been admitted to holy orders during the year, without reckoning four Chinese who were to be ordained by Bishop Burdon at Fuh-Chow on Easter Sunday. Another feature of the year is (7) the large increase in the number of candidates for missionary labour (concerning which see p. 381); and we might add (8) the large advance in the Society's income, only that, we are thankful to think, this is not so exceptional a matter as the others.

Now this enumeration is altogether independent of the numerous tokens of progress and of the Divine favour, both at home and abroad, which, though seen and recognized by those who watch for them, are less prominent before the public eye. The Annual Report about to be issued will give abundant testimony to the blessing that has been graciously vouchsafed to the Society's work during the twelve months; but our present object is merely to show how many *special* grounds we have both for thanksgiving and for prayer.

### Returned Missionaries.

SEVERAL well-known missionaries have lately arrived in England, or will be here before our present number appears. The Rev. John Barton has been heartily welcomed on his return from Madras, where, after his four years' Secretaryship to the Corresponding Committee, he will be much missed. The Rev. J. Welland, only recently appointed definitely to the similar Secretaryship at Calcutta, has come home under peremptory medical orders, his health having seriously suffered from the heavy labours that have pressed upon him during the last three or four years. This, occurring so soon after the retirement of Mr. Stuart, is a great loss to North India. The Rev. A. P. Neele, of Krishnagar, and the Rev. Robert Clark, of Amritsar, have returned for much-needed rest; and the latter was accompanied by his younger colleague, the Rev. F. H. Baring, who has been seriously ill. From South India come three valuable missionaries in their different ways, the Revs. J. M. Speechly of Travancore, E. Sell of Madras, and J. E. Padfield of the Telugu Mission. China sends us the Rev. G. E. Moule, weakened in strength by seven years' labours in the enervating climate of Hang-Chow; and the Rev. H. Gretton,

from the same place. From Africa come the Revs. H. Townsend (see p. 375) and V. Faulkner, of the Yoruba Mission, and the Rev. L. Nicholson, of Sierra Leone; from Mauritius, the Rev. T. Campbell; and from East Africa, Dr. Forster. North-West America, with its bracing frosts, rarely returns to us sick missionaries; but Archdeacon Cowley—venerable in service as well as by title—who is here on a short visit, has received a warm welcome; and so has our country-born brother, the Rev. J. A. Mackay, who has come to England for the first time (see p. 372). We trust there will be many, like the Church at Jerusalem in the days of Paul and Barnabas, to “give audience” to our brethren when they “declare the wonders God has wrought among the Gentiles by them”; and that when the time comes for their return to the mission-field, they may go in restored health and strength, and in the fulness of the blessing of the Gospel of Christ.

---

### The Nyanza Expedition.

THE plans for the advance of the new Mission to Equatorial Africa into the interior have now been so far matured that the Committee have issued full and detailed instructions to the members of the party respecting their respective positions and duties, the route to be followed, the steps to be taken on arriving in Karagué and Uganda, and the mode of procedure under circumstances and emergencies of various kinds. These Instructions will probably be printed *in extenso* in an early number of this magazine, and we need not refer to them in detail here. Meanwhile, however, one or two items of information will no doubt be welcome.

The party consists of seven men, excluding one of the engineers mentioned before in our pages, Mr. G. J. Clarke, who, together with the Rev. H. K. Binns (now at Mombasa), has been commissioned to open a station in the hill-country of Usagara, about 100 miles inland from Zanzibar, which, though designed as a second base for the Nyanza Mission, will probably be reckoned as an out-station of the East Africa Mission. The seven comprise the Rev. C. F. Wilson, Lieut. G. Shergold Smith, R.N., and Messrs. O'Neill, Mackay, and W. M. Robertson, who have been before mentioned in our pages; and also Dr. John Smith, of the Edinburgh Medical Mission, and Mr. James Robertson, a carpenter and agriculturist. It is a matter for special thankfulness that a medical man has been secured. Every effort to secure a suitable one had failed, when at the last moment appeared Dr. Smith, an old friend of Mr. Mackay's. He was only introduced to the Committee half an hour before the Valedictory Dismissal at which the Instructions were delivered on April 25th; but so high were the testimonies to both his professional and personal qualifications, that he was at once accepted, and forthwith took his seat at the Dismissal with the rest of the party. It was hoped that two clergymen might have been included in the expedition; and there is yet time for a second, if a man of the right stamp should be led to offer himself.

Messrs. O'Neill and Mackay sailed on April 27th, and Commander Russell, whose appointment to be Lay Superintendent of Frere Town we mentioned last month, went by the same mail. Mr. Wilson, Dr. Smith, and Mr. Robertson, will (D.V.) have sailed before these lines appear. The others are, we trust, already on the East Coast, as the steamer that carried Messrs. Clarke and W. M. Robertson (with Mr. and Mrs. Lamb for Mombasa) was at Aden on April 19th; and the *Highland Lassie*, with Lieut. Smith, on May 7th. We hope the little steam-launch *Daisy*, which has been constructed for the Mis-



sion by Messenger, the well-known boat-builder of Teddington, is also ere this at Zanzibar, ready for the ascent of the Wami river.

The Mission is fully equipped with every appliance that experience and ingenuity could devise. Colonel Grant has given most valuable counsel in all the details of preparation, and Lieut. Cameron has also, since his return, kindly examined the plans of the Committee, and made one or two important suggestions. It is not proposed that everything furnished to the expedition shall be at once carried into the centre of Africa. The party will move at first in light marching order, and with no more porters than are absolutely necessary. It is probable that, instead of travelling direct from Unyanyembe (Kazeh) to Karagué, as at first proposed, they will try and avoid Unyanyembe altogether, and, turning northward before it is reached, to make their way to the south end of the Victoria Nyanza. They then hope to construct a boat, and proceed by water to the mouth of the Kitangule river, which flows through Karagué into the lake on its western side. From thence a portion of the party would go on to Uganda, and announce their arrival to King Mtesa.

Meanwhile, the recent news from the Egyptian expedition on the Upper Nile would seem to indicate the probability of an early opening of the route from the north, which may be of great use in the future. Colonel Gordon, it is said, has actually occupied posts on the northern shores of the Victoria Nyanza, and has launched two boats upon its waters.

It is difficult to realize that, as we write, six months have not elapsed since the Mission was first thought of. In that time the men have been raised up, and the arduous work of preparation has been so prospered that all is now ready. But our trust is not in the most carefully-devised plans or the most fitting of material appliances. It is, and it must continue to be, in the arm of the Most High alone. And the Mission having been, as it seems to us, so manifestly "prevented with His most gracious favour," we humbly hope that it will now be "furthered with His continual help."

### A Call from the Saskatchewan.

THE great Plain of the Saskatchewan extends from Lake Winnipeg a thousand miles westward to the foot of the Rocky Mountains. Through it flow the two rivers called the North and South Saskatchewan, until they unite their waters a little above Nepowewin, and thence flow on to the Lake in one mighty stream. The greater part of this wide territory is included in the newly-formed Diocese of Saskatchewan, which also comprises the English River district to the north; and from the zealous first Bishop, Dr. McLean, there now comes a call for help which demands, and we trust will meet with, an immediate response.

Over the Plain there still roam many thousands of heathen Indians. Both Bishop McLean and the Bishop of Rupert's Land estimate that they equal in number all the other Indians in British America (this side the Rocky Mountains) put together. So that while we rejoice over the fact alluded to by Archdeacon Cowley at the Society's Anniversary, that in some of the more easterly districts, and especially in the extensive country worked by Bishop Horden of Moose, there is now scarcely a non-Christian Indian to be met with, and while we thank God for the rapid spread of the Gospel in the Mackenzie and Youcon districts of the far North under Bishop Bompas and Archdeacon R. McDonald, we must not forget that one-half of the whole Native population is as yet untouched. For the Blackfeet, Assiniboines, and Plain Crees of

the Saskatchewan have for the most part been as yet unvisited by any Protestant missionary. The three stations in Bishop McLean's diocese which the C.M.S. has occupied, and of which an account is given at page 364 of our present number, do not at all meet the requirements of the case. Nepowewin is but on the verge of the territory; White Fish Lake is in the midst of the Wood Crees, a different set of people; and Stanley is far away on English River.

It is important that whatever is done should be done quickly. Immigrants from Canada and from Europe are beginning to pour into the country, which is a most inviting field for settlers; and if they come in contact with the Red Man in an unevangelized state, we know by sad experience what will be the result. A very favourable opportunity of gaining a good influence over the Indians will be presented in August next, when thousands of them will assemble at Fort Carlton and Fort Pitt to meet the Government Commissioners, who are prepared to treat with them for the purchase of land and the settlement of reserves. It is proposed by the Bishop to transfer the able country-born clergyman, the Rev. J. A. Mackay, from Stanley, and to entrust to his charge the conveyance of the message of Divine love to them and the Saskatchewan tribes generally; and other men are earnestly sought for. The Committee are not likely to divert in that direction any of the young missionaries about to be designated to India and China, nor would it be right, in view of the paramount claims of those great fields, to do so. Moreover, Bishop McLean asks for men of a peculiar stamp—not those whose education would be thrown away upon the simple-minded Red Man, but such as are willing to “rough it,” and who can do what Mr. Hines is doing at White Fish Lake (see p. 365), viz., combine the training of the Indians in agricultural pursuits with the preaching of Christ to their souls. Mr. Mackay has come over on a flying visit to England, to lay these plans before the Committee; but he must return in time for the great gathering in August, and he would much like to be accompanied by one or two practical Englishmen willing to spend and be spent for those “few poor sheep in the wilderness.”

### Reopening of Mr. Bruce's School at Julfa.

THE heading of this paragraph will be read with general satisfaction. We are especially glad to say that the prohibition against Mr. Bruce's school (referred to in our April number, p. 242) was removed by the Persian authorities at the instance of the British Minister at Teheran, before the arrival of Lord Derby's despatch. Certain conditions, indeed, were laid down, which Mr. Bruce accepted temporarily and under protest; but we hope that the representations of our Foreign Office, when received by the Shah's Government, will procure their withdrawal, as, while they stand, it cannot be said that Mr. Bruce has the same liberty that is enjoyed by Romanists and Armenians.

It is a remarkable evidence of the popularity of the school among the people of Julfa, that the parents of the boys in attendance, instead of sending them to other schools, kept them waiting three months for its reopening. The following extract from Mr. Bruce's letter of March 21st will be read with interest:—

The school has been going on most satisfactorily since its reopening. By the last courier the British Minister

wrote a letter to the Prince Governor entirely in accordance with my request, saying that he had not as yet had any

tidings of the reopening of the school, and that he would be very much obliged to H.R.H. if he would issue an order for its reopening "*on the same terms as it was on before, and on the same conditions as other schools in Persia.*"

The Prince received this letter the day before yesterday, and at once sent me word that he would come and visit the school himself the next day. Yesterday turned out a very wet day, and he could not come, but to-day he came in great state, with about fifty mounted attendants, and after going round all the classes, and asking each a few questions, he paid me a long visit, and was most friendly and kind. When getting up to leave, he said, "From to-day the school is my school; you must call it after me, and if any one troubles you again *I will burn his father for him.*" The Prince's name is Sultan Masond Mirza, and one of his retinue at once proposed that it should be called the "Madriisa Masondia," which means the "Blessed School."

As this was the first day of the Persian year, and a great festival with the Persians, we had no expectation of the Prince honouring us with a visit till the feast was over, which will not be for several days; so I was taken quite by surprise by the arrival of one of his men at eleven o'clock, telling me he would be here after breakfast. Fortunately I had men at work building. I sent three miles to the town for Persian sweet-

meats, which are always offered to any visitor of higher rank than one's self. I had all the pavements to and from my door to the school carpeted, and two sheep killed, according to custom, for his servants. Everything was ready five minutes before H.R.H.'s arrival, and the visit and reception were altogether most satisfactory; and thus ended, by God's great blessing, our troubles for the last three months.

Our Sunday congregations have steadily increased, so that last Sunday our sitting-room and ante-room was overcrowded. As it is very inconvenient having Divine Service in our private rooms, especially when we have visitors, as has frequently been the case this year, and also because our rooms are too small, we have just commenced building a large public room for service, 42 feet by 25, and also some rooms for the school. Our congregations are very attentive to the preached Word, but we long to see some signs of true spiritual life in our mission-workers and communicants.

I may say that the violent opposition of the Armenian monk and Roman Catholic priest has not only increased our congregation, and given us the honour of the visit to-day from the Shah's eldest son, but also seems to be attracting more Persian visitors to us, so that we have no reason to doubt that God has already overruled it for His own glory.

It will not escape notice that the Prince Governor, who has thus extended his patronage to the school, is the same who in so arbitrary a manner closed it in December. Truly, "When a man's ways please the Lord, He maketh even his enemies to be at peace with him."

We may add here that Mrs. Bruce started, on April 25th, on her long journey, *via* Russia and the Caspian, to rejoin her husband.

#### Yoruba: Bishop Cheetham's Visit—Mr. Townsend's Return.

THE long-expected visitation of Lagos and Abeokuta by the Bishop of Sierra Leone, the plans for which were so sadly interrupted last autumn by the lamented death of Mrs. Cheetham, took place in February and March. The Bishop, on arriving at Lagos, went up at once to Abeokuta, in order to get his visit over before another expected invasion of the Egba territory by the Dahomians, which, however, we are glad to say has been abandoned. Probably the King of Dahomey is sufficiently pre-occupied with the British blockade of his ports. On Feb. 6th, in Aké Church, the Native deacons, the Revs. D. Williams and D. Olubi, with whom we hear the Bishop was much pleased, were admitted to priests' orders; and during the following week, at

Aké and Igbore, and at the out-station Shuren, 483 Native candidates were confirmed. On his return to Lagos, the Bishop threw himself with great energy into the multifarious work he had planned for himself. Three African catechists who have received a good education, and have been labouring faithfully as laymen for some years—Messrs. D. Coker, N. Johnson, and Charles Phillips—were ordained to the ministry of the Church; a Native deacon, the Rev. T. B. Wright, was advanced to priest's orders; 400 candidates were confirmed in Faji, Breadfruit, and Ebute Meta churches, and at Badagry; a new church was opened at Ebute Meta; a Native Pastorate organization, on the plan of that at Sierra Leone, was finally matured and formally established; and important arrangements were completed for putting all the mission schools under a central Board, elected by the Native Church. Besides all this, special mission services and prayer-meetings were held throughout the week ending Feb. 26th in the various churches, in which the Bishop took an active part. The Rev. James Johnson, the Native minister of Breadfruit, in a private letter writes, "The Bishop's visit has been a real blessing to us all. He worked like a Bishop, and made himself an example of downright hard, earnest, and prayerful work."

Mr. Johnson sends the following account of some of the services :—

We have had revival services here. We were needing a revival. The services were held both at Christ Church, Faji, and at the Breadfruit Church in English and in Yoruba. Prayer-meetings were held both before the commencement and at the close of the series of special services for a blessing. The Bishop presided at both meetings. We had a daily one at the Breadfruit station, with the leaders and district visitors of the church. The Bishop opened and closed the series of services in my church. Attendance at the services was good. Bishop Crewther was here then, and kindly assisted both at the services and at confirmation.

Sixty-five persons were confirmed at an English Confirmation Service at Christ Church on the 22nd ult., and 236 at a Yoruba one at the Breadfruit Church; 120 of these last are connected with the Breadfruit Church; 66 of them have become communicants; 18 are receiving further instruction on the Sacrament of the Lord's Supper, and will, as I am satisfied with their knowledge, be admitted to communion. The rest had been communicants. The other persons confirmed on the 24th were from the Ebute Ero and Aroloya and Faji stations. Among those from Ebute Ero were some old men, who have been enabled by God to break through that fear of man, which had kept them, and still keeps back many like themselves, from Christianity. One of them had been known as a stubborn idolater,

whom it was difficult to speak to about Christianity and the folly and sinfulness of idolatry.

A Native Church Committee and Council have been established for the Lagos Native Pastorate. An Auxiliary Pastorate Association, like that in Sierra Leone, is to be formed, and a School Society promises soon to be launched. A Missionary Association is that which is wanting to make us altogether like the Sierra Leone Church.

The Bishop dedicated the new Ebute Meta church to God on the 29th ult., and confirmed 77 persons, several of whom had been till recently heathens. The Dedication and Confirmation Services were most interesting; many from Lagos were present. The church is beautifully situated, and has been nicely got up. The Bishop, in his address at the Dedication Service, made a touching allusion to the outbreak and persecution of the Church at Abeokuta in 1867, which had driven many of its converts to Ebute Meta. The occasion was a joyful one. The elders of the church received the warm congratulations of many. Their Missionary, the Rev. V. Faulkner, was full of joy at the completion of this his work for God and for the people of his charge. The members gave liberal thank-offerings at the close of the Confirmation Service. There were silver pieces, and three large baskets almost filled with cowries.

It was my privilege to visit Badagry when the Bishop with the Revs. J. A.

Maser and V. Faulkner went there for a Confirmation Service. Twenty-two persons were confirmed. The soil is hard, its idolatry plentiful and stubborn. Mohammedanism is there what it everywhere is. The number of its adherents is about 150 out of a population of

2000 people. Christians are about 120. I noticed, on the edge of the river that flows from Lagos to Badagry, many farm villages that may be worked by some itinerating Scripture Readers. A Missionary Association, when we have one, may render good service here,

We regret to say that the Rev. H. and Mrs. Townsend, whose return to Abeokuta eighteen months ago will be remembered, have been compelled to come home again by ill-health. Mr. Townsend's departure from Abeokuta was deeply felt by the Native Church as probably a final one. He was one of the first to plant it thirty years ago; he diligently and faithfully tended it for more than twenty years; and this last visit, though shorter than had been hoped, has been of great use in consolidating the pastoral and educational organization. The Abeokuta Christians showed, during the seven years of exclusion of European missionaries, that their strength lay in no arm of flesh; but we trust that their spiritual life will prove to have been deepened, and their zeal for the conversion of their heathen neighbours quickened, by Mr. Townsend's recent sojourn among them. Certainly the Church continues to increase by accessions from heathenism. For example, we learn by a private letter from the Rev. D. Williams, Native Pastor, that twenty-nine adults were baptized at Aké on Jan. 9th.

### **Metlakahtla and Kincolith.**

WE have just received the annual reports from Mr. Duncan and his fellow-labourers; and our readers will be glad to have a brief summary of them at once, in anticipation of the general review of their work which is preparing for the "Records of Missions," and will appear very shortly.

Of the Christian settlement at Metlakahtla Mr. Duncan again reports very favourably. "Law and order and peace still bless the land as far as that district extends," notwithstanding the lawlessness prevailing in the American territory just beyond. Fresh Indian settlers continually join the community "from every tribe round"; and it is noted with thankfulness that they come one by one, or at most a whole family at a time, so that they are the more easily reconciled to the discipline of regular government. Some of these occasions were "very solemn indeed." Thirty-one adults were baptized during the year, besides thirty-six children; and there are more than a hundred catechumens on the list. The church services and the Sunday-schools continue to be well attended. Of the week-day education Mr. W. H. Collison writes, "We can report progress in every respect." A spacious new school-room was completed in October. Mr. Collison is now able to take his full share of preaching, teaching, and visiting, "all difficulties with the Tsimshian tongue having vanished."

Last summer Mr. Duncan travelled across the American continent to confer with the Canadian Government at Ottawa upon its dealings with the Indian tribes of the North Pacific coast. The result appears to have been highly satisfactory. "By God's special providence," writes Mr. Duncan, "we have been directed in taking such steps in assisting the Government in reference to Indian affairs as we trust will prove beneficial to all the tribes in the province." The Minister of the Interior made a donation of a thousand dollars in aid of the work at Metlakahtla.

Both the Hydahs of Queen Charlotte's Island, and the tribes about Fort

Rupert, at the north end of Vancouver's Island, are calling for teachers. Metlakahltla has provoked them to jealousy.

From Kincolith, the Rev. R. Tomlinson also sends an encouraging report. The Christian Indians are letting their light shine upon their heathen neighbours. During the fishing season on the Naas River, when thousands were gathered together into one place, the Christians exerted so happy an influence that, on the Lord's Day, "instead of the din of work and the medicine-man's rattle, all was quietness and peace." And some of them have voluntarily made evangelistic tours from village to village, holding services in the houses of the chiefs. With a view to benefiting the Kitikshean and other Indians in the interior, and promoting industrious and law-abiding habits, Mr. Tomlinson induced the Government of British Columbia to grant him 100*l.*, which he laid out in tools and implements, and in wages, and superintended the construction, by the Indians themselves, of a new road to connect the Naas and Skeena rivers—a work stated to be of some importance in opening up the country. The story of this effort, which we shall give hereafter, is a remarkable illustration of perseverance in the face of difficulties. Its success, however, has been so decided that the Government have offered further grants in prosecution of the work. Mr. Tomlinson is most anxious to take further measures to spread the Gospel and its civilizing influences among the Kitiksheans; but the mission at Kincolith is increasing in importance, and he cannot do both efficiently. He therefore earnestly asks for another missionary to be sent out from home; and we trust that God will graciously raise up the right man.

---

### Niigata, a New Station in Japan.

FRESH ground has been occupied in Japan by the location of the Rev. P. K. Fyson, who had been staying at Yedo studying the language, at Niigata, a city of some importance on the western coast of the principal island, Nippon, and about 220 miles N.N.W. of Yedo. In April last year, the Rev. J. Piper, the missionary stationed at Yedo, made a journey across the country to Niigata; and it is in consequence of the favourable opening reported by him that Mr. Fyson has removed thither. The following is Mr. Piper's account of his journey:—

I left Yedo for the port of Niigata with Dr. Palm, Baptist Medical Missionary, on the 9th of April, 1875, in the Government post-carriage which runs between the capital and a town called Takasaki, a distance of sixty-seven English miles. The distance to Niigata by what is called the Mikuni road is about 220 miles, which we accomplished in seven days. We were able to ride either in waggon or boat the greater part of the way, but we had to walk 75 miles, which we did in three days. This was no easy work, for more than thirty miles were through deep snow and over mountains and a "pass" 4000 feet above the level of the sea. We passed through some as charming scenery as can be found in Europe. Japan is indeed a beautiful country, of which its inhabi-

tants may well be proud, and for which, I trust, they will hereafter learn to thank Him who made it. In the plains we were gladdened and reminded of our own dear country by the frequent notes of the veritable skylark. When we reached the mountains, literally covered with deep snow, through which we had sometimes much difficulty in plodding our way, our English sympathies were again enlisted on the side of a country which, in many respects, resembles our land in the west. We found far more snow than we ever anticipated, and the winds which met us from the north were piercingly bitter. We took the greater part of our food with us, and our servants were able to prepare us a comfortable morning and evening meal. With one exception (a

place called Nakayama, noted even amongst the Japanese as a dirty village), the Native hotels were clean and comfortable, and we were treated with the greatest kindness. In fact, we did not meet with a single act of unkindness all the way. And I am confirmed in the opinion which my experience in China produced—that proper behaviour in these lands on the part of foreigners will be met, as a rule, by marked and admirable civility from the Natives of all classes. The masses, I believe, are not naturally unfavourable to foreigners.

But whilst the kind treatment which we received from the people gratified us, the innumerable proofs of idolatry, and of their thick spiritual darkness, often made us very sad. "On every high hill, and under every green tree," at every corner and turn in the roads, throughout the whole way, we found shrines, idols, and other symbols which demonstrate the utter helplessness of man, unaided by Divine revelation, to form anything but the most absurd and degrading conceptions of Him in whom "they live and move and have their being."

The open port of Niigata, the only one on the west coast of this empire, contains a population of 33,000 inhabitants, and is the capital of Echigo, one of the richest provinces of Japan. It is situated at the mouth of one of the largest rivers in the empire, called the Shimanogawa, and has easy water communication with a large tract of fertile country, producing rice in abundance, besides silk, hemp, tea, and tobacco. The surrounding country is said also to be rich in minerals. The population of the Echigo province alone, according to the last census, is 1,300,000, a field large enough for all the Missionaries at present in Japan.

Niigata is a clean town (I speak of it as it appeared to me during my short stay), and contains five long streets running parallel with each other, and north and south. At right angles with these run a great number of shorter streets, some of which extend to the river. There is a good post-office and bank in the centre of the town; a large government hospital with a Dutch medical professor; a new normal school—all built more or less after foreign plans. There is a small public garden carefully

kept, of which the Niigataites are said to be somewhat proud. A marked feature in the town is the covered verandahs running all along each side of many of the streets, and which can be closed in at pleasure. These are very necessary on account of the large amount of snow which falls in this part of Japan. These verandahs, when closed in, are like a tunnel on either side of the street, and along them the business of the place can be carried on even during the most inclement weather. There are a few shops where foreign articles can be purchased, and in a few places, raised to a conspicuous height, may be seen two large Chinese characters, Ushi Ni Ku, i. e. ox-flesh, an article of food in increasing demand since intercourse with foreigners began, and which seems to be considered a necessary mark of advanced and advancing civilization! Jirikishas, the two-wheeled new-fashioned carriage of Japan, are in abundance, and run according to a fixed tariff. One of the five long streets named above is called Tera Machi (Temple Street), because of the large number of temples erected on one side of it. Just as in most of our towns we find a "Church Street," so in Japan there is often a "Temple Street."

Some of the temples in Niigata are now used by the Government for secular purposes, but in my opinion more useful than when their dingy walls re-echoed the melancholy recitations of Buddhist liturgies and the sounds of Buddhist bells. The "Educational Department" uses one temple as a school or college, in which Mr. Wykcoff, an American gentleman (from whom I received much kindness when there), is engaged to teach a sound English education. I visited this school more than once in company with Dr. Palm, and we received from the director (of course a Native gentleman) much attention, shown in a dignified and polite manner.

One of the most pleasant reminiscences of my visit to Niigata is the Bible-class which I had on the Sunday I spent there. Mr. W. has one every Sunday for as many of the pupils as care to come to his house. And he kindly gave me the privilege of taking it instead of himself. We read John xi. and I felt thankful for the opportunity of speaking (of course it was in English) to them of the resurrection from the dead.

On Tuesday, the 20th, I left Niigata

for Yedo by the Shinshin road. The road, at some thirty miles' distance from Niigata, begins to run along the west coast, and continues to do so for about fifty miles, a considerable portion of which is in deep sand. I thought that travelling through sand was more difficult, slower, and certainly more wearying than through snow. We were able to ride on pack-horses sometimes, but this mode of locomotion is so dreadfully slow that one was glad to walk.

The road runs by the side of several mountains close upon 10,000 feet high, which were then covered with snow. Some of these mountains are noted in the religious history of the country. At the top of one of these there used to stand a gold image, placed there by one of the old Shoguns, and which large numbers of pilgrims used to visit annually for the purpose of worship.

The Shinshin road goes through several busy and populous towns, as Teradomari, Kashiwazaki, Takata, and Zenkoji. Takata contains a population of 20,000, has a large castle, once occupied by a proud and powerful Daimyo. The town lies in the midst of a fertile district, and will eventually prove a very suitable place for a Mission station. In this far inland town, where no foreigner lives, there is a large shop where nearly all kinds of foreign goods are sold.

Zenkoji, the last-named town in the list given above, is visited by thousands and myriads of women every year, as a place of great and almost an infinite

variety of blessings. Its notoriety is derived (I think) from the wife of a former Shogun having gone to reside there, and in whose memory a magnificent temple (famous throughout Japan) was raised. To visit this temple is the ambition of the women of Japan. In my journey I met and passed many thousands going to and returning from this renowned place. It is a clean and busy town, beautifully situated, containing at least 10,000 people.

Besides the large towns mentioned on the road to and from Niigata, there is a village nearly every three miles, some of which would make good out-stations. Wherever I stopped for the night I had opportunities of saying something about God and His Son Jesus Christ, of which I availed myself as far as I could.

One thing struck me as very remarkable, the Postal System after our plan so universally and well worked. Whatever place I came to I found a post-office, and in most of these places "Post Office" in English over the door! During my absence I was able to write to Mrs. Piper every day. A year or two ago this was entirely unknown, but now the facilities for sending letters, &c., are almost all that could be desired, considering that there is scarcely any railway in the empire. I was pleased with the facilities which will certainly exist (when the Government take away from their statute-book the severe edict against the religion of Jesus Christ) for the prosecution of Mission work.

Mr. Fyson writes thus of the commencement of his work:—

*Feb. 7th, 1876.*

I have put out a board giving notice of preaching on Sundays and on the 1st, 6th, 11th, 16th, 21st, and 26th days of the month—these being more or less holidays. Last Sunday was my first attempt, and I was gratified by the presence of at least fifty persons, principally students from the schools above mentioned. My utterances were of course very broken, and I have no doubt I made many grammatical mistakes; but that I was understood pretty fairly was shown at any rate by the fact that three of the hearers came to me afterwards to make objections to some points in my address. It was an intense pleasure to realize that I had at last, though in much weakness, begun

some direct work for the Master. My next preaching-day was last Wednesday: this was in the evening, a time when the students are not allowed to be out, and the audience was therefore an entirely different one, principally shopkeepers, &c. There were about thirty, including two women. I think, therefore, I have good reason to be thankful, and to feel encouraged so far. One of the hearers has been to me twice since to inquire further about the matter, and has bought some books, and seems really to be interested in this new teaching, which, as he says, he then heard for the first time. I have also a class of pupils and teachers from the schools, about half a dozen, who come to me every day for an hour to read St. Matthew.



## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, April 4th.*—The Rev. J. M. West, the Society's Association Secretary for the Midland District, having offered himself for the work in Palestine, and the Secretaries having stated that they had lately brought before him the proposal of residence at Jerusalem with the office of Secretary to the Mission, the Committee thankfully accepted Mr. West's offer, and appointed him to the Palestine Mission to act as their Secretary.

Letters were read from the Rev. W. Oakley and the Rev. J. I. Jones, dated Colombo, urging the importance of sending out to Ceylon a clergyman qualified to take the English Services in the Mission Church of Colombo. The Secretaries were directed to make inquiries whether any suitable clergyman could be found willing to undertake those duties in combination with other missionary work.

*General Committee, April 10th.*—Commander W. F. A. H. Russell (a retired officer of the R.N.) having offered himself for the post of Lay Superintendent of the East Africa Mission, and letters having been read from referees bearing high testimony to his professional ability and consistent character, the Committee appointed him Lay Superintendent of the Society's East Africa Mission.

The Secretaries reported that the British and Foreign Bible Society had made a grant of fifty Arabic Bibles for the Society's African Missions.

*Committee of Correspondence, April 25th.*—The Committee accepted the offer of the Rev. T. B. L. Hall, Curate of Holy Trinity, Lee, for work in the Palestine Mission, and appointed him to Jaffa.

The Committee also accepted the offer of the Rev. J. A. Lloyd, Curate of Dartford, for missionary work, his exact location being postponed.

Mr. James Robertson, on the recommendation of the Nyanza Sub-Committee, was accepted by the Committee as a builder and agriculturist for the Nyanza Mission.

Dr. John Smith, Surgeon of the Cowgate Dispensary, in connexion with the Edinburgh Medical Mission, offered himself as Medical Officer of the Nyanza Mission. A letter having been read from Dr. Lowe, of the Edinburgh Medical Mission, stating the high opinion entertained by himself and the Directors of that Mission, not only of his professional qualifications, but of his Christian character and devotedness, the Committee thankfully accepted Dr. John Smith as the Medical Officer of the Nyanza Mission.

The Instructions of the Committee were delivered by the Hon. Clerical Secretary to the Rev. C. T. Wilson, Mr. T. O'Neill, Mr. A. M. Mackay, Dr. John Smith, and Mr. James Robertson, proceeding to the Nyanza Mission, and Commander Russell, proceeding to Mombasa, which having been acknowledged by them, they were addressed by Mr. A. Beattie, and then commended in prayer to the favour and protection of Almighty God by the Rev. E. Lombe.

A letter was read from the Bishop of Madras, warmly advocating the appointment of a Bishop for Travancore; and letters having also been read from the Revs. T. Whitehouse, J. G. Beuttler, and H. Baker, all expressing themselves strongly in favour of a Bishop for Travancore, the Committee were of opinion that the time was come for taking the necessary steps for the appointment of an experienced European Missionary as Bishop, as a preparatory step to the ultimate appointment of Native Bishops for the Native Church in Travancore.

## SEVENTY-SEVENTH ANNIVERSARY OF THE SOCIETY.

THE Annual Sermon was preached on Monday evening, May 1st, at St. Bride's Church, Fleet Street, by the Rev. E. Garbett, Honorary Canon of Winchester, and Incumbent of Christ Church, Surbiton. Text, Eph. iii. 9. Collection, 59*l.* 7*s.* 6*d.*

The Annual Meeting was held on Tuesday, May 2nd, in Exeter Hall, the Right Hon. the President in the Chair. Prayer having been offered, and Psalm lxiii. read by the Rev. C. C. Fenn, the Abstract of the Report was read by the Rev. H. Wright, Hon. Clerical Secretary. The Meeting was then addressed by the President, and by the following:—

Resolution I. Moved by the Lord Bishop of Gloucester and Bristol, V.P.; seconded by the Rev. John Barton, M.A., Missionary from Madras.

II. Moved by the Right Honourable Viscount Midleton; seconded by the Venerable Archdeacon Cowley, Missionary from Rupert's Land.

III. Moved by the Rev. D. Brodie, Missionary from the Derajat; seconded by the Rev. Canon Hoare, M.A., Vicar of Trinity Church, Tunbridge Wells.

## LIST OF COMMITTEE FOR 1875-76.

General Alexander.	Major-Gen. Sir W. Hill,	Charles Pelly, Esq.
George Arbuthnot, Esq.	K.C.S.I.	Charles J. Plumptre, Esq.
Alexander Beattie, Esq.	Joseph Hoare, Esq.	Colonel Smith.
Lieut.-Col. Caldwell.	Lieut.-Colonel R. Marsh	Philip V. Smith, Esq.
Colonel Channer.	Hughes.	J. Stuart, Esq.
General Clarke.	Thomas J. Knox, Esq.	J. Fryer Thomas, Esq.
J. H. Ferguson, Esq.	Arthur Lang, Esq.	Robert Trotter, Esq.
Lieut.-Col. Gabb.	Dr. Leslie.	Robt. Williams, jun., Esq.
Sydney Gedge, Esq.	Francis N. Maltby, Esq.	

## FINANCIAL STATEMENT.

## Ordinary Income of the Year:—

Associations . . . . .	£133,850	4	4
Benefactions . . . . .	11,904	3	3
Legacies . . . . .	36,519	13	10
Other Sources . . . . .	7,183	16	8

Balance, April 1, 1875. . . . . £189,457 17 1

Ordinary Expenditure of the Year . . . . . 4,499 8 0

Balance, March 31st, 1876 . . . . . £193,957 5 1

## Gross Receipts:—

Ordinary Income as above . . . . .	£189,457	17	1
East Africa Fund . . . . .	2,988	19	0
Victoria Nyanza Mission Fund . . . . .	*2,669	13	0

£195,116 8 1

## Gross Expenditure:—

Ordinary Expenditure as above . . . . .	£191,237	19	9
East Africa Fund . . . . .	5,882	5	6
Victoria Nyanza Mission Fund . . . . .	913	13	9

£193,033 19 0

The Local Funds raised in the Missions, and expended there upon the operations

\* The 10,000*l.* promised to this Fund in two Benefactions of 5,000*l.* each will be paid in the current year.

of the Society, but independently of the General Fund, are not included in the foregoing statement.

#### OPENING PARAGRAPHS OF THE ANNUAL REPORT.

The Committee cannot do otherwise than meet their friends to-day with a note of praise and thanksgiving.

The openings presented to them by the Lord of the Harvest, and the opportunities for extension in their older Missions, have led them to make fresh ventures of faith, so that their Expenditure has risen considerably above that of any previous year, amounting to 191,237*l.* 1*s.* 9*d.*, and, including the amount spent in connexion with Special Funds, to 198,033*l.* 1*s.* To meet this expenditure the Committee can thankfully report an income largely exceeding that of last year, and amounting to 189,457*l.* 17*s.* 1*d.*, or, including Special Funds, to 195,116*l.* 8*s.* 1*d.* Thus, with last year's surplus of 4499*l.* 8*s.*, the new year commences with a balance in hand to the credit of the General Fund of 2719*l.* 5*s.* 4*d.* The Committee are specially thankful for the upward tendency of the Associations—the best index of the interest felt in the work throughout the country. To last year's increase upon the former year of 3934*l.* there has been added this year the sum of 2213*l.*, making a total from the Associations of 133,830*l.* 3*s.* 4*d.* The state of the Hibernian Auxiliary also calls for thankfulness. With the exception of a single year, a larger sum has been received from Ireland than ever before, viz. 7540*l.* The Committee rejoice greatly in this evidence of the blessing of God resting upon the sister Church in Ireland. Under "Benefactions" the Committee have received 11,904*l.* 3*s.* 3*d.*, being a decrease of 5000*l.* on last year, and of 6000*l.* on the average of the preceding five years. Legacies have reached the unprecedented sum of 36,519*l.* 13*s.* 10*d.*, nearly 15,000*l.* more than last year, and exceeding the average of the preceding five years by 18,395*l.*

If the Committee were disposed narrowly to criticise the sources of income of the past year, they might find some ground for anxiety; but when the Lord so graciously supplies what is needed, they prefer to be trustful and hopeful for the time to come. The silver and the gold are His, and from His hand the Committee would receive it. At the same time, looking forward to the probability of yet larger demands upon them, the Committee deem it only right to put distinctly before their friends that the policy upon which they have advisedly entered—of not holding back, but, in proportion as men are sent to them, taking advantage of fresh openings as they occur—must necessarily involve an ever-increasing expenditure. If the Committee read the times aright, the Lord of the Harvest is by His providence most emphatically calling His servants to go forward; and they would not fall back from that noble position with which God has honoured the Society in the forefront of the agencies He is employing for the evangelization of the world. In this resolve they cannot doubt that they are in full accord with their friends throughout the country.

The Committee would beg to call special attention to the East Africa Mission Fund, the objects of which are fully known. The fund is exhausted, and they have been compelled to advance money to it in order to carry on the work at the settlement. They would point with gratitude to the fact that, in the recent debate in the House of Commons on Sir John Kennaway's motion relating to the East African Slave Trade, the Government took the opportunity of publicly expressing its indebtedness, and that of all interested in the welfare of Africa, to the Church Missionary Society, for what they were doing at their settlement at Mombasa. The Special Fund for the Mission in Persia is also exhausted, and urgently needs replenishment.

#### LABOURERS.

In the matter of labourers the Committee see cause for devout thanksgiving to the Lord of the Harvest, who is the Hearer of Prayer. Although neither the Universities nor the Church at large can be said to have as yet awakened to their responsibilities in regard to the claims of the Mission-field—and the want of qualified agents in certain fields is at the present moment very urgent—yet there are unmistakable prospects of a considerable increase in the number of labourers—so much so indeed, that, unless there is a steady advance in the income, the Committee may ere long be constrained to decline offers of service which they would otherwise rejoice to accept. The total number of those accepted during the

past year is fifty-five—seventeen prepared to go forth at once, and thirty-eight for further training, so that the Society's College has become full to overflowing. Of the seventeen qualified labourers, seven have been accepted (six of them laymen) as volunteers for the Nyanza Mission, and the remaining ten for the general work of the Society. Oxford this year contributes three. Three were also accepted from Cambridge, but the failure of the health of one of them has compelled his withdrawal for the present. Dublin has supplied one, Edinburgh one, Tübingen one (the son of Weitbrecht of Burdwan), while St. John's Divinity Hall, Highbury, gives her first contribution of three of her sons for the Mission-field—the earnest, the Committee trust, of a succession of godly, devoted, and well-instructed labourers from that valuable institution. It may here be stated that, with the exception of one Missionary, whose designation was changed from West to East Africa, the new openings in Japan, East Africa, Nyanza, &c., have scarcely absorbed a single labourer who could have been sent to the older fields.

#### PATRONAGE.

The Very Rev. W. R. Fremantle, Dean of Ripon, the Rev. Sir George Glyn, Bart., Major-General Edward Lake, C.S.I. (whose seven years' service in the Secretariat the Committee most gratefully acknowledge), and the Hon. A. Leslie Melville, have been appointed Vice-Presidents of the Society. The following, having rendered essential services to the Society, have been nominated by the Committee as Honorary Governors for life:—The Rev. J. W. K. Disney, Vicar of St. Saviour's, Retford; the Rev. Canon Garbett, Vicar of Christ Church, Surbiton; the Very Rev. John Mee, Rector and Vicar of Westbourne, Sussex; Rev. C. F. S. Money, Vicar of St. John's, Deptford; Rev. W. N. Ripley, Vicar of St. Giles', Norwich; Ford Fenn, Esq., of Stratford; and H. R. Upcher, Esq., of Cromer. The Committee have lost by death during the past year the wisdom and experience of General George Rowlandson, and the large-hearted ability and energy of Henry Carre Tucker.

### NOTES OF THE MONTH.

#### DEPARTURE OF MISSIONARIES.

*Nyanza*.—Mr. T. O'Neill and Mr. A. M. Mackay embarked at Southampton on April 27th for Bombay *en route* to Zanzibar.

*East Africa*.—Capt. W. F. A. Russell, R.N., left London on May 4th for Mombasa *via* Brindisi.

#### RETURN HOME OF MISSIONARIES.

*W. Africa*.—Mrs. Brierley left Sierra Leone on March 29th, and arrived at Liverpool on April 15th.

*Yoruba*.—The Rev. H. and Mrs. Townsend and Rev. V. Faulkner left Lagos on March 17th, and arrived at Liverpool on April 15th.

*N. India*.—The Rev. A. P. and Mrs. Neele left Calcutta on March 23rd, and arrived at Southampton on May 1st.—The Rev. F. H. Baring arrived in London from Amritsar on April 17th.—The Rev. Robert Clark arrived in London from Amritsar on May 17th.

*South India*.—The Rev. J. E. Padfield arrived in London from Masulipatam on April 23rd.

*Mauritius*.—The Rev. T. and Mrs. Campbell left Mauritius on March 4th, and arrived in London on April 9th.

*N. W. America*.—Ven. Archdeacon Cowley left Red River on Feb. 7th, and arrived at Liverpool on April 19th.—The Rev. J. A. Mackay arrived in London from Stanley on May 4th.

#### ORDINATIONS.

*Yoruba*.—At an Ordination held by the Bishop of Sierra Leone at Lagos, on March 5th, Messrs. D. Coker, N. Johnson, and Chas. Phillips, Natives, were admitted to Deacons' Orders; and the Rev. T. B. Wright, Native, to Priests' Orders.

## Contribution List.

*From April 11th to May 10th, 1876.*

In this List are acknowledged all sums paid or remitted to the Parent Society in London, as follows:—

*From Associations—all sums.*

*Collections of 10s. and upwards. Benefactions and Legacies of 5l. and upwards.*

Smaller sums, Annual Subscriptions, and Payments made to Local Associations, on account of the General Fund, are acknowledged in the Annual Report.

Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

\* \* All Post-Office Orders should be drawn on the General Post-Office, London, and made payable to "Edward Hutchinson, Esq.," the Lay Secretary.

### ENGLISH ASSOCIATIONS.

Werkshire: Harwell (Birthday Gift) .....	1 11 6	Shropshire: .....	100 0 0
Buckinghamshire: Emberton .....	4 17 8	The Clive Church .....	2 4 8
Gerrard's Cross .....	5 12 2	Coalbrookdale .....	3 5 0
Cheshire: Crewe .....	11 15 8	Muckleston .....	4 0 0
Coppenhall .....	8 0 6	Somersetshire: Coleford .....	3 5 7
Cornwall: Falmouth: All Saints' Church	1 1 9	Staffordshire: Burton-on-Trent: Holy	
St. Columb .....	17 3	Trinity Juvenile Association .....	6 6 4
Cumberland: Keswick: St. John's .....	12 15 0	Cheadle .....	3 6
Devonshire: Torquay .....	7 0 0	Colwich .....	8 13 9
Dorsetshire: Blandford .....	1 7 6	Hartshill: Holy Trinity Church .....	2 8 9
Compton Abbas (Shaftesbury) .....	15 10 0	Kingswinford .....	14 11 9
Frome, Vauchurch and Batcombe .....	1 1 3	Seighford .....	4 7 6
Shaftesbury .....	5 1 4	Suffolk: Aldeburgh .....	18 0
Wareham, &c.: Swanage .....	6 0 0	Surrey: Bermondsey: Christ Church...	14 12 4
Durham: Borough of Sunderland .....	12 4 1	St. Paul's .....	2 14 3
Essex: Epping .....	1 8 0	Merton .....	27 17
East Ham .....	4 20 6	Southwark: St. Jude's .....	9 13 0
Leyton: All Saints' .....	12 10 5	Sussex: Lower Beeding .....	4 0 0
Gloucestershire: North Cerney .....	4 10 0	Frant .....	17 4 2
Marston Sicca .....	7 9 8	Warwickshire: Leamington .....	23 14 6
Hampshire: Emsworth .....	100 0 0	Stratford-on-Avon: Church of the Holy	
Isle of Wight: Bonchurch .....	5 4 8	Cross .....	9 13 2
Newport: Calbourne .....	4 11 6	Temple Grafton .....	3 0 0
Ventnor .....	16 15 0	Wiltshire: Purton .....	10 7
Channel Islands: Guernsey .....	50 0 0	Winterbourne Earls, &c. ....	2 18 0
Hertfordshire: West Herts: Colney .....	2 0 0	Worcestershire: Worcester .....	2 11 0
Hemel Hempstead .....	12 0 0	Juvenile Association .....	1 11 3
Huntingdonshire: Huntingdon .....	310 7 2	Yorkshire: Baildon .....	19 1 4
St. Neot's .....	96 8 10	Brownhill .....	7 8 4
Isle of Man: Douglas .....	7 5 3	North Cave .....	18 0 0
Kent: Bexley Heath Ladies' Association	10 0 0	Huddersfield .....	1 0 0
(for Mauritius) .....	10 0 0	Masbam .....	12 0 0
Lancashire: Liverpool, &c. ....	320 12 4	Morley .....	2 0 0
Accrington, &c. ....	31 7 0	Warmfield .....	13 1 5
St. Helen's .....	14 16 11	York .....	68 18 2
Hulme Haridcanal Missionary Students' Fund, for Islington Institution	58 0 0		
Preston .....	175 0 0		
Rainford .....	10 0		
Warrington: St. Paul's .....	1 0 2		
Lincolnshire: Alford .....	35 0 0		
Seaford: Ancaster .....	4 7 3		
Stixwold .....	8 8 3		
Swallow and Vicinity .....	3 5 6		
Middlesex: Isle of Dogs: Christ Church	6 13 2		
Islington: St. John the Baptist .....	1 3 0		
St. Jude's, Midway Park .....	50 0 0		
St. John's Wood, &c. ....			
Carlton Hill Church .....	1 16 8		
St. Marylebone: St. Mary's, Quebec			
Chapel, &c. ....	73 13 4		
St. Mary-le-Bow .....	4 17 8		
Whitechapel: St. Mark's .....	1 1 0		
Monmouthshire:			
Pillgwenly: Holy Trinity .....	1 13 8		
Norfolk: Elveden .....	4 7 4		
Northumberland:			
South Northumberland: Newcastle-			
upon-Tyne .....	53 8 11		
Nottinghamshire: Harworth .....	14 0 0		

### ASSOCIATIONS IN WALES.

Brecknockshire: Glasbury .....	3 2 0
Llanely .....	8 13 3
Bwlch-y-Cibau .....	4 0 0
Flintshire: St. Asaph .....	1 2 3
Pembrokeshire: Rudbaxton .....	5 10 7

### BENEFACTIONS.

Anonymous (for India) .....	5 0 0
"A Thankoffering from Berkshire" .....	50 0 0
Bazett, C. Y., Esq., Springfield, Reading	10 0 0
C. J. C. ....	25 0 0
Dewe, Miss, Aldworth Rise, Reading .....	40 0 0
Durham, The Lord Bishop of .....	141 0 0
Faulconer, R. S., Esq., Clapham .....	10 0 0
"In memory, A. B." .....	5 0 0
Jebb, Lady A., 8, The Grove, Boltons,	
W. Brompton .....	5 0 0
Kinahan, Messrs., & Co. ....	10 10 0
MacNicol, N., Esq., Lisbon .....	25 0 0
M. B. ....	100 0 0
Non nobis Domine .....	8 5 11
S. S., Sale of Gold Coronation Medal .....	4 5 0
Smith, John, Esq., Burton, Westmoreland	8 10 0

Vincent, Jacob, Esq., 10, South Square,  
Gray's Inn ..... 10 0 0

## COLLECTIONS.

Brazil, W., Esq., Rutherford Walk,  
Missionary Box..... 13 0  
Douglas, Major P., Hestley, Reading..... 1 1 0  
Gilbertson, Miss, Pontardawe, Swansea 6 6 0  
Hollis, Mrs., 1, Maids Hill West, W..... 13 0  
Home and Colonial Association..... 17 17 9  
Missionary Basket and Box, per H. D..... 11 3 0  
Money, Rev. W., Oriental Club..... 15 9  
Oldham, Miss E., contents of Savings' Box 2 6 6  
Ray, Miss, Clara, Missionary Box..... 15 0  
Seaford: West House School..... 1 4 3  
Winnifred and Claude, Missionary Box... 2 10 1

## LEGACIES.

Austin, late Mrs. R., of 40, Devonshire  
Road, Holloway..... 200 0 0  
Bunting, late Mr. P. C., of Higham Ferrers,  
per Rev. John Fernie..... 5 5 0  
Chapman, late Mrs. Charlotte, of Read-  
ing (*balance of legacy of 50*l.*, 1*l.* 13*s.* 6*d.*  
less duty 3*s.* 4*d.* per Rev. F. French*)..... 1 10 2

Coward, Miss Margaret, late of Leazes  
Ter., Newcastle-on-Tyne, per Messrs.  
Shum, Crossman and Shum..... 10 0 0  
Jamson, late Miss Maria, 14, Primrose  
Hill Road, per Messrs. Pratt and Hodg-  
kinson..... 19 19 0  
Morris, late J., Esq.: Exors., Rev. J.  
Cooper Wood, & Mr. W. H. Greenhalgh  
(300*l.* less duty 30*l.*, per Rev. G. E. Yates) 270 0 0  
Searle, late Miss Ann, of Bridge Road,  
Hammer Smith..... 10 0 0

## FOREIGN CONTRIBUTIONS.

France: Boulogne-sur-Mer..... 1 8 0  
Tours..... 4 16 0

## EAST AFRICA FUND.

Bath and Vicinity..... 100 0 0

## PERSIA FUND.

Bruce, Mrs. E., per Hughes-Hughes, Esq. 5 0 0  
Stokes, Miss Jane, Cheltenham..... 5 0 0

## VICTORIA NYANZA FUND.

Roberts, Miss M., Park Grange, Sheffield 50 0 0  
Witherby, Mrs., The Glebe, Lee, S.E..... 10 10 0

The Secretaries thankfully acknowledge the receipt of—

Bales of Apparel from Mrs. M. King, Northampton; Mrs. Patrickson, Bayswater; Mrs. Elliott, Worthing; Mrs. Boyd, Cheshunt, and Lady Glyn, Ewell, for Rev. W. W. Kirkby.

Bales of Apparel from Mrs. Bruce and Miss Bernard, Bristol, for Bishop Horden. Bishop Bompas, Archdeacon Cowley, Rev. T. Vincent, Rev. W. Kirkby, Rev. J. Mackay, Rev. H. Cochrane, Rev. E. Phair, Rev. J. Settee, and Rev. G. Cook.

Bales of Apparel from Mrs. Bruce and Miss Heywood, Bristol; Mrs. Maddock, Leamington; Mrs. Nesham, Brixton-road, and ditto and Box, from Mrs. M. St. Duke, Chichester, for Rev. G. Bruce.

A Bale from Mrs. E. W. Isaac, Dewsbury, for Rev. E. Phair.

A Bale from Mrs. Gilbey, Notting Hill, and Two Boxes from Mrs. R. Henly, Calne, for Archdeacon Cowley.

One Box from Miss Cox, Torquay; a Bale each from Miss S. Bompas, Whittington, and Rev. H. G. Tomkins, Weston-super-Mare, for Bishop Bompas.

Two Boxes from Mrs. Carfrae, Wimbledon, for Rev. W. W. Kirkby.

One Bale from St. Paul's C.M. Working Party, Clifton, Bristol, per Mrs. Fuller, for Rev. H. Cochrane.

One Bale from Mrs. Bagot, Newry, for Rev. T. Vincent.

Two Bales from Mrs. A. A. Tompson, Uxbridge, and a Parcel from Mrs. Smith, Hampstead, for Rev. J. Reader.

Ditto, from Mrs. Hardy, for Bishop Bompas.

One Case and One Hamper, from Miss Stephen, Clapham Common, and a Parcel from Mrs. St. Quinton, Cheesham Place, for Archdeacon Cowley.

A Bale from Miss Stott, Rugby, for Rev. G. Bruce.

A Bale each for Rev. J. Mackay, Rev. R. Macdonald, Rev. H. Cochrane, and Bishop Horden, and a Bale and Parcel for Rev. H. W. Kirkby, from Coral Fund, per Mrs. Batt.

A Bale from Chapel Allerton Working Party, per Miss Paley, for Rev. H. George.

A Bale from Mrs. Moore, Norton Malton, for Canon Grisdale.

A Box for Rev. F. J. Scott, Tewkesbury, for Bishop Horden.

A Bale from the Misses Liddell, Edinburgh, for Rev. H. Cochrane.

Three Bales from the Working Party, All Saints, Belvedere, for Bishop Horden.

One Bale from Flushing Working Party, per Mrs. Punnett, for Mrs. Cochrane.

One Bale from Mrs. Punnett, for Mr. Cochrane.

One Bale from Rev. H. H. Hardy, Horfield, for Bishop Bompas.

A Parcel from Mrs. Morris, Fryern Barnet, for Miss Budd.

A Case and Hamper from Miss Stephen, Clapham Common, for Archdeacon Cowley.

A Parcel from Mrs. St. Quinton, Cheesham Place, for ditto.

A Bale from St. Saviour's Working Party, Bath, for Bishop Horden.

Two Bales from Canon Battersby, Keswick, for ditto.

A Bale from Mrs. Warwick, Kilbury, for Archdeacon Cowley, Rev. T. Vincent, and Rev. J. Settee.

One Bale from Mrs. Maxwell, High Roding, for Rev. W. W. Kirkby.

A Bale from Rev. A. J. Clarke, Elvington, for Bishop Horden.

A Parcel from Miss Brigstocke, Hereford, for Rev. J. A. Mackay.

A Parcel of Books, from Mrs. Fisher, for Archdeacon Cowley.

Two Bales and Case for Bishop Bompas, One Bale for Rev. T. Vincent, One Bale for Rev. J. Mackay, Two Bales and Case for Rev. H. Cochrane, a Bale each for Rev. B. Spence, Rev. G. Bruce, Rev. G. Cook, Rev. W. D. Reeve, Rev. J. Settee, Rev. R. Phair, and Rev. R. McDonald, Two Cases for Archdeacon Cowley, One Case for Rev. W. W. Kirkby, Canon Grisdale, and Bishop Horden, from Missionary Leaves Association, per Mrs. Malaher.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

---

## OPIUM.

FRIEND OF CHINA, 1875-6. *London: P. S. King.* PAMPHLETS, by  
General Alexander and others, *London.*

### I.

**W**ITHOUT entering into disquisitions upon the origin of evil, which may fairly be left to be gathered by Christians out of the Word of God, so far as is essential for them to be informed for their instruction, and not for the gratification of idle curiosity, we may at once pass on, and assume not only the existence, but also the prevalence of evil in the world. This fact is admitted upon all hands; some theorists may at times be disposed to except one practice or another out of the category of evil, but the most extravagant speculators admit that evil exists. When it exists it is not likely to put itself down, nor are those who are interested in it inclined to promote its abolition. Yet as it is contrary to the well-being of mankind, it seems but reason and common sense that those who are capable of exerting influence, and who cannot blind themselves to the mischievous consequences resulting from it, should exert themselves to suppress it. If one member of the human race suffers, unless he is completely isolated from his fellow-men, other members suffer with him and from him. All nations which have relations with each other constitute one large family, and wherever and whenever wrong, or oppression, or contamination is practised by man upon his fellow-man, it extends in an ever-widening circle fraught with woe. The harm resulting to the wrong-doer or the oppressor, or the contaminator, is often greater than that which is inflicted upon his victim, but in every case the latter does not suffer alone.

Of late, attention has been in various ways directed to China and to the Chinese. It would seem as though the great wall which had so long isolated it from the region beyond had suddenly fallen down, and the teeming millions of its population were about to precipitate themselves upon all lands, like the great army spoken of in the Prophet Joel, whom nothing can escape. It is now a problem exercising the wits of American statesmen, how to cope with the difficulties created by their ceaseless immigration; that vast territory, hitherto open to all comers, and where all could find room and to spare without inconvenience, is distressed by the overflowing multitudes of Chinese immigrants. Recently an ingenious philosopher in the columns of the *Times* suggested a diversion of them into Africa, with a view of exterminating the Negroes, and displacing them by what he would conceive to be a

superior population. But even if there were not these symptoms of the cosmopolitan capacity of the Chinese, yet the vast proportion of the human race to which they amount ought to make them a most important consideration in the eyes of the philanthropist, and still more so in the eyes of the Christian.

Now, whatever may be the pretentiousness of the maxims of Confucius, or of those retailed as delivered by the imaginary Buddha, there can be little question of the deplorable moral condition of those Chinese with whom Europeans and Americans are so brought into contact. Even with the fullest allowance which can be made for commercial jealousy, and for trade rivalry, tending to depreciation of the Chinese character, yet there still remains a residuum of revolting depravity and foul abomination which horrifies not only religious people in America, but even the not over-squeamish moral sense of the general community. Our transatlantic brethren are much in the condition of communities which have patiently, perhaps only too patiently, borne with the ravages of creeping fevers, or decimating consumption, but who are now appalled as it were with an outbreak of cholera or the black death. We have not felt this plague yet, but in England it would be intolerable. No doubt the emigrants are far from being the best specimens of the population, and ought only to be compared with the corresponding classes who leave our shores to push their fortunes abroad, yet with all conceivable deductions what remains is horrible.

Still in their own country there is no reason for supposing that there are not multitudes of them fully equal to the heathen in other lands, and perhaps in some respects superior. The fall has not reduced mankind universally to the condition of the evil spirits. Redeeming features are to be found among nations which know not God, and which serve to testify to the high condition from which they have lapsed. Competent observers tell us that the Chinese are by no means destitute of these redeeming qualities. Dr. Williamson affirms that "in the sphere of pure intellect, and in respect of the abstract sciences and the applied sciences and in the arts, they are quite equal to ourselves." He speaks also of their disciplined minds; of their regard for morality, decorum, and politeness, while at the same time he deplores the absence of truth and honour which exists among them, the multitude of superstitions which clouds and oppresses their finest intellects, and the horrid practices (so opposed to the letter of their system) which intimate acquaintance has revealed to our horrified gaze.

All praise may be given to the rare frugality, to the indefatigable industry, to the singular ingenuity\* which are discoverable in the swarms of Chinese interlopers, but the astounding filth and awful immorality which degrade them below the level of the beasts which perish have neither been picked up upon the steamers which transport them to America, nor have been taught them in the most vicious haunts of the cities of California. Nor again would it be fair to attribute all these evils to the

\* It has indeed been shrewdly remarked that it is probably quite as much their virtues as their vices which has made the Chinese immigrants so offensive to the mass of the people of America.



opium traffic. However demoralizing we may be able to prove indulgence in opium to be, yet a vast amount of this moral evil exists apart from it. It is fairly traceable to the innate corruption of man, "without hope and without God in the world." The plausible schemes of morality elaborated by human ingenuity have been powerless to check the evil inclinations of fallen man, and while, as we have already acknowledged, we would not for one moment suppose that there are not multitudes in China leading lives comparatively decent and respectable, and with many admirable and kindly qualities, yet there is no sufficient check upon the evil, nor any regenerative power in the maxims of the religions which they profess.

Dismissing, however, Chinese emigration, with its accompanying horrors, from our thoughts, and looking only upon the myriads who overflow China itself, how does the question stand between us and them? We boast of a superior civilization, of a more perfect system of morality, of a more spiritual religion, with higher hopes and more glorious visions than have ever entered into the contemplation of the sages of China. A command has been laid upon us by our Divine Master to make all men indiscriminately partakers of these advantages. It cannot be said that on the fulfilment of this mission we sought out the Chinese, but we have sought them out. We were not invited by them into their country; we have intruded ourselves into it. They were most reluctant to hold intercourse with us, but we forced it upon them. When it was so forced they strove jealously to restrict it within the narrowest limits, but we never rested till those limits were enlarged. Welcome we never received, and toleration has been only niggardly extended to us. If we could or would approach the question of China from any other point of view than our own selfish interest, it would be hard to make out how, so long as the Chinese kept themselves to themselves, we had any business amongst them at all. It might be a bounden duty to offer them the Gospel of Christ, but if they obstinately and persistently refused to receive it, plainly there is no obligation to enforce it even upon reluctant populations by force of arms. It would be in vain to search the teaching of our Lord or His Apostles for any support of this proposition. But can any paramount necessity be pleaded for the violent introduction of aught else? Most assuredly, however important to us it may be to open fresh markets for our wares, there is no moral right to introduce them by violence or by fraud. Even, therefore, as regards legitimate commerce in articles beneficial to the recipients, it would seem a most questionable thing, apart from the precepts of Christianity, and judging it only by the ordinary standards of commonly-received morality, how far lawful trade can justifiably be matter of compulsion. We do not know that political economists like Adam Smith (certainly we do not remember it in his writings) have ever undertaken to urge the duty of one foreign nation *forcing* another to discard its own maxims of policy in order to make it better its condition. Yet something like this has been the course of our policy with China.

Without, however, discussing these thorny questions which lie

beyond our peculiar province, it may still be a very fair subject of inquiry for us how far, as a Christian people, we are justified in doing harm to our neighbours, and forcing upon them what they would, if they could, repudiate. While then, in our judgment, a very great deal can be said on behalf of our intercourse with many nations of the earth, even though that intercourse has been accompanied with evils which it would be most dishonest either to conceal or to justify, yet, perhaps, in no other instance has the conduct of England been so blameworthy as in its relations to China. In the case of India, we went there as merchants engaged in lawful traffic; our settlements there were with the sanction of the rulers and of the people of Hindostan; in the events which converted us into the ruling power of the country, the course of an over-ruling Providence can be as distinctly traced as the cupidity of man. There are very ugly features in the story of our dealings with North American Indians and with South Sea Islanders; they cannot be palliated; they have been universally condemned by public opinion, and efforts have been made to palliate them. One crowning atrocity was a standing reproach to England, which was its complicity in the African slave trade. It was with no small effort that public indignation was roused, and it was at no small cost that our nation was cleared of this infamy, but still the honest endeavour, however tardy, and however imperfect, as affecting individual suffering, stands out luminously as an expression of genuine repentance for evil done to inoffensive men in the teeth of the precepts of the Gospel. But in the case of China the national conscience has slept, and is still sleeping; it is as though the accursed drug with which we have been poisoning our fellow-men had been largely administered to ourselves, so largely that we are fairly stupefied with it, and incapable of arousing ourselves out of our lethargy. In the history of English wrong-doing this opium traffic stands out conspicuous in horror, for in other instances we have sacrificed men's bodies to our lust of gain or dominion, but in this matter we have sacrificed and are still sacrificing their souls. We hear of civilization first, and Christianity afterwards, but who can term opium civilization? This terrible wrong-doing has been more than once ably handled in past volumes of the *Christian Intelligencer* by its former editor, but in the important letter of Bishop Russell from China published in our last number, there was one most painful paragraph which has stirred our thoughts afresh as we were putting it forth to the public. It may furnish a fitting prelude to the remarks we are about to offer, if we place it once more prominently under our readers' notice.

On Tuesday I dined with Dr. Galt, and after dinner inspected his opium hospital, dispensary for out-door patients, hospital chapel, and other arrangements connected with his establishment. The number of opium-smokers who pass through the doctor's hands in this institution in the course of the year is very considerable, but the percentage cured is very small. These poor creatures all leave this opium refuge apparently delivered from their awful curse, but soon temptation besets them, the old craving for the pipe returns, and, like the "sow that is washed, they are again found wallowing in the mire." Still, Dr. Galt's work is important as a protest on our part against this horrid vice of opium-smoking and the wretched

opium trade which feeds and fosters it, and as a proof that neither the one nor the other is sanctioned by our holy religion.

Now we have no wish to make exaggerated statements about our countrymen engaged in this traffic. We do not envy them their gains, and can hardly imagine that they will advantage them more than those which Achan contrived to secure. History abounds with instances where men have for years and for centuries, through fatal perversion of the moral nature, indulged in wrong, apparently unconscious that they were infringing the immutable rules of justice and charity. One most memorable instance is that of John Newton's persistence in the slave trade even after his conversion. All religious persecution, or at least the greater portion of it, may be relegated to the same origin. Those who so persecuted thought they were doing right—at any rate, they were not sensible that they were doing wrong. It is not therefore with any desire to judge harshly that we discuss this question. Our object and endeavour will be to enlighten, not to condemn indiscriminately; to point out plainly the existence of evil, in hopes that when it is yet more fully recognized it will be refrained from, and that more legitimate scope will be found for trade and commerce that will be advantageous to both England and China alike. Our wish is that our "merchants should be princes, our traffickers the honourable of the earth." We are very sceptical about the amelioration of mankind by commerce; but there is no reason why commerce should be antagonistic to Christianity, and be the cause of man's ruin and degradation. It need not, and it ought not to be a stumbling-block in man's path to heaven.

If opium were in its commercial aspect an original production of China, the traffic in it would be exactly in the same relation to English Christians that any other stupefying drug or intoxicating liquor is in their own or in any other country. But this is not the case. There is some trace of its use as a medicine in China so far back as the reign of Wan-leih (A.D. 1573—1620). It was then a drug known to physicians and used by them, just as it and arsenic are used amongst ourselves. There was no further call for it in China. Previous to 1767, the quantity of opium exported from India did not exceed 200 chests yearly; it was admitted as a medicine through the Custom House in China, the trade being carried on by the Portuguese in a legal manner. While this was the state of affairs in China, what was our relation to the drug in India?

It is a monopoly in the possession of the Queen as Empress of India. We believe we are correct in saying that it is the only monopoly still retained by the sovereign power of England, whether that resides in royalty or ultimately in the nation. A monopoly may be legally defined as "an exclusive right to make or sell commodities of a particular kind." What offence monopolies caused to our forefathers in the days of Elizabeth and James I. is familiar to all readers of history. Towards the close of the reign of the latter monarch, the power of the House of Commons extorted from him assent to a statute whereby all monopolies with a few exceptions, such as patents for limited periods and what we term copyright, were declared void. It is a remarkable fact that in India there

should be a monopoly surviving, or rather subsequently acquired, more mischievous, and fraught with more evil to mankind, than all the monopolies which oppressed and wrought injuriously in the days of old. Whether the opium monopoly is one whit more defensible in a legal point of view than any other monopoly, and ought not to be as abhorrent to Englishmen as any other from which they have already rid themselves, we cannot presume to determine. We must content ourselves with suggesting the thought.

The monopoly of opium was not, however, an invention of Englishmen. It came into our hands as a spoil of war when by Clive's victory at Plassey the possessions of the Great Mogul were transferred to the East India Company. It had been a monopoly of the Mohammedan rulers of India, and from them has descended to our gracious Queen, who is not only Empress of India, but is now "owner of the largest drug manufactory, and manager of the greatest commercial concern in the whole world" (*Friend of China*, vol. i. p. 42). It was in the dark days of Warren Hastings, when so much evil was perpetrated by Englishmen in India, that this foul traffic began to extend itself seriously beyond the limits of Hindostan. In 1773 a small adventure in opium for China was undertaken by the East India Company, at the suggestion of a member of the Calcutta Council. It was sent out in vessels strongly armed. In 1781 2800 chests were sent to Canton and bought by a Hong merchant. He was obliged, however, to export the principal part, not being able to find a market for it in China. Ninety years ago the vitiated craving after this stimulant had no existence amongst the masses of the Chinese. It will be seen, then, that it was to the author of the Rohilla wars and so much other unscrupulous procedure that the world has been cursed with this evil traffic, which has led to so much misery and bloodshed, which has inflicted an indelible blot upon us a Christian people, and demoralized the Chinese empire. Notwithstanding the little favour which the first ventures met with, the East India Company persevered with an earnestness which reflects high credit upon them as shrewd traders, seeking gain by any means. It is hard, however, to view their action other than as a direct inspiration of Satan when they were thus busied in stimulating a new vice by large bribes to officials and armed resistance to the Chinese authorities. In the year 1800 the attention of the Chinese Government was called to the opium question, and its introduction was prohibited under heavy penalties. Still Englishmen persevered. When the opium ships were driven from Whampoa, Lintin an island between Macao and the Bogue, became the centre.

It was about this time that, from having been hitherto exporters merely, by rigid penal measures the Indian Government took the whole management of the drug from first to last into their own hands. Vessels were sent forth, who sailed all along the coast of China; these were followed by receiving ships, which became floating depôts, whence the native smugglers were supplied. We are sometimes wonderfully chary of interference with foreign nations when the interests of charity and humanity, to say nothing of religion, are concerned; but there was none of this hesitation in exerting ourselves to the uttermost in flooding

China with opium in defiance of the rulers of the land. An attempt has been made to set up as a defence that the Chinese were not in earnest in their resistance to the introduction of the drug. This can hardly be seriously maintained. No doubt the smugglers engaged in the traffic were Chinese as well as Englishmen, but all the more respectable part of the community steadfastly to the utmost of their power strove against it. The Chinese Government resorted to measures of the utmost severity in punishment of their own people. Their irritation against us was extreme, and was wholly justifiable. Notwithstanding their protests and remonstrances, we urged on this illicit traffic. We corrupted their officials with bribes. When they closed their gates against us as against a nation of smugglers, and would not open them, we forced them open. We taught the people insubordination to their rulers. We threw the whole of the Chinese coast into confusion by our dogged determination at all costs and hazards to force opium upon the people. At length, when the nuisance became intolerable, Commissioner Lin, in obedience to the orders of his Government, imprisoned the foreign traders in their factories, and did not liberate them until 20,283 chests of opium were surrendered. This vast quantity was most thoroughly destroyed; one man who attempted to carry away a small quantity was executed. It is "a solitary instance in the history of the world of a pagan monarch preferring to destroy what would injure his subjects rather than to fill his own pockets with its sale." A review of this makes it hard to imagine that it was not the earnest purpose of the Chinese authorities utterly to destroy the opium trade and its use among their subjects.

It is easy to declaim against the Chinese as arrogant, as exclusive,\* as the aggressors in violent proceedings, but we strongly incline to the opinion that no one who is not blinded by official prejudice or mercantile interest, but must admit that we were wholly in the wrong, and without the shadow of an excuse. Apart from the iniquity of the particular traffic, if—as Adam Smith long since remarked, at the very time that we were making our first efforts to force opium upon them—the Chinese have little respect for foreign trade, preferring a policy of isolation, it would seem plain that we have no right to force them against their will into the comity of nations. They may be unamiable, but ought not to be shot down on that account. Nor, if we persist in offensive interference with them, can they be blamed for retaliation. But when our interference assumes the form of smuggling noxious articles by armed force and bribery, clearly we are and must be held to have been throughout in the wrong.

The one solitary argument which can be alleged for the maintenance of the opium traffic is that it is essential for the support of our Indian revenue. If our own people were the consumers of the opium, this

\* The policy of China was not always exclusive. There are no symptoms of the exclusion of foreigners in the days of Marco Polo, nor subsequently when the Jesuits were welcomed and placed in positions of high trust and authority in Pekin. When they were found in league with the dreaded secret societies, a restrictive policy towards foreigners was adopted which has continued ever since. Exclusion from China, like exclusion from Japan, and all the burdensome restrictions upon commerce connected therewith, may mainly be traced to the machinations of the Church of Rome and to Jesuit intrigue.

question would have to be met with other arguments. But even if we give the fullest weight to the importance of maintaining the equilibrium of our Indian finance, is this any justification for what we have done in the past? Is it creditable to us to have persevered through a long course of years in forcing opium upon the Chinese in order to accumulate wealth for India? Is a systematic course of violence and dishonesty, without parallel in the world as practised on an inoffensive nation, to be palliated by such a reason? But even with the opium revenue, is Indian finance in a disembarassed and prosperous condition? It has been said that ill-gotten gain does not prosper, and certainly our opium gains have not thriven with us. If it had not been for this dishonest mode of procuring money, it might possibly be that although our empire might not have been as extensive, it might have rested on more sure foundations, and our revenues have been more secure. It is in our judgment no fanciful opinion which ascribes the Sepoy Mutiny quite as much to unwillingness to cross the Kala Pawnee as to any other cause, and that the pressure on the unwilling Bengal army for regiments to serve in China had quite as much to do with exciting it as even the greased cartridges. The 34th Native Infantry (the first to mutiny) was sounded by its officers about going to China, and was found averse and impracticable. Sir John Kaye reflects severely upon Colonel Mitchell, commanding the 19th at Berhampore (the first that was disbanded) for threatening them with being sent to Burmah or China, where they would die. War with China, arising out of opium complications, was then imminent. It was at this crisis that the General Service Enlistment oath was issued by Lord Canning; on the testimony of Sir H. Lawrence this was most distasteful to the Bengal army. Had it not been for war with China, this oath need not have been required, nor the Sepoy alarmed with demands upon his allegiance abhorrent to him. *The rebellion of the Bengal army, and the extraordinary efforts used for its suppression, absorbed the opium revenue of several years.*

It is humiliating, in contrast with our disgraceful expedients for raising revenue utterly irrespective of morality and justice, to place on record the statements and feelings of Chinese emperors. Three emperors in succession deliberately refused to legalize the trade in opium, though this course would have freed them from the most serious complications with England, and been a source of wealth to them. In 1853 the young Emperor Hienfung, though involved in great financial embarrassment, and told that he could largely assist his revenue from this source by a sum amounting to 1,200,000*l.* sterling, after several months' deliberation determined on pursuing the policy of his ancestors.

To so extreme a length has this frightful evil proceeded of relying upon this abominable traffic for the revenue of our Indian empire, that beyond all question it is a most serious difficulty now to cope with. It is not, however, and ought not to be, beyond the power of so mighty a nation as England to face this emergency, and even though it cannot undo the past, to cease doing wrong for the future. As this course would be the most just, and the most in accordance with God's laws,

so we believe it would be found to be the most politic, and not impossible in the long run the most lucrative. Probably individuals would not make gains so large or so rapidly, but not improbably the nation at large or rather both nations would be eventually benefited.

It is surely not unreasonable to imagine that by judicious and careful reforms in our Indian financial arrangements, by abstinence from extravagant expenditure, and by stimulating with one tenth of the pertinacity which we have bestowed on promoting the opium traffic more honest and lawful branches of industry, the confusion in our Indian revenue might, with some effort, be balanced, and England be rid of a disgrace more foul than even that which was so long cleaving to her from the slave trade. It was stated to the Committee of the House of Commons, which reported on East India Finance in 1872, by Mr. Massey, who had been the financial member of the Supreme Council in Calcutta, that a careful and systematic supervision of the military accounts would result in a very large saving, without a diminution of military power, which he did not for a moment advocate, and that he believed also that very large sums were squandered upon public works which were of no value, and that retrenchment must be practised in that direction.\*

It was the opinion also of the same Committee as reported to them that charges have been imposed upon India which ought to have been borne by England. They added that they could not too strongly insist upon the importance of securing to India strict impartiality in all her financial arrangements for this country, quoting the emphatic expression of the Marquis of Salisbury's opinion of the need of constant watchfulness on the part of the House of Commons.

Nor, indeed, are there wanting indications that it will not be without a severe struggle, and without increased activity in the production of opium in India that this unhallowed source of revenue will be maintained. As the Chinese authorities found it, after a protracted struggle, hopeless to resist, by force of arms, the introduction of opium into their country, as a measure of retaliation, which we cannot wonder at, and cannot blame them for, with a view of diminishing our gains, they tolerated the cultivation of it, or, perhaps, more strictly speaking, they connive at it. There was always in the Chinese Government a party which advocated this system as the most efficacious method of destroying the evil we were causing, and after the failure of forcible attempts at resistance their counsels have now prevailed to a certain extent. But still the cultivation is contrary to law, and it is rather a sense of impotency and despair which induces them to tolerate what they dislike. Hence the vacillation of their counsels in dealing with opium cultivation. Opium is now grown in China, and we are as much responsible for this in the sight of God as though every acre was planted by ourselves, and every ball of opium our own manufacture, and stamped with the stamp of our Government. And what is the judgment of those best qualified to form an

---

\* Report East India Finance, 1872, p. 278.

opinion? In the *Friend of China* evidence is accumulated from the reports of H. M. Consuls and other authentic sources, which we can only refer to imperfectly here, but can be found at length in the pages of that periodical, which is well worth consulting. It is, then, the opinion of Consul Medhurst,\* that "The amount of Native-grown opium is now so considerable, and it competes so seriously with the imported article that any report would be manifestly defective, which did not take this competition into consideration. The result, as regards the rival import from India, cannot be doubted. The supply has for some time past been limited to about an equal rate year by year; and as it is a maxim in commercial economy that a trade which does not increase, must, of necessity, tend towards the opposite direction, it follows that the only too probable event we have to look forward to is a gradual decline and extinction of our share in the trade whenever the Chinese shall have learnt how to grow and prepare their produce so as to bring it on a par with the Indian staple. This is a question which merits serious consideration in connexion with Indian finance."

In a further passage of the same Consul's report is the following paragraph, which we quote at length:—

Imports of manufactured goods from England have been moderate, but the consumption in China has been disappointing. It has not only ceased to augment, but in one of the great staples, T-cloths, it has diminished to an almost alarming extent. Mildew, as has been suggested, bears the whole blame for this untoward result, and the warning of the Shanghai Chamber of Commerce to Manchester in December, 1872, that loss of trade would be a certain consequence of the shameful adulteration of cotton goods, is called to mind. But the class of goods affected is not the class in which the greatest adulteration takes place. It is, however, the class which directly competes with Chinese fabrics, and China cotton has been cheaper in 1873 than since the American war broke out in 1861. The wholesale impoverishment, by a series of destructive floods in the north, of the population of a vast territory, has also had its effect. This trade, like the English silk trade, is suffering from the reaction from speculative inflation. For years past prices have been more or less sustained artificially by the free use of capital, in London by that of the wealthy brokers, in China by that of merchants and bankers. There are those who think that the resources of Chinese capitalists have likewise become exhausted, that over-competition has ruined most of the Native merchants more immediately connected with the foreign trade, and that the Native bankers have shared in the general collapse; but I have it on good authority that money was never more plentiful in Native hands than it is at this moment, and that the banking system is in no way disorganized, but, on the contrary, claims a wonderful amount of confidence, both here and in the interior, even to the remotest distances. *Intelligent Chinese ascribe the stagnation of foreign trade to the alarming progress which opium cultivation is making throughout the country. The easy production of the drug, and the remunerative returns it gives, they declare tend to engross the attention of agriculturists, and to sap nearly every other industry. I look upon this suggestion as important, and I cannot but think that it indicates, at any rate, one source of the blight which seems to be affecting branches of the trade with China.*

From Tientsin Consul Mongan, while reporting an increase of consumption, does not speak hopefully of the trade. "The year 1873," he says, "was a bad one for the importers of opium, though the value of the actual quantity of the drug imported exceeded that of the previous year."

---

\* V. Blue Book, China, No. I. (1875), pages 161, 162.



Very little native drug had found its way into the Tientsin market from Shensi and Kansuh, as the Governor General of those provinces had enforced the edict against poppy culture. The best native drug was disposed of at a higher rate than Indian opium. He concluded by saying, "On the whole, the prospects of the Indian opium trade at this port are not encouraging." From the most northerly of the Treaty ports Consul Harvey, after an elaborate account of the irregular and uncertain action of the Imperial authorities, which keeps the native drug at an artificial and exceptional price, concludes his report by saying:—

"The whole future of the opium trade with China hinges upon the quality of that grown in China; as far as our present knowledge and experience go, it would seem that the inferiority ascribed to it is absolute and inherent, as being due to soil and climate; but if it can be accounted for by want of skill on the part of producers, or by the practice of adulteration amongst the dealers, it is evident that improved cultivation and greater honesty must in time render it a serious rival of the Indian drug."

While quoting this evidence, it does not seem to us by any means certain that the native drug is the only drug which is adulterated. There is no reason why the Indian drug should not be dealt with in a similar manner, and so far both be reduced pretty nearly to the same level of inferiority. Indeed, there seems to be a considerable amount of evidence going to prove that this is the case. We may deliver it from our Indian godowns in a perfectly pure state, and our wholesale merchants may transfer it to the native dealers in the same condition; but who will undertake to guarantee what becomes of it when it gets into their hands? Much stress cannot therefore be laid upon the adulteration of the native drug. Rich people, no doubt, who can afford to pay high prices, can get a pure article; but it is but every-day experience in all parts of the world that the mass of the community consumes adulterated articles, whether in England or in China.

Mr. Elliott, the author of the "*Planter in Mysore, &c.*," in reply to a question put to him when giving evidence before the East India Finance Committee 1872 (327)—3473, "Do you consider that the Opium trade returns are likely to go on diminishing, owing to the growth of opium in Persia and China?" replied, "I think it is a matter of certainty, owing to the fact that I believe the Chinese are now growing as good opium as can be produced in India."

It is right to add that there is some conflict in the opinions expressed by H. M. officials, both as to the prospects of the trade and as to the relative qualities of the native and imported drugs. So far, however, as we can judge, the opinions above expressed seem to be borne out by facts, and to be justified by common sense. If simple vengeance upon us were sought by the Chinese authorities, and they bestowed their full energies upon entering into competition with us in the production of the article, it could hardly be doubtful what would be the result. For instance, we are told by Mr. R. T. Forrest, Consul at Ningpo, "The increase in the growth of the poppy in Chekiang is very startling. . . . It is to be found close up to the walls of Ningpo, and in the gardens at the back of the foreign settlements. To the

south of Nimrod Sound, I am informed by the Rev. Mr. Galpin, that the crop is so profitable that poppy-growing is extending very largely, both on the hills and the plains; and the Rev. Mr. Moule informs me that the vast plain of the Sanpo district, on the shores of the Hangchow bay, where three or four years ago the poppy was unknown, is now a vast and ever-extending opium farm. . . . Native opium is as yet very much inferior in strength, flavour, purity, and consistency to its foreign competitor . . . . It is entering more and more seriously into competition with the Indian produce each year, and the defects mentioned above, which now make it so inferior in value, will, I am convinced, soon be remedied." Already our Consul, Mr. Atkins, writes home, and that with reference to opium of the best quality (v. China, No. 5, Consular Reports, Part ii., p. 111), "Unless the Indian Government can promptly reduce the duty on Malwa opium so as to permit the foreign merchant laying it down here at a cost of 300 taels a chest, it will soon totally cease to be bought by Chinese in the north." But the policy of the Chinese authorities is vacillatory. They are conscious of the ruin inflicted upon their subjects by the cultivation of the poppy, and are unwilling to foster it. We can, therefore, with our sweeping unscrupulousness still manage to hold our own, and perhaps may in some instances contrive to extend our traffic, especially as the balance of testimony seems to point to the production at present by us of a superior, or, at any rate, of a more favourite article. But who can rely upon the continuance of this, or undertake to say that the most ingenious people on the face of the earth cannot with practice and pains rival our attempts? No, it seems plain that by our perseverance we can stimulate what will be the source of unutterable woe to China with very doubtful ultimate advantage to ourselves. We have done many high-handed and violent things in our intercourse with China; but it would be probably deemed insanity to compel the Chinese by violence to cease from poppy cultivation; and yet, without some such heroic remedy, it does seem highly probable that our traffic must so far eventually collapse that even in the eyes of statesmen and financiers it will hardly compensate for the infamy and degradation which must attend it in the eyes of the whole civilized world.\*

Already, then, there are plain indications that if our Indian finance can only be bolstered up by opium-revenue, most serious difficulties which will tax the utmost wit of our statesmen will have to be encountered. They may not be immediate, but they are plainly impending. Nor do

---

\* Even as we write, the following paragraph from the Indian newspaper, the *Pioneer*, falls under our notice: "The old, old note of warning that China is fast giving up Indian-grown opium is again sounded, and will be met, we suppose, as heretofore, with the reply that the well-to-do who alone consume it will never abandon it for the coarse home product. Facts, however, continue to speak for themselves, let optimists and pessimists say what they will; and there is no doubt but that the latest returns—those for the last quarter of 1875—show a decrease in the importation of China of nearly a fourth of the whole on the total of the same period in 1874. At Ninchang, owing to the falling-off of the demand, one of the great houses has closed its agency. Tientsin, Chefoo, Hankow, Chenkiang, Shanghai, and Ningpo, all the northern ports, in fact, show a decrease which is not counterbalanced by the apparent increase in the returns from the southern ports.

these who are in authority seem to be unconscious of them. But it is unfortunately much easier to do what is wrong than what is right, at least in the estimation of the majority of mankind. To cease from doing evil would be no atonement for past wrong. It would, however, be an acknowledgment of what even Indian statesmen most opposed to interference with our opium monopoly confess to have been vicious. Even Sir George Campbell admits that "as a Britisher he is very much troubled concerning it." "We have," he believes, "forced opium on the Chinese, and now we find much difficulty in eradicating the evil." He adds, "I admit that there is much upon our conscience regarding this traffic." But it is much to be feared that there are symptoms that the policy in this matter may be "*vestigia nulla retrorsum*."

Public opinion has however been so far roused that there are disclaimers from influential public men of any intention of extending the Bengal system. The Marquis of Salisbury, for instance, while stating his entire sympathy with the desire that that system (of making opium a Government monopoly) had not been undertaken, and disclaiming any intention of pushing it farther, could not help stumbling over what he termed "the unlucky Bill of Sir W. Muir." Now it is no doubt a most honest intention on the part of Lord Salisbury not to extend the Bengal or any other system of monopoly, and to reassure those who are alarmed by telling them that there is "no project of the kind in existence." We can also most fully believe that Sir W. Muir, no doubt most truly termed by Lord Salisbury "an ardent opponent of the Bengal system," would in like manner resist its extension, and does not contemplate it so far as he himself is concerned. It will be as harmless as possible in his hands. But for the sake of introducing an uniform system throughout India, his "unlucky Bill" provides that "the power which Government by law possesses in the Bengal Presidency will be extended to all parts of India—doubts where they exist will be removed—and the needed legislation will be provided for Madras and Bombay." This Bill is not yet law, but what if it becomes law? It is quite probable that while Lord Salisbury and Sir W. Muir, men of the most exalted character and spotless reputation, wield power no evil will result. But what is to be done if there should be a failing revenue from opium, and what cannot be procured from quality must be made up by quantity? if diminished taxation upon a limited quantity could be more than recouped by increasing returns from taxation upon an extended quantity? Might not the dire plea of necessity, the fearful plea which maintains Government monopoly now, be again urged from India, and be allowed by other statesmen at home than those whose faith is pledged that there shall be no extension? The pledges of these honourable gentlemen do not bind their successors. As has been ably pointed out in the *Friend of China*, there are only too plainly proofs that there is an anxious desire on the part of too many English and Indian statesmen to promote opium traffic still with the same pertinacity which originally introduced it into China. We have all heard and regretted the murder of Mr. Margary, who was seeking to open up a route ostensibly for our commerce through independent Burmah to the western frontier of China. Now, nothing

might seem more plausible and reasonable than this. Still it is odd concerning how little effort, if effort there is at all, to promote legitimate commerce in China, that we should be smitten with such an earnest longing to promote it by a route so impracticable, and only practicable despite much ill-will, as the route up the Irrawaddy. But when we call to mind what has been the nature of our past intercourse with China, and the thought dawns upon us that in all probability "the most important part of British trade will be the sale of the opium of Bengal to the western half of the Chinese Empire," the wonder ceases. "Manchester goods are bulky and difficult of transport; opium, with its great value compared with its bulk, will more readily than most commodities bear the cost of a difficult transit by means of pack animals." All this is not imagination, as the following remarkable extract will abundantly prove:—

This opium is the production, the manufacture, the property of the British Government before it can enter the trade at all. That the British Government of India is very far from indifferent to the opening of the route through Burmah as an outlet for the export of Bengal opium appears from its letter to Sir Charles Wood, then Secretary of State for India, dated January 19th, 1863. Lord Elgin and his Council informed Sir Charles Wood that they had given to Colonel Phayre instructions to procure a commercial treaty with the King of Burmah, which should stipulate for the re-opening of the "caravan route from Ava, *via* Bamo, to the Chinese province of Yunnan," and that "British merchants should be allowed to go by that route, or to send their agents." The fifth article of these instructions was this: "Opium to be allowed to pass from the British territories *through Burmah into Yunnan*, either duty free, or on payment of a moderate transit duty.\* This is the more noticeable because no other kind of merchandise is mentioned by name in this letter. Colonel Phayre did his best, but encountered difficulties. In his Report to the Indian Government upon the negotiation of the treaty he wrote:—"There is one subject which still requires to be mentioned. It is as regards opium. I had proposed that a separate article should provide for its being conveyed through the country, either Burmese or British, for sale in countries beyond. *The King has an objection on religious grounds to allow his subjects to consume opium*, and was averse to admitting, by a special article, that the drug might be conveyed through his country, but said he would not object to its coming in, like other goods, under Article IV. As opium, we now know, is made in the States bordering on Yunnan, if not in Yunnan itself, it appears doubtful whether it could be carried there from Bengal and sold at a profit. However that may be, the Burmese will not object to opium being carried through their territory, and they fully understand that opium from China or the Shan states cannot be sold for consumption in our territory. I was not able to say anything to them on the subject of merchants being allowed to sell opium in Rangoon for export, as I have not yet received orders relative to the opium brought to Rangoon some time ago. The only persons who inquired on this subject were Chinese merchants at Mandalay."†

It is certain, therefore, that one motive of the Indian Government in advocating the route was to sell its monopoly opium.

It seems, therefore, that while we may place the most implicit confidence in statesmen of high character when they make statements clearly and solemnly, the utmost care and vigilance have to be exercised that, despite them, a settled policy on the part of the Indian Government

\* Parliamentary Paper. Burmah Commercial Treaty (printed 13th May, 1864, pages 1 and 2.

† Burmah Commercial Treaty, p. 13.

should be carried out involving us in fresh complications and adding to the heavy burden of guilt which we have already contracted.

So far, therefore, from there being any sufficient grounds for believing that there is any real purpose of adopting any change of policy with respect to this most iniquitous mode of raising revenue, it is much to be feared that efforts may yet be used to push the sale of opium still further. The Government may not be, as they were originally, actually engaged in the traffic, but they are still the direct cultivators and the suppliers of money to cultivate with. This is placed beyond contradiction, if any one were disposed to attempt contradiction, by Sir Cecil Beadon's evidence before the House of Commons. He was Secretary to the Board of Revenue, Secretary to the Government of Bengal, and afterwards Lieutenant-Governor of Bengal. In answer to the question put to him by the Chairman of the Committee of the House of Commons :—

3199. In what mode is the land then selected for cultivation?—When any ryot wishes to cultivate opium he goes to the sub-agent, and asks to have his name registered, his land measured, and to get a cultivation licence, and the usual advance. The sub-agent makes inquiries, ascertains that the man is really *bona fide* an owner of land which he proposes to cultivate with opium, has the land measured, and then makes the advance upon the security of the person himself, to whom the advance is made, and his fellow-villagers. The advance is made shortly before the sowing season. The ryot then sows his land, and when the plant is above ground, the land is then measured by one of the native establishments, and if the ryot has sown all that he engaged to sow, he gets a second advance; if he has not sown so much, he gets something less in proportion; or if more, he gets a little more. There is a sort of rough settlement at the second advance. Nothing further takes place till the crop is ripe for gathering, *and when the ryot has gathered the crop he collects it in vessels, and takes it to the sub-agent's office; there he delivers it to the sub-agent, as the agent of the Government, and receives the full price for it, subject to further adjustment* when the opium has been weighed and tested and examined at the agent's factory. The opium is then collected at the sub-agency and forwarded to the factory; there it is exposed for a considerable time in large masonry tanks; it is reduced to a uniform consistency, and made fit for the market, some for home consumption, and some for sale in Calcutta for exportation—the greater quantity for exportation. It is then packed in cases and sent to Calcutta, and in Calcutta it is sold by auction at periodical sales, and exported by merchants for consumption abroad.

3205. Is there any regulation by which the Government limit the extent of the land so cultivated, or do they always accede to every request?—*It is limited according to the financial needs of the Government; it is limited entirely upon Imperial considerations. The Government of India, theoretically at least, if not practically, decide how much opium they will bring to market; and, of course, upon that depends the quantity of land that they will put under cultivation and make advances for.*

Is it too much to say that when “the financial needs of Government” are the only regulation which determine the amount of opium brought to market that the more money they want the more opium they will sell? Is it too much to say that if difficulties are thrown in the way of sale on some plea or other, the power of the Indian (that is now the British) Government will be exerted to remove them, even though private traders are the intermediate agents for selling the Government produce? Nay, may we not go farther and ask if it is fair for the Marquis of Salisbury to say that a demand is made upon him “to dis-

courage the action of private enterprise in supplying a drug to the Chinese," when it is notorious that the Government will not allow any one to cultivate it, or to possess more than a very small quantity, or to transport it from place to place, or to sell it except in conformity with Government regulations? In Sir W. Muir's Act it is stated that "In the Bengal Presidency, including the North Western Provinces, Oudh, and the Panjab, the law is clear and satisfactory." How satisfactory may be ascertained by referring to Sir C. Beadon's evidence just quoted.

In these remarks we have touched on little more than one out of many considerations involved; it would be impossible to deal with this subject in a single article fully and in all its aspects. We have rather traced the history of the evil and pointed out the true cause why it is so difficult of removal than adverted to the frightful nature of it, or to the manifold evils resulting both to the Chinese and to ourselves from it. Incidentally they have been glanced at, but far more remains behind. It will, however, probably be apparent to our readers that the evil is a formidable one, and that the obstacles to its removal are of a most formidable character. We are not disposed to underrate them, and if we could perceive any genuine determination on the part of those possessed with power to grapple with this horrible crime, it would be idle to use any other term, we would be content to wait even now with patience. But it does seem a case where silence might be misconstrued. It might seem almost tantamount to complicity. It would seem almost as though, if even through opium smuggling, entrance into China could be found for the Gospel, we would wink at it. A charge of this kind would be in the last degree unfounded and calumnious, for this is by no means the first time that the organs of the Church Missionary Society have cried aloud against this unhallowed traffic. Years ago their protests have been repeated and urgent. It seems opportune to renew them; at any rate, it is right that those who are interested in Christian Missions should have their attention once more pointedly recalled to that which is the chief hindrance to the progress of the Gospel of our Lord Jesus Christ, and barring against it the hearts of one-third of the human race, as well as bringing us into condemnation as a people, if there is truth in the Word of God. Nay, for the matter of that, even a heathen moralist had light and intelligence enough, without revelation, to understand that evil is not wrought with impunity, though punishment be delayed—

*Raro antecedentem scelestum  
Deseruit pede pœna claudo.*

But what if the Lord were to arise in judgment and deal with England in this matter? Would it not be wise betimes to listen to a yet more exalted monition, even that of the prophet when he says—"Come; my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain"?—Isaiah xxvi. 20, 21.

## THE BISHOP OF SASKATCHEWAN ON THE STANLEY MISSION.\*

10th April, 1876.



STARTED from Prince Albert Settlement on Monday, 28th February last. The distance from that place to Stanley is supposed to be nearly 300 miles. There was no road of any kind. The route lay through dense woods and over frozen lakes, and it had been travelled I believe for the first time only during the past winter; first by a few Indians, and then by the Rev. J. A. Mackay in his journey from Stanley to be present at the ordination of Mr. Hines. My men consisted of two Stanley Indians, and a half-breed who has been living some time there. We experienced for the most part very stormy weather. The snow was from three to four feet deep, so that quick travelling was impossible. On the first day I commenced a practice which was never altered, whatever the state of the weather might be. It was to have morning and evening prayer, with singing of hymns. The men had been all carefully trained at Stanley to sing hymns and say prayers in Cree, so we had our short services partly in that language.

On Friday, the 3rd of March, we reached a deserted Indian camp. Here my men found a piece of wood, on which was neatly written in Cree, in syllabic characters, "Six days after you passed us we killed a moose." This was a message from some Indian hunters intended for my men. It was written by a Christian Indian trained at Stanley Mission. I had thus brought before my mind, in the very heart of this untrodden wilderness, the self-denying labours of the Rev. J. H. Mackay, in training the Indians to read and write their mother tongue. He procured a printing-press a number of years ago, and has since regularly laboured at it with his own hands to keep not only his own people, but those of other missions, supplied with translations of Holy Scripture, prayers, and hymns. In the evening of the same day we reached the new camping-ground of the hunters. We found only one family there—an old hunter with his son-in-law, and their wives and children. My men said they thought they were all heathens. We made our camp close to theirs. I invited them to come to prayers with us, but only the young man appeared. Standing by the camp fire, I began to speak to him through my interpreter of the love of God in Christ Jesus to poor perishing sinners. As I spoke I thought I saw a look of intelligence on his face. I immediately said, "Did you ever hear of Christ before?" "Yes," he replied, "when I was a boy I was at school at the Nepowewin, and Mr. Budd told me the very same things you are saying now." I then found that he had been baptized and trained by Mr. Budd, but that he had been living with the heathen for a number of years. I asked him if he still prayed to God through

---

\* The Stanley Mission on the English River may be regarded as geographically the central station in North-West America.

Jesus Christ. He replied, "I like to hear prayers, but among the heathen I do not know how to make prayers." After further conversation I said we would pray. We all knelt down by the camp fire. I felt deeply moved. I was to wrestle with God in prayer for the soul of that poor Indian—to plead with Him that the good seed sown by our dear departed brother, Mr. Budd, choked as it had been for years by the weeds of heathenism, might yet spring up in this young man's heart unto everlasting life. He knelt with us very reverently.

On the following morning we pursued our journey, accompanied by the old heathen hunter who was going to Stanley. We found him a very great help to us in the heavy snowstorms we had to encounter during the next few days. On Sunday, the 5th of March, though the weather was very stormy, I held morning and evening service by the camp fire in the woods, with a short sermon at each service. Indeed, after the heathen hunter joined us, I preached a short sermon on some leading Gospel truth every evening after prayers, in the hope that by God's blessing the opportunity now given him might lead to his conversion.

Owing to the severity of the weather and the depth of snow through which we had to push our way, it was not till Thursday, the 9th March, that we reached the first Indian house in the Stanley mission district. There I met an old man who was totally blind, but who seemed to have by the eye of faith obtained precious views of Jesus. He shed tears while I spoke to him of heaven, where, with sorrow and sighing, blindness shall also pass away, and where he will see Jesus face to face and be with Him for ever. He said, "It is true, it is true"; and then he told me how happy he was when Mr. Mackay came to see him and speak to him about Jesus.

From this point the journey was chiefly on the ice along Lac la Ronge, and about midnight of Friday, the 10th March, we reached Stanley mission-house, where I had a kind and hospitable reception from Mr. and Mrs. Mackay.

I was informed that all the Indians connected with the mission who could possibly attend had assembled to meet me. On Saturday I addressed about 150 in the church after morning prayer, and in the afternoon of that day I met the candidates for Confirmation, and after service I addressed them and examined them on the leading truths of the Gospel. They showed by their replies that they had been carefully trained. I asked one young man why he thought it necessary that Christ should have died. His reply was, "To pay for sin." An old man who had been a Christian for many years, and who was present hearing the candidates examined, told me that, during a recent severe illness, he had felt Christ very precious as a Saviour. He felt, he said, that he could not give up Christ for the whole world; he added, "I would cling to the salvation wrought out by Christ." I conversed with several other old men who had long been members of the Church, and they all spoke of themselves as resting in simple faith on the merits of the Redeemer. On the evening of the same day we had an evening service, when about 120 were present. Slips were distributed by Mr.



Mackay, containing the hymns to be sung. They were printed in Cree, in the syllabic character, by himself at the mission.

On the following day, Sunday, the 12th March, the Confirmation took place. About 200 people were present. The service was conducted in Cree—Mr. Mackay reading prayers, and Mr. John Sinclair, the catechist and schoolmaster, reading the lessons. The hymns were beautifully sung in Cree. I then addressed the candidates. Fifty-nine persons were confirmed. I was much gratified with the singing, the responses, and the general attention. The majority of the people were evidently reading the syllabic characters as they sang, and following the services closely with their books. Later in the day we had another service, when I preached, and Holy Communion was administered to eighty-nine persons.

The average attendance at the Sunday and Day Schools during the periods when the Indians are at the mission is a little over fifty. Most of the children can read Cree—some of them very readily. At the Sunday-school, one little fellow went on reading part of the second chapter of St. Matthew's Gospel without error, until he was told to stop. The people are engaged hunting during the greater part of the year, and come in regularly at four fixed periods, remaining for a few weeks at a time. Mr. John Sinclair has proved an efficient schoolmaster, and his services as catechist are also very acceptable to the people. He both reads and preaches well in Cree. He is one of my old pupils at St. John's College, and I trust that in God's providence the way may be open at no distant date for his ordination to the ministry in this diocese.

J. SASKATCHEWAN.

## ITINERATION IN THE JHELM DISTRICT OF THE PUNJAB.

BY THE REV. G. M. GORDON, M.A.

*Pind Dádan Khán, Nov. 30th, 1875.*

**I**T has been my endeavour during the past year to carry out the object with which this Mission was commenced in April, 1874, namely, that it should be an itinerant Mission, such as some of the Lahore Divinity students might be engaged in as evangelists.

And although the Mission has failed to attract divinity students at present, yet its connexion with the Lahore College has been happily cemented by sending two promising disciples, who will, I hope, eventually bring to bear upon this district the benefit of the instructions which they derive from it. One of them, Mr. Charles Matthews, has been my companion for a year, and is now in training for the Ministry. The other, named Sáhí Dirjál, has been less fully proved, but has an earnest desire to be employed as a preacher of the Gospel. The year is closing sorrowfully for me as to the life of my Native Christian brother Andreas. He contracted a cold in Amritsar last Christmas, and disease of the lungs followed. I sent him for the summer to Cashmir, where he received the kind advice of Dr. Maxwell; but on his return

he became much worse, and he is now holding on to life by a very frail tenure. I miss him much, because although his good qualities are those of a pastor rather than an evangelist, yet, in faithfulness and readiness to remain at his post, he has been a true pattern and a valuable helper. Although feeble in body, he is strong in spirit, and most patient in suffering. "Tell Mr. French," he says, "that I have no fear of death, but joy and confidence." Among his visitors in sickness are an old Hindu pundit, and a young Mohammedan school teacher who show a kindly sympathy and appreciation of his former counsels. A recently converted Mohammedan Moulvie, of Jhelum, has spoken to me of him in terms of true brotherly affection. To another Mohammedan Moulvie, who is an inquirer, he has written a letter of Christian exhortation as a dying message. His loss is a heavy blow to a young Mission like this, and the more so that I have no one to supply his place. For this kind of work offers a searching test to the sincerity of applicants for employment as preachers; and sometimes with only depressing results. Of three Native candidates who have withdrawn their applications, one stipulated for a salary which exceeded the limits fixed by a very liberal estimate, and which would certainly have excited the envy of his worthy acquaintances. Another estimates his services for Christ at their possible commercial value in the Government market. He "cannot afford" to evangelize his countrymen for less than 120*l.* a year, a salary equal relatively to 480*l.* to a European. A third who entered into an engagement with me, and came with his family at my expense more than 200 miles, although trained in one of our orphanages, is far too respectable to share my Native house, walk with me from village to village, and make his chupatties as I do mine.

He confesses that he never expected this kind of work, and it does not suit him at all. He must seek employment elsewhere. And thus he leaves me, and embitters by his conduct the last days of poor Andreas, who mourns over such unfaithfulness to One who "had not where to lay His head."

These men have all been trained in Mission schools, and although unfitted for spiritual work might succeed well in some other department. They are not strictly natives of the Punjab, and one is led to the conclusion that as for countries so also for provinces the right teachers are those who are countryborn. When the Gospel takes hold of the hearts of the hardy and simple Zemindars of the Punjab (as it is beginning to do), they will doubtless be the true leaders of a spontaneous movement towards Christianity. None the less searching and anxious, however, should be our inquiries as to whether our methods of training the Native mind are the most judicious. For Evangelistic work, even above physical capacity and mental training, a certain experience of *vicissitudes* would appear to be desirable. It was a deficiency in such experience which accounted, we are told, for the failure of Moab and of Ephraim. "Moab hath been at ease from his youth, and hath not been emptied from vessel to vessel, therefore his scent remained in him," &c. "Ephraim is a cake not turned."—

Hosea vii. 8. St. Paul had been long conversant with this discipline when he could say, "I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."

A review of the past year confirms the impression which I recorded in my last letter, that the district of which Pind Dādan Khān forms the centre is one which offers a good field for an itinerant Mission. Although you cannot say that religious feeling amongst the various classes runs deep or strong, still there is not that *apathy* which so chills the itinerator amongst the Hindus of the South. They are generally willing to listen, and their replies, even when they interrupt, show that they listen intelligently. I am convinced that the word of God is being read and understood amongst them, spite of various drawbacks, such as their having had no teacher or Missionary before, their illiterateness, and the purely secular character of Government education, and of their relation with us as a subject race. And I believe that many of them share the astonishment of an intelligent Mohammedan Moulvie, a Government schoolmaster of this district. "I have read the Bible," he said, "and there is no harm in it. Why is it not taught in our schools?" A similar remark was made to me by a villager in the Rawul Pindi district. "We have been listening to your Gospel with pleasure. Now why don't your rulers circulate it amongst our learned men?" In a letter which I have received from a Mohammedan postmaster, who is a well-read man, he suggests that we should take a hint from Aurungzebe, who did a great deal for the propagation of Mohammedanism by planting teachers and schoolmasters in the towns and villages of his empire. And certainly there is nothing to object to in this part of Aurungzebe's system. I have thought from the first that a Mission school at Pind Dādan Khān might be a great help to the itinerancy, as it has been at Narnowāl, and I hope that it may not be long before such a school is established.

I have had frequent occasion to observe in my tours through the district the benefits of a religious training, such as Mr. Forman's school at Lahore confers. His pupils, now in Government employment in various parts, speak with great respect not only of him personally, but of those truths which he has for so many years impressed upon them. Here and there I have met one and another who has thus been almost persuaded to be a Christian, and the effects of such a training on morals and manners are often apparent, even when no deeper impression is produced. One cannot say this of purely secular instruction. Here, as elsewhere, one's experience confirms the Apostolic maxim that "knowledge puffeth up," and I hardly know whether I have been more struck with the good manners and civility of the unlettered peasantry of the Punjab, or the exceedingly bad manners of their boys at school, and often of the teacher himself.

One great advantage of itinerancy is that it brings one into contact with the respectable class of Natives in a way which is never attained by bazaar-preaching or residence in a city. The principal man in a country town or village, be he Tahsildar, Lambardar, pensioned officer,

Jaghirdár or Ráís, will almost invariably call upon the Sáhib who comes to his neighbourhood. The attachment of a Native of India to his village is well known, and however much he has distinguished himself in court or camp, he goes back to his paternal fields and farms his glebe like a Joab or Cincinnatus. Thus it is often in the villages that one meets the truest specimens of Native aristocracy, and in many instances the debt which they owe to a paternal Government is freely avowed and reciprocated by pressing offers of hospitality. And thus, during conversation, the opportunity is sometimes presented of reviving impressions or correcting misconceptions of the Christian faith which have come through intercourse with Europeans or the reading of books. One case of recent experience occurs to me, that of a man of highly cultivated mind, and well read in English theology. A careful perusal of the New Testament with commentaries long ago convinced him of the Divinity of our Lord, and he was all but a professed Christian when his faith was shaken by the fiery ordeal which severely tried the constancy of a Native Christian friend. In his present official position he is withdrawn from the influence of a former wise counsellor, and confesses that he has lost his first love. But I believe that he is still looking to Him who can "strengthen the things that are ready to perish." He avows a desire for that peace which Christ alone can give, and although at present without a religion, yet he is by no means satisfied with a philosophy which captivates so many nominal Christians. "I read cursorily," he said, "J. S. Mill's *Essays on Religion*, which were lent to me, but I was quite shocked by them. I believe that religion must be a matter of the heart and not of the intellect."

Our Missions in the Punjab have not yet assumed that gregarious type which prevails in the South. Here we have to deal with greater variety of race and greater independence of character.

An inquirer whom I mentioned in my last letter, who comes of an old family of great respectability in the Rawul Pindi district, has since been baptized at Multán, and has domesticated himself with me in Pind Dádan Khán. The relentless severity of his relatives in withholding his wife and disinheriting him has put a greater strain upon his Christian constancy than he is able to bear. In physical courage he is by no means deficient. He is ready to confess Christ before a host of adversaries, and, but for timely counsel, would settle many a knotty point of controversy with his fists. It is his moral weakness and susceptibility of temptation that gives the enemy an advantage and myself constant anxiety. Still he clings to me for guidance while he works for his own bread independently of all pecuniary aid, and I have therefore a good hope that of him it may be eventually said, as of Onesimus, "which in time past was to thee unprofitable, but now profitable to thee and to me."

God's thoughts in these matters are not as our thoughts. I am reminded of this when I look at the "keekar" tree (a kind of acacia), which many wanderings have familiarized me with, not only in the plains of the Punjab, but along the banks of the Nile and through the desert of Sinai. It is a common, graceless tree, growing where nothing

else will grow in very sterile soil. And yet this tree was dignified by being selected for the service of the Tabernacle, and this is the Shittim wood of which the Ark was made.

My itinerating limits continue to be far wider than I can possibly compass with satisfaction single-handed. Among the journeys performed on foot (or nearly so) during the year, have been one to Lahore for the Annual Conference, distant 100 miles; two to Jhang, 120 miles; and one to Rawul Pindi, about the same distance. Jhelum, Sháhpur, Gujrát, and Tallagang have been more frequently visited, as they are within a fifty or sixty mile radius. To all these journeys, with the exception of that to Rawul Pindi, I am in a manner pledged, as they furnish opportunities which I cannot neglect for influencing not only Natives but Europeans also. In this way 1500 miles have to be traversed, leaving me but few days in each month for work at headquarters. I might, of course, get over the ground much more quickly on horseback; but I do not keep a horse, as walking exercise is healthier, employs fewer servants, and gives me more opportunities for preaching on the road and for intercourse with wayfarers. The example of our Lord by the well of Jacob, and of Philip on a desert road, suggests the hope that no journey may be without a blessing to some individual soul.

I am very glad that your Committee are favourable to Rural Missions, and especially to Itinerant Missions, for I believe that we have a great work to do in these towns and villages. And although I have had urgent calls of late to come in to Lahore, yet I feel that this work should not be left until some successor be found to take it up. Along the high road to Peshawur, where the railway is advancing, Missionary activity is being stirred up. The Gujrauwálá American Mission has been reinforced. A Scotch Missionary has occupied Gujrát; and at Jhelum the energetic Chaplain, Mr. Lapsley, who has always been very friendly to us, has undertaken the superintendence of a catechist sent by Mr. Hooper from the Lahore Divinity School. But along the banks of the Jhelum river, and in the Salt Range, there is a wide sphere for our own activities. There is no lack of friends at home and abroad, ready to subscribe to such an object. We want eight men, like those who lately volunteered to leave their homes in Fiji to live and die for Christ among the fevers and cannibals of Papua. If we had them, there would not be the difficulty that there is in finding a Native catechist for Jhang, a place which has peculiar advantages as a nucleus for Mission work, and which has long pleaded for help through its Missionary-hearted District Superintendent of Police. If this gentleman were ordered to another station, there would be no one to carry on his work. He has organized a little Native Christian community, consisting of servants and others, whose welfare he diligently superintends, and also employs a colporteur to sell books in the district. Jhang has at present the advantage of a Native Christian Schoolmaster and a Native Christian Extra Assistant Commissioner, who although educated in the Presbyterian Mission, conducts the Church of England Service every Sunday in the Church for the benefit of the English residents. Although I sometimes wish that Mr. George Lewis

were an ordained minister instead of a Government servant, yet I believe that he lets his light shine in his official capacity, and has many ways of influencing his countrymen for good. There is a Hindu faqir in a village some fifteen miles from Jhang who interested me much. He received a book many years ago from an itinerant Missionary (who was never able to follow up his work), and has since been an inquirer because, as he says, "When I began to read, then I saw that what you tell us is all true." He has received a Bible from Mr. George Lewis, and converses on the Gospel with great pleasure, quoting by heart passages from the Sermon on the Mount, which he much admires. His position as head of a community of faqirs gives weight to his influence, while in some ways it fetters his action. Last time I visited him he gave me every assurance of friendship, walking with me a mile on my road on a dark evening, and filling my pocket with Native sweetmeats "for myself and my children."

I always express a hope that my visit may be returned at Pind Dádan Khán, but I am so often away that I sometimes miss visitors who call to see me. My little house is a regular dharnsála, where the humblest faqir may feel perfectly at home, and has nothing of the bungalow about it. A poor Sádhu (or Sikh faqir) of high caste has lately cast in his lot with me, and eats with me like a Christian. He heard about Christ at a méla where we preached last April, and wishes further instruction. He follows me from village to village, and has of course been excommunicated by his own people for his intercourse with us. He says that he has long been a seeker of the true God, but has not found Him among Hindus or Mohammedans. He hopes to "find rest unto his soul" by sitting at the feet of Christ.

The wants of a Punjábí villager are very few, his manner of life very simple. His mud house has generally a little court in the middle. When I come as a traveller to a village, I sometimes am invited to occupy a room which has been courteously vacated for my use. The furniture is all left in its place with the most perfect confidence; the earthen water vessels, the mud corn-chest, the spinning-wheel, the charpoy. Sometimes there will be a hen sitting on her eggs in the corner, or a cow looking in from the inner room which is her rightful lodging for the night, or a quail or two suspended in a cage from the roof. I am struck also with the general decorum of the household. There is no rude intrusion on my privacy, no suspension of the female duties, grinding corn, churning butter, drawing water, spinning, and making bread. I often indulge the earnest hope that these elements of female education will not be discarded in our Orphanages and Mission Girls' Schools for less practical accomplishments, otherwise I do not know how we shall find suitable wives for Christian zemindars like Gulát Khán. My experience of Native Christian women (except those of Tinnevely) is that however humble their origin, they will have nothing to say to grinding, spinning, or drawing water.

Mohammedan custom forbids women listening to preaching except behind a purdah, but their delight is great when an English lady will visit and read to them. In villages where I have preached, I have

been assured that such kind condescension and friendly interest on the part of the Mem Sahib of the Zillah Sahib has been gratefully appreciated, and I am sure that much good might be done by following such an initiative.

As a proof that Zenána Missions might effect much, the people have already begun to learn the advantages of female education in the Jhelum and Rawul Pindi districts. The leader in the movement is Baba Kém Sugh, a Sikh of great intelligence, who, with the help of Government, has organized Girls' Schools in many villages. I met him at Tallajang, when he told me that 100 girls were there receiving instruction, and at Sukka (a place historical for the imprisonment of Colonel G. Lawrence and several ladies in the Sikh War) I found other girls' schools well attended. The success of the Sarah Tucker Normal School at Palamcottah may lead us to hope that these Native girls' schools in the Punjáb also may one day have efficient Christian schoolmistresses.

The sale of Scripture portions and small Vernacular books has been going on from month to month by means of a colporteur. Considering the very small percentage of readers, and the opposition of Government school-teachers, who often forbid the boys to purchase our books, the sales have been on the whole satisfactory. I allow my colporteur four rupees a month and half the sales. As the price of the books is very low, profits are small, but he goes cheerfully about with his bundle of books and bedding on his head from village to village, always looks respectable, and never complains. Experience teaches me that for itinerating work the hardy villager is far more serviceable than the townsman. My servant and munshi (my most constant attendant) are both villagers. I would that they were both Christians. Their endurance of hardships and their faithfulness are most commendable. The study of Arabic, Persian, Punjabi, and Hindustani occupies my mid-day hours with the latter, and the mixed character of my audiences involves frequently the employment of all these languages in a single preaching. Hence my munshi has plenty of work, and has long ago become familiar with the four Gospels of which he was previously as ignorant as all his brother Moulvies.

I often long for the day when Scripture Commentaries in the Vernacular (not in Roman Urdu) shall be within the reach of these village Moulvies. We shall all heartily welcome Mr. French's valuable work on the Psalms of David, as well as the Commentary on St. Matthew, compiled by Mr. Clark and Imad ud Din. Although we cannot adopt the conclusion of the learned Moulvie in a pamphlet which he has recently issued, that the Mohammedan controversy is closed, or that its area is confined to books, yet one firmly believes that commentaries are likely to do more good than controversial writings. It is the conciliatory tone of Dr. Pfander's works which so commends them to all readers; and in daily preaching one finds that the best refutation of attacks is by an appeal to the teaching of Christ rather than to dogma. Thus angry disputants are led up to a cooler point far above the fever range, and "find rest unto their souls."

This is a sanitary principle which holds good also with regard to physical health. Travelling experience has often confirmed the truth of Dr. Livingstone's observation (in his Journal) that the best remedy for fever is to march on a stage. Adopting this plan, as well as other necessary precautions, I have enjoyed a very fair share of health during the past year, and I am thankful to say that my work has had very few interruptions. Another testimony to the healthfulness of itinerating work is that of the Chaplain of the District, who has many out-stations to visit, and is constantly on the march. He finds himself far less subject to fever here than in his former stations in India.

During the hot months of July, August, and September, I was able to visit many villages, in the higher ground of the Salt Range, and not without result. My Journal reminds me that it was in July that I was preaching in a large village near a cantonment, to a mixed assembly of Punjabis and Páthans, when one Páthan soldier received an impression which afterwards bore fruit in his conversion and baptism. I find also that in these hot months the villagers are much engaged in agricultural operations. This ensures a congregation in the evening, or at the mid-day rest, whereas in the cold months, while the wheat is growing and work is slack, they are often away on journeys to Kashmir with salt or merchandise, which employs their cattle. Thus every season has its work, and where work for the Master is, there is happiness, whether on hill or plain. In midsummer heats one's breeziest days (as all will agree) are not necessarily those spent in the Himalayas, but those in which some soul has been awakened and directed into the way of peace, some seeker after the truth been led to taste of the Water of Life.

*Feb. 12th, 1876.*—Since I began this letter, which I have been obliged to lay aside for two months, Andreas has been taken to his rest, and our little cemetery has received the first mission seed "sown in corruption," to be "raised in incorruption." During his last few months he seemed to be ripening for his promotion. He had failed to pass at the last Catechists' examination at Amritsar for a higher grade; but within a year he obtained the highest place which a faithful disciple can aspire to. I do not repine at the issue so plainly appointed by the Master. We did all that we could to prolong his life, but the disease was one which so often proves uncontrollable to human skill.

What I most desire is that his example in thus dying at his post should not be lost upon his Native Christian brethren who survive him. And yet I fear, not without reason, lest it should have an intimidating rather than a stimulating effect upon them.

Andreas was a man of few words, and one who took a sober rather than a sanguine view of things. When, after preaching in a village one Sunday, I tried to animate him by an account of revival work in Scotland to hope for a corresponding revival here, he remarked very justly, "You cannot compare the two cases. In my country the bones are *very dry*, in yours there is *some* flesh upon them."

On St. Andrew's day he received the Holy Communion in his bed



for the last time. I remarked to him that St. Andrew's example was one which he had well followed. He replied, "Ah! our work is poor enough, and we deserve nothing for it; but what a beautiful text that is in Revelation, 'Be thou faithful unto death, and I will give unto thee a crown of life.' Oh that I may obtain that crown!" He added, "Christ left everything for us; it is only right that we should give up a little for Him. Mr. French was always saying this to us. Alas, how few there are who are willing to do this! I should greatly like to finish my work at Pind Dádan Khán. I have a great desire to preach. The people are bad, yet we must tell them of the Lord's mercy."

The Rev. J. Lapsley, who saw him about this time, wrote to me afterwards, "One might envy the tranquillity and resignation with which he can contemplate his fast approaching end." Many kind inquiries were made after him by English friends, and especially by Capt. Hutchinson, the Assistant Commissioner, who, by reading and praying beside his dying bed, performed that office of true Christian brotherhood which "availeth much."

We were a very little band as we stood round his grave on the 9th December—only Yakub, the Native Christian chowkeydar, and the Native Christian schoolmaster of Bhawa, and the Collector of Customs at Khewre, who kindly came five miles to show his sympathy—a very small company, in view of a very large town of heathens and Mohammedans. I earnestly desired that all my Native Christian brethren in Lahore and Amritsar could have been there too, to gather some instruction from that open grave, if perchance there might be one heart touched by a generous impulse to stand in the breach and to say, in response to that silent appeal, "Lord, here am I, send me."

## LEGENDS OF THE TUKUDHS.



IN a preface to a very interesting book recently published by the Rev. W. Wyatt Gill, of the London Missionary Society, which bears for its title, "Myths and Songs of the South Pacific," Professor Max Müller speaks in strong terms of the importance which he attaches to it. "If," says he, "new minerals, plants, or animals are discovered, if strange petrifications are brought to light, if flints or other stones are dredged up, or works of art disinterred—even if a hitherto unknown language is rendered accessible for the first time—no one, I think, who is acquainted with the scientific problems of our age, would ask what their importance consists in, or what they are good for. Whether they are products of nature or works of man, if only there is no doubt as to their genuineness, they claim and most readily receive the attention, not only of the learned, but also of the intelligent public at large." We believe this to be true, but our fear is that often this attention is only too readily accorded, and that, in investigating the genuineness, the wish is too often the father to the thought. Sir Walter Scott, in his *Antiquary*,

represents his shrewd gaberlunzie minding the "bigging" of the Prætorium, which had been fondly supposed to countenance learned theories about the Roman invasion of Caledonia. And many a knavish dealer must have chuckled internally at the stone implements which he produced, exercising the ingenuity of learned men, and at the works of art which he had disinterred from where he had buried them. Recently scientific persons have been a good deal exercised by the unscrupulous conduct of knaves who have thus played upon their credulity. Some finely-conceived theories have had to be carefully reconsidered; and some spiders' webs, rudely brushed away, have had, in consequence, to be patiently spun again. While, however, hasty and premature conclusions are most earnestly to be deprecated, we wholly agree with Professor Max Müller about the importance of collecting materials upon which to form them. It is, however, no light or easy task, when they are collected, to evolve order out of the chaos, and it is dangerous as well as somewhat presumptuous to dogmatize about them. A notable instance of this we have recently adverted to when reviewing the legends about Buddha. We only hope that some learned men will not consider themselves too distinctly committed to them, but will be prepared to open afresh a question plainly yet *sub judice*. Probably Professor Max Müller himself may not be unwilling to revise and extend further his interesting essay on the "Migration of Fables," which he so judiciously introduces with the saying, "Count not your chickens before they are hatched." It would be a great pleasure to receive further light from him upon the subject.

Of course, in a periodical like ours, which is almost exclusively devoted to the dissemination of information about the progress of the Gospel in heathen lands, we can but very rarely turn aside to learned or curious disquisitions, however important in themselves they may be. The story of a soul converted to God is of more importance throughout eternity than the preservation of the most weird legend, which is after all but an embodiment of human ignorance and human folly. We write with reference to eternity. Still it may not be amiss occasionally to call attention to the strange fancies current among the heathen, if only to furnish a contrast, and to show from what depths of absurdity and degradation the Gospel rescues the children of men. If, incidentally, learned men can make any use of them in the interests of what is now-a-days termed Comparative Religion—a very new and somewhat pretentious science, which seems to be more abundantly supplied with conclusions than with well-considered data—it will be an additional advantage. Professor Max Müller speaks in a very cordial manner of what from his point of view he esteems "the valuable materials collected by hard-working missionaries," which he thinks should not be allowed to be forgotten, or perish altogether. To the contribution from the South Pacific, which has so much interested him, we propose to supply a small instalment from the wild regions of North-West America. In an old number of the *Church Missionary Intelligencer* for 1859 it was noticed that "The traditions of the Indians, confused as they are,

resolve themselves into some such points as these—mankind existed, bad spirits destroyed them. Some escaped as spirits. Menabozhoo—a word the signification of which is lost with them—is the great spirit who repeopled the earth, made the sun and moon, and all other spirits. The sun is a monedo (maneto, a mysterious power or spirit), which gives light. The earth, covered with spirits, is itself a spirit. They call it the big plate, where all the spirits eat. Birds make the winds, the east wind excepted. The spreading and agitation of their wings hide the sun, and in that way make wind and clouds. The bear, the buffalo, and the beaver are monedos which furnish food. They render ceremonies to the bear, begging him to allow himself to be eaten, although he has no fancy for it. ‘We kill you, but you are not annihilated.’” Further particulars of these superstitions will be found in the note on Indian superstitions, from which we have extracted these particulars.

We now place before our readers one or two samples of legends current among the Tukuthe, for which we are indebted to the kindness of a friend who has received them from the Rev. Robert McDonald, who has so long carried on a noble work in the Mackenzie River District. As a country-born minister, living among people with whose language and modes of thought he is thoroughly familiar, these contributions will have peculiar value. But as the very name of the Tukuthe will be something wholly unfamiliar to many, it may therefore be convenient to premise some information concerning them.

The Tukuthe are the Indians dwelling around the Peel River, in the Youcon District, westward of the Rocky Mountains. The district extends from the westward base of these ridges as far as the boundary of Russian America. It is so designated from the great river which, pursuing a north-westward direction, falls eventually into the ocean at Behring's Straits. The people have sometimes been called Kutchin or Loucheux. But Kutchin simply means tribe or nation. The English, for instance, are termed “Chezyugu Kutchin,” which means “under the stone nation,” in reference to their dwelling in stone houses. Tukuthe is the proper name by which they call themselves. Mr. Kirkby says, “They are doubtless of Tartar origin, for their personal appearance, the practice of Shamanism, scarifications in sorrow, burning their dead, infanticide, a species of caste, and several other customs, point us at once to the inhabitants of the East as the parent stock.” Polygamy is extensively practised among them, and, as everywhere else, is the source of many evils. Naturally they are bloodthirsty and treacherous; and they are also extremely credulous and superstitious. They have a knowledge, or rather a faint idea, of a Superior Being, and also of the existence of an evil spirit. The following is Mr. McDonald's account of their religious belief:—

The former they designated by the name of Vutukwechanchyo, which imports Author and Lord of all animate and inanimate objects. Under Him they believed were good angels whom they called Zyakug-Koochin, which name denotes “heavenly nation”: these

they believed to have formerly visited the earth in the form of men, but clothed with wings. The evil spirit they called by the name of Tretren, the meaning of which name I have not as yet learnt.

They had a reverence of Vutukwechanchyo, and also exercised a spirit of

dependence on Him. They were afraid of offending Him, and the elderly people were accustomed to caution and warn the younger people not to offend Him by doing anything wrong. They had no particular or stated religious ceremonies, but they were wont to make offerings on certain occasions and to certain objects. Those on Porcupine River were wont to make, on passing by, offerings of beads or tobacco to a rocky pillar situated on the banks of that river, with a request that they might be successful in hunting. On festive occasions, the elderly people used to tell the children to eat quietly in their tents, and not go and play out of doors with the meat in their hands and mouths, for that they might offend One in the sky; they would not mention the name of the Supreme Being, but merely say One, having a fear of uttering His name. When the fire sparkled or whistled, they were accustomed to throw in bits of meat or fat, and ask for long life for themselves and relatives from Vutukwechanchyo. The parents always directed their children to wash their hands and faces before meals, for that otherwise they would irritate Vutukwechanchyo.

Tretren was held in abhorrence; he was believed to be the instigator of bad among them; that he put bad thoughts into them, and made them do bad. The

old people used to tell the young people, when they did not attend well to advice given them for their good, that it was Tretren who was exerting an evil influence over them. They were accustomed to deprecate the power of Tretren over them, when they made offerings of meat, by throwing it into the fire to Vutukwechanchyo, and asked Him to save them from Tretren. Vutukwechanchyo was believed to reside in the sky, but to be cognizant of all things done in the world. Tretren was believed to be continually going about all over the world endeavouring to lead men to do evil.

The idea that they had of a future state was, that the good went to the sun and moon after death, and that they passed their time in the enjoyment of feasting, dancing, and play. All were supposed to be dressed in fine clothing, and to be freed from labour and toil. The wicked were believed to have gone after death under the earth, to a dark place, where they had no enjoyment of happiness.

To conclude my remarks on the religious belief of the Tukuthe, I should say that there were a few differences of opinion in some things regarding it, by the several Koochin or tribes of the Tukuthe. Some believed that the spirits of the dead went after death to the western regions.

Wild fancies, or rather dreams, have been entertained by enthusiasts of the happy condition and immunity from vice which is the portion of savage nations before they are contaminated by the evil influences of European civilization. It is one thing to picture to the imagination Indians roaming over wood and mountain—now skimming over the glassy lake, and then gliding down the rapid current. But, as Mr. Kirkby justly remarks, "that is not all." There is the sterner chapter of reality to set over against it. We will quote a brief extract from a journal of his published in 1863, which opens that chapter:—

Cenati, a notorious character, who has killed many Indians, and who now has no fewer than five wives, stood up in the presence of all, and acknowledged his transgression, and voluntarily offered to give up four of his wives. Others who had two followed his example. On all it was imperatively enjoined that from this day polygamy was to cease. This met with the most hearty approval of all, young and old, men and women, chiefs and followers. Then came the sad and harrowing tales of murder and infanticide, which sickened one to hear.

No fewer than thirteen women confessed to having slain their infant girls—some in the most cruel and heartless manner. Verily "the dark places of the earth are full of the habitations of cruelty." On expostulating with them for their inhumanity, they assured me that they had done it to prevent their children from sharing the sorrows they themselves had often to endure. But nothing can justify the brutality manifested in the way some of them accomplished the fearful deed.

The next day three more men acknowledged having killed others, but said they were then like people in a thick wood, not knowing the right track from the wrong.

Our readers will now be in a position to form some conception of the people whose legends we propose to place before them. A short one accompanies this sketch; a longer and more important one will be presented in our next.

#### CHITRITEKWILNJI.—A TUKUDH LEGEND.

Shortly after the period of the great Deluge, there lived an old widow who was the mother of two sons and three daughters. She was disturbed one day by the cries of an infant, which, after a long search, she discovered under the trunk of an uprooted pine-tree. It was a boy. Having taken him, she adopted him and gave him the name of Chitritekwilnjik, from the general belief that he was without parents, which the name signifies. He did not increase in size, but before a year had elapsed he began to walk, and not long after commenced hunting. Having killed a crow, he divested it of its skin, of which he made himself a dress. He then spoke to his foster-mother to request her brother to make for him a pair of large snow-shoes, also a large bow and a few arrows. His request was acceded to. Hearing the Indians propose to go on a deer-hunting excursion, he applied to his foster-mother for permission to accompany them. She refused, telling him the weather was too cold, and that he would only run the risk of getting frozen. On the return of the Indians from deer-hunting, he inquired as to their success, and was told that deer were numerous. He said nothing more, but at midnight, unknown to any one, he set out to hunt. Although he had not grown any, yet he had the power of increasing his size at will; and when he hunted, he made himself about three times the size of an ordinary man. He met with great success in hunting. Descrying a large herd of deer, he gave chase and killed every one of them. He then assumed his usual size, and, in order to keep himself warm, lay down by the side of a deer. He was found the next morning by his uncle, who carried him home. During the remainder of the winter he continued to hunt in the same way, till at length all the Indians became enraged against him, since through his signal success he deprived them of the pleasure of hunting. In his absence one day, his eldest sister took his dress, plucked off all the feathers, and decked her hair with them. On his return he asked for his dress, and was told by his foster-mother of what his sister had done, and that she had been led to do so through his having raised the indignation of all the Indians against him. His anger was roused, and he expressed a wish that hostile Indians would come the next day and carry off prisoner her that had destroyed his dress. He was asked by his foster-mother what would become of her and himself. He said that he would place her in one of the holes from which snow had been taken for cooking purposes, and cover her with pine-brush; and that he himself would hide under a spoon. His wish was realized. The next day a band of hostile Indians came, killed all the men and women except his three sisters, who were carried off as captives. Before the Indians took their departure, they observed in one of the tents a spoon, under which he had ensconced himself. Taking it up, they threw it repeatedly into the fire, but it rebounded each time. They at last left it, thinking it a wonderful spoon. Chitritekwilnjik then wished that they would leave. The Indians having gone off, he issued from his retreat, and, having removed the pine-brush from his foster-mother, drew her out and expressed his regret for the death of his uncle.

Subsequently he asked an awl from his foster-mother. He beat it out to a sufficient length to make heads for 200 arrows; with the remainder he made an awl and returned it. He immediately set to work and made 200 arrows and a bow and quiver for every twenty arrows. He then put all the bows and arrows into a skin sled, and set out on the track of the war-party, which he found encamped by the shores of a lake. He was rejoiced at this, and at once began placing the bows and quivers of arrows at certain distances from one another. By the time the whole were laid, he was but a short distance from the camp. He then wished that the Indians would conceive the idea of pursuing him with firebrands. The Indians, perceiving him, wondered what he was. One of his sisters asked them whether, among those that they killed, they had seen a little boy. They replied in the negative, upon which they were told that what they were wondering at was her brother, and she suggested that they should all seize firebrands and attack him with them. They accepted the suggestion, and at once pursued Chitritekwilnjik, who, feigning flight, led them across the lake, along the line of his bows and arrows. Having done so, he turned about, increased his size, seized a bow and quiver of arrows, and with every discharge killed one of his enemies. Thus he continued till he had slain all the men and women, excepting his three sisters, whom he took, and returned with to his own camp. There he remained for some time. His sisters began to feel lonely, and told him that it would not do for them to continue without men. He replied that they would meet Indians the next day. It happened as he said, and, the strangers being friendly, they joined them. Some time after, he became cannibal. He had a hoe, which, after exposing to the frost, he made the children touch with their tongues. When they had done so, he jerked the hoe, and wrenched out their tongues, which, he kept in a bag. The Indians became indignant at this, and applied to the crow to circumvent Chitritekwilnjik, if possible. The crow undertook to do so, and advised them to cross at a certain place on the river where the ice had separated. He said that, when all had crossed, by laying a bridge across it, he would make sure that Chitritekwilnjik would be drowned in attempting to cross the bridge, by nearly cutting it through at one end. The Indians, following the advice of the crow, set off, leaving Chitritekwilnjik behind. All having passed over, the crow waited for Chitritekwilnjik, who, having arrived at the bridge, asked how the Indians had passed over. He was told they crossed on the bridge. He doubted this, and said that he would not be deceived. The crow pretended to prove to him that it was strong enough to sustain his weight by himself walking over it. But the crow did not rest all his weight on the bridge, for he made some use of his wings. Chitritekwilnjik was deceived. He attempted to cross; but, when he was about half-way over, the crow pressed on the bridge with all his weight and broke it. Chitritekwilnjik, in drowning, expressed a wish that he might go into the mouth of every fish. Not long after, the Indians were fishing in another river. The foster-mother of Chitritekwilnjik caught a fish, out of whose mouth her son spoke to her. He complained that he was freezing, and requested to be drawn out. She replied, "Are you here again?" and pushed the fish under the ice. Chitritekwilnjik expressed a wish that she would never rise from where she was. She froze to the ice, and all the endeavours of the Indians to rescue her proved useless.

Nothing more has been heard of Chitritekwilnjik. It is, however, affirmed by some that he still exists, in the mouth of every fish, in the shape of a bone.

# RECORDS OF THE MISSIONS.

## NORTH-INDIA MISSION.

### IV.—THE PANJAB—(Continued.)

#### Lahore.

**I**N the 5th May, 1867, a Native brother, Mr. (now the Rev.) J. Kadshu, opened a mission of the C.M.S. in the capital of the Panjáb, the first service held being attended by ten or twelve Native Christians resident there. Now the congregation under his care numbers 275, including children, and there are seventy-one communicants. Not that all of these are new converts; many of them have come from other places. But Mr. Kadshu has worked well; and his Annual Letter for 1875 will be read with interest:—

#### *From Report of Rev. J. Kadshu.*

As I have to work both among Christians and heathens, so from my personal experience I can say that great inquiry regarding the truth of Christianity, both amongst Hindus and Mohammedans, is perceivable. Wherever I go to preach the Gospel, people receive me gladly; and, in some of the villages where I frequent, the people are so anxious to hear the Word of God that, whenever I delay to go to their village the ordinary time, the people say, "It is a long time since you have last visited us: you seem to have forgotten us." This shows the prejudices of the people are fading away in their anxiety to hear the Gospel of our Lord and Saviour Jesus Christ.

Religious books and tracts which have been distributed amongst them have done much good. In some villages where I go to preach, and sometimes stay three and four days, I have found the religious books which I left with them marked in several places which they could not understand. This shows it has been carefully read, and those parts marked were for inquiry. Village preaching and preachers are much needed in the Punjab. There are some villages where the Gospel has never been preached, and in some where Missionaries have only paid a

flying visit. The combination of the Christian prayers also has done much good to all Christians; many of them have begun to do good to their fellow-neighbours: prayer-meetings and Bible-classes have been established amongst them, and the Churches are more regularly attended to than in former times.

#### *A Christian Mela.*

By the grace of God, in Lahore and Umritsar, Christian melas also were held. On the 30th October, 1875, a fair took place at Shalimar Garden, Lahore, to which Christians from all parts of the Punjab were invited; many kind friends from Jolundher, Umritsar, and Sealkote stations were present. Several hymns, composed expressly for the purpose, were sung, and several addresses were given by Missionaries; after which tea, buns, and cakes were distributed by Colonel Hoggan, 25th P. N. I., Mean-mere, Lahore, who was the originator of the fair, and Miss Thidy, the German lady-manager, who is at present working among the women at Lahore. Many other respectable ladies attended. Mrs. Probyn held a fancy fair. Almost all the Missionaries of Umritsar and Lahore were present, and several officers of Mean-mere and Lahore.

#### LAHORE DIVINITY SCHOOL.

This institution is ably carried on by the Rev. W. Hooper, the officiating Principal, assisted by the Revs. T. R. Wade and F. A. P. Shirreff. God is manifestly owning this work, by accompanying with His grace the preparation of the students; and already several missions in North India, where

Lahore men have been stationed, are feeling the healthy influence of their godly energy. James Kadshu himself was among the *alumni* of the college; so were the Native ministers at Peshawar and Tânk, the Revs. Imâm Shah and John Williams; and so were the Revs. Bhola Nath Ghose and Sadiq Masih, the last additions to the ranks of the Panjâb clergy. The work of some of those labouring in a lay capacity will be found referred to in the reports presently to be submitted. Three or four have died, among whom were Ebenezer Amiruddin, who will be remembered by all who have followed the past reports; Abel, who died in the college last year, of diphtheria; and Andreas, of whom some account will be found on another page (p. 400).

Mr. Hooper's Report for the first half of the year 1875 appeared in the *Intelligencer* of November last. It may be remembered that he then expressed serious anxiety about the replenishing of the ranks of the students. Six out of twelve had left (five of them because their course was completed), and only two were expected in their place. The first sentence in his Report for the second half of the year is one of "praise to the blessed Head of the Church," that his fears have been "altogether unrealized." Eight fresh students had come instead of two, and more were expected at the beginning of the present year. We heartily join with Mr. Hooper in his expression of thankfulness to Him who can alone "thrust forth" fit "labourers into His harvest."

The subjects taught during the half-year comprise (1) several courses in Scripture, both in the original and in the vernacular; (2) Greek and Hebrew; (3) Church History (Neander) from the seventh to the eleventh centuries, in which, says Mr. Hooper, "all that relates to the spread of the Church among the northern European nations contains so much of interest in many ways to the Indian student"; (4) Christian Doctrine—on which see a passage in the Report subjoined; (5) Pastoral Theology—Chrysostom on the Priesthood; (6) Christian Evidences—Westcott on the Canon of Scripture, and Paley's Natural Theology; (7) Bible Geography; (8) Singing. Mr. Wade, who has taught the three last subjects, writes that the students were especially interested in Paley: "It taught them to see God's wisdom and goodness in the world around us, and in some of them I know it greatly stimulated a desire for more knowledge of natural science."

*From Report of Rev. W. Hooper, July to December, 1875.*

I mentioned in my last Report that I thought of introducing daily evening united worship. The plan has been tried with success. On Wednesday and Friday evenings, meetings have been held as before—the former for missionary information, the latter for informal conversation on a passage of Scripture. These meetings are begun with the use of part of the Oxford manual of prayers for missions, which I translated before. On Monday and Thursday evenings we have had simply a hymn, portion of Scripture read, and prayer. This I have sometimes delegated to Katwaru Lall, whose position thus also becomes useful. On Tuesday and Saturday evenings the students conduct a meeting among themselves.

There has still been the great dis-

advantage of my being the only missionary on the spot: but I am happy to say that Mr. Shirreff is now very soon coming to live quite among the students, in a little house which is being somewhat enlarged. I have every hope that this will be of inestimable advantage to the students, for he will be able to have more casual, informal intercourse with them than is possible in this house. Both he and Mr. Wade, however, have taken their full share of the lectures and the morning worship, and Sunday services and Wednesday and Friday evening meetings. Mr. Shirreff has, in the year now completed, made such great progress in the language that he preaches from notes in chapel, and the students have often expressed themselves to me as not only able to under-



stand, but greatly profited by, his lectures.

On November 18th, the college was visited by his lordship the Bishop of Calcutta, who preached a touching sermon to the students, from Thess. ii. 7, 8, on the *tenderness* which is required in work for God; and afterwards expressed himself as greatly pleased with his visit, and bid us God speed. He went over the garden, and shook hands and spoke a word with each of the students.

Preaching at the gates of the city has been carried on, generally two or three times a week, with some of the students, all the term. I have never known such quiet, uninterrupted preaching as has generally been the case when I have gone this term.

### *The College Course.*

*Christian Doctrine.*—I have chosen the subject of Sin to treat of this year. Julius Müller is for the most part, and certainly as far as we have hitherto gone, a safe as well as most instructive guide. The subject of Sin is one whose importance cannot be overrated, especially in India, where for thousands of years people's ideas of it have been so perverted. It may be said to be the foundation subject of all distinctively Christian theology, as all the doctrines of the Incarnation, &c., would be unprofitable without an apprehension of it. At the same time, it presents many great intellectual difficulties, which every preacher in India constantly has to encounter. May these lectures be blessed to the production in the students, and through them in others, of a deep and abiding conviction of sin! I may mention here that one of the new students is a man whose mind is constantly exercised on points of Christian doctrine. Before his conversion, three years ago, he had obtained a tolerably complete intellectual system from his guru; and now that he has embraced with his heart the glorious *heart-truth* of the Gospel, he seeks intellectual satisfaction also by seeing the mutual relation and reconciliation of the various truths of Christianity. He often interrupts the course of lectures very much with his questions, but they are always earnest questions, anxiously asked. He has much to learn, but

what he does learn really becomes a part of him.

### *Ex-Students at Work.*

Friends will naturally like to know something about the ex-students who have gone forth to their work this year. It is a matter for very great thankfulness that nothing but good accounts have been received from and of every one of them.

1. J— has been working faithfully and diligently at Bunnoo, amid much discouragement from the hard, rocky nature of the spiritual soil there. His letters to me always breathe a tone of humble, determined perseverance, and, what is still better, a consciousness of working for and before his *heavenly* Master, rather than any missionary or society.

2. P— D— was the least promising of those who went forth this year. But God has been better to us than our fears, and has enabled the Rev. J. Lapsley, the chaplain of Jhelum, under whom he is working, to send me this account of him, dated December 31st, 1875:—"I am glad to say that I have had no fault to find with him, but every reason to be satisfied with him and his work during that time. He is zealous and courageous in preaching in the bazaar, and withal conciliatory in his bearing towards the audience, which he never fails to attract. To this, the main part of his work, nearly all his afternoons are devoted. On two or three mornings in the week he visits and preaches in one or more villages in the neighbourhood; and the other mornings I wish him to devote to reading and his own improvement in hopes that he may at some future time be thought worthy of being admitted to holy orders. He is at least keeping up his knowledge of Greek and Hebrew. He helps me to visit the Native Christians in the lines, and holds service in Hindustani for them in the church every Sunday as a rule. In a more recent letter from himself he tells me he is compiling a sort of cyclopædia of all the things which he learnt at the college."

3. A— M— is stationed at Benares, in the heart of that "city great to God." As is natural, his letters do not breathe a very hopeful tone, but he does not seem in the least discouraged. He

avoids controversy as much as possible, and, what is still better, feels and is determined to avail himself of the power of *prayer* to accomplish the work which God has given him to do. He has some opportunities of preaching to Christians, which must be a refreshment to him after the week's unceasing battle with heathenism.

4. R— B— was at Benares during the rains, but then removed to Ahrowra, a little town in a very out-of-the-way district, twenty-five miles south-west of Benares. He has already had much encouragement in his work. While in Benares he got a little smattering of homœopathic medicine, and began to practise it as soon as he reached his destination. Mr. Fuchs, who has the superintendence of him, writes as follows, under date December 13th, 1875:—"I was last month five days at Ahrowra, and was very much pleased with R— B—. He is quite a medical missionary. In the morning the people come for medicine, when they are first invited into the church to morning prayers, with which a short and suitable address is connected; after it they proceed to the inner court, where he examines the patients one by one, and gives each his medicine. After breakfast he visits others in their houses. He is known in all the surrounding villages. He understands how to speak very nicely with the sick and the whole, and every one speaks highly of him. He visits, as an evangelist, many in their houses at night when their work is done, or they come to him and assemble in the church. I went out one evening with him to the house of a Mussulman, a weaver; and several families gathered round us. Another evening, about forty men, mostly Hindus, assembled in the church; bhajans were sung and addresses made till 9 o'clock. A— M— also came with me, and was as much interested as myself by what he saw and heard."

5. J— B— V—, commonly called B—, first visited his relations, who belong to an old Roman Catholic family somewhere in the Goruckpore district. He there took part in a large meeting, and confronted the priest, several hundreds being present. Then, he says, he found the greatest possible assistance from the Church History and Doctrine Lectures which he had

attended here; and by the meekness he was enabled to manifest when the priest became angry and many sided with him, he did more good than by his victory in argument: for some of his near relations came away with him, and placed themselves under evangelical instruction. B— was soon afterwards settled at Basti, where he is Scripture-teacher in the mission-school, bazaar preacher, visitor of heathen gentlemen, and acting pastor to the small Christian community, all in one. Lately, also, he has been engaged in itineration far and wide. B— always writes hopefully, happily, and thankfully. He seems to feel the good he got here more than even when he was here. His letters indicate a courageous trust in his King and living Saviour, and a confident hope that his labour shall not be in vain in the Lord. He was a poor preacher when here, but now finds it easy, and delights in it.

### *Baptisms.*

There have been three adult baptisms this term. The first was of a Pathan, who had been sent here from Peshawur. His faith seemed to be true, and, as he earnestly desired baptism, he received it, and returned to Peshawur; whence, after going on very well for a fortnight, he disappeared, and no trace has been found of him since. In the days of his ignorance he had murdered his brother, and it is not unlikely that revenge for this act was the cause of his disappearance. The second was the younger brother of one of our senior students, who lives with him here, and attends Mr. Forman's school. The third was a woman, wife of a Mahratta convert of about two years' standing, a pupil of the late Dr. Wilson. His wife had been kept by a brother of his in Lahore ever since his conversion, and he had not been allowed to see her; when unexpectedly, in November last, he heard from a friend in the house that his wife was anxious to join him. So he came, and planned the escape, which was effected at dead of night, and we received them into our house. He was obliged to be off in two days to join his appointment in Sukkur; so my wife and I gave her what instruction we could in the little time, and I baptized her by the name of the Mosabitish woman who left her country's gods to

join the people of the God of Israel. She displayed such remarkable intelligence and eagerness to learn, that we doubt not she will improve, though she has so few advantages at Sukkur.

To these three we confidently hoped that a fourth would be added—that of Natthu, the Khatri whom I mentioned in my last Report, whose father had been brought to a knowledge of the Gospel in such a remarkable way. There was no obstacle whatever to his baptism being delayed, but his wife, who was acted upon by neighbours and relatives, and prejudiced against Christianity. Natthu believed that his only reason for delay was the hope that she might be saved too; and I believed the same; whereas I now see that, unconsciously to himself, the strongest reason was an unwillingness to part with her. Hence the repeated postponement of baptism, and the various contrivances, all unsuccessful, for inducing her to come and live with him first. At last, Christmas Day was irrevocably fixed for the event, and he was instructed and prepared for it in every possible way. The day came, the baptistery was filled; and Natthu was absent, and has not been heard of since! I have seldom, if ever, received such a terrible and unexpected blow. I cannot give up hope for him, but it is a terrible doubt, whether one who knows the truth and “has tasted the good word of God, and the powers of the world to come,” as he has, can be reclaimed after thus rejecting the grace of God.

*October, 1875.*

C—, whom I baptized on Easter Day, has been going on well, I am most thankful to say, ever since. He is naturally weak in body and in character, and will never, I suppose, do anything great in the world; but he is conscious to himself of having improved much since he has been a Christian, and his friends notice also the falling off of bad habits. He has read but little except the Bible, but he is never tired of reading

it, and his letters to me since I have been away have been imbued throughout with a strongly and beautifully scriptural tone. A great trial befell him and me on June 20. A Parsee relative who had come from Bombay with a Jewish companion, suddenly entered his room in my house (which has an entrance apart from the front door) and carried him off, he not liking to scream in my house, and nothing was known of it till a servant saw him being hurried off. It was Sunday and twelve o'clock, so my first impulse to pursue was stopped by the certain prospect of sunstroke. My agony of mind for three hours may be better imagined than described. It was enhanced by the doubt how he could have been carried off without in some degree consenting. Native friends were sent in pursuit, but returned without finding a trace. At last the agony was becoming unbearable, when he appeared at the door at three o'clock, looking awfully ill and deathly pale. He had been taken to a house where there was a large conclave of Parsees gathered on purpose. Here the violence he had at first met with was exchanged by apparent kindness in hopes of winning him. The design was to take him off by that evening's train to Bombay. He begged to be allowed to fetch his books and clothes from my house. The books were no plea in their eyes, but they, by a divinely ordered infatuation, allowed him to return for his clothes with a servant, whom they strictly charged not to come back without him. Once in my premises of course the servant had no power, but was sent back to his masters with the message that if ever they showed their faces again they should be apprehended and prosecuted. They were seen prowling in the neighbourhood some days afterwards, and when I came away I had to provide for C—'s bodily safety as well as spiritual benefit, and the Umritsur brethren kindly took him in, but now he is living again at Lahore with Shirreff, and apparently in no danger.

These latter passages serve to remind us that our brethren engaged in the college work do not neglect opportunities outside of making known the Gospel. Mr. Wade's Report has an interesting passage referring to this:—

*From Report of Rev. T. R. Wade.*

As often as other duties would permit me, I have gone to the bazaar to

preach in company with two or more students, and I have often been much

pleased and encouraged to see the earnest way in which they preached to their countrymen the Gospel of Christ, and the clever way in which they answered their opponents. It is often surprising to see what a wonderful knowledge of Scripture some of those who oppose us in the bazaar have acquired. Some of them have been taught in the Mission-schools, and have read the Bible regularly there; others, again, have purchased Bibles, now that they are so cheap and may be so easily obtained, and read them in their homes, partly because they have heard so much said about the book, and partly also because, having begun to read, they find it so interesting that they go on reading; whilst there are others who search it solely and entirely in order to find out the passages alluded to in Mohammedan works against Christianity, and to be able to dispute in public with Christian teachers and preachers. But certain it is that there are more readers of the Bible in the Punjab now than there have ever been before, and their number is increasing. We can only hope and pray that this increase of Gospel light and knowledge may be the means of bringing many to Christ; that as before Christ's first coming a great knowledge of the Scriptures was spread abroad by means of the Jewish dispersion and the Septuagint

translation, and thus men were prepared to expect the Saviour's first advent, so by means of the knowledge of the Bible, now so rapidly increasing through the labours of Christian teachers and preachers, and its many translations into the languages and dialects spoken by the many races of this land, may a people be made ready for the Lord's second advent.

There is undoubtedly in the hearts of many an increasing dissatisfaction with Sikhism and Hinduism, and a longing for something better. I found one old grey-bearded man in the bazaar, who constantly offered up a short prayer which a Missionary had written on a piece of paper for him, and which he wrapped up in his cloth and carried about with the greatest care. Another old Sikh, who had stood by me on another occasion whilst preaching in the bazaar, and heard the noisy abuse of some Mohammedans, afterwards accompanied me to my house and remained several days with me. He was delighted with all he heard about Jesus Christ and His Gospel, and several times asked for baptism. As he was very ignorant, I promised him baptism when he should have learnt something more of the true meaning of that rite, and should have given more evidence of his really believing in Christ as his Saviour.

### Pind Dadan Khan.

This is the head-quarters of the very interesting itinerant Mission carried on in the Jhelum District by the Rev. G. M. Gordon. It was intended that this mission should be worked by the Lahore Divinity students during the intervals of their studies; and although they have not been able thus to help it to any extent, its connexion with the college has been cemented in the past year by two men having been sent there from the district by Mr. Gordon—Sahib Dirjal and Charles Matthews. Moreover, the mission was first begun three years ago by a Lahore student, Andreas, who, when his course was finished, was permanently attached to it, and whose early death, a few months ago, has deprived it of an earnest and promising agent. Mr. Gordon's Reports of the work are very interesting and valuable. That for 1874 was printed *in extenso* in the *Intelligencer* for April, 1875, and that for last year will be found in our present number (p. 403). The latter gives some account of Andreas and his last days; and further particulars, contributed by Mr. French, appear in this month's *C. M. Gleaner*. We append further, some extracts from Mr. Gordon's journal:—

*From Journal of Rev. G. M. Gordon.*

March 22nd, 1875—Went to K. and put up at the village school where 105

boys were doing their lessons in the verandah. In the evening the *lambar-*

*dār* and others came to view us. Spoke to them of the blessedness of him whose sins are forgiven; Ps. xxxii.

The schoolmaster came alone "by night," and sat a long time in most interesting conversation over passages such as Isa. liii., Matt. iii., Heb. i., Rom. viii., &c., illustrative of the Divine mission and work of Christ, which he fully acknowledged. Seems quite convinced of the genuineness of the Scriptures, and of the spuriousness of the Korán. Says he has for many years been an inquirer and a reader of the Gospels, but has great difficulties to contend with in following out his convictions, such as the opposition of his relatives, the maintenance of his two wives and seven children.

*August 3rd.*—Walked early to Baula, and found at the Masjid Habib-Ullah—told him to call others, and an old white-bearded *lambardār* came whom I had not previously seen.

Gave an exposition on parts of Matt. xiii. and Luke xviii. Presently Moulvie Bahádúr Sháh joined us. They were very much pleased with the parable of the sower and its application to certain individuals of their number. The mystery of the Incarnation proved, as usual, too hard for them, and I often doubt whether they are prepared as yet to receive it. The old man said, "We like very much all that you have told us about the four soils, and the camel and needle's eye, and the broad and narrow path, but we can't believe that God has a Son." I remarked, "That is to say, you believe in God, but you do not believe in God's Word." The Moulvie began to quote from the Korán, and asked various questions about the combination of the two natures in the Lord Jesus. Both he and Habib-Ullah followed me back to Dalwál and begged a Gospel. I gave them St. Luke, and explained the question which was raised about the Paraclete (John xiv.) whom they wished to identify with Mohammed. The Moulvie told me that he had called upon me in Pind Dádan Khán (distant eighteen miles) during my absence, and had been shown over our little church there, with which he was much pleased—would call on me again some day.

In great contrast to Bahádúr Sháh was a man whom I met this morning (August 4th) at T., a village which I visited in April.

I sat talking in a blacksmith's shop when a boy who was there went out and brought a vicious-looking Mullah who rudely insisted on my going to the Masjid and holding a controversy there. I represented to him that I came not to controvert but to instruct such as were willing to listen. He then turned to the people and told them not to listen, for that we were unbelievers who observed neither fasting, prayers, nor anything else. Finding himself in a minority, he went and got several other Mullahs worse than himself, one of whom, named Ali, was *facile princeps* in ill-condition and churlishness.

As he refused to let me be heard as a teacher I offered to become the taught. My first question, How can man be just with God? elicited so very shifting and evasive a reply that I was obliged to repeat it several times. As each time my interlocutor got more noisy and vehement, I shut the sacred Book and asked a question out of the Korán, which he did not find it convenient to answer. After begging him again to hear the message of peace with the same fruitless result, I was obliged to leave the people to judge between the true and the false religion from the example of their own teachers, with a prayer that God would lead them to the right choice.

The sun was hot in the walk back, but I found a little congregation half way, under a shady tree, where a *patwári* was measuring some ground. After listening attentively a respectable man asked whether it was not a proof of Mohammed's Divine mission that he had so many millions of followers? He seemed satisfied with the reply that he himself would never make the concession to a Hindu that Hinduism must be true because it had so many more millions of votaries than Mohammed.

The *patwári* had a question to ask about the inequality of the Divine distinction of favours. How could it be right that the Deputy Commissioner should get Rs. 1500, and he only Rs. 10? On this point we turned up some passages in the book of Proverbs and of Ecclesiastes (chap. 1 and 2), passages which did not seem so conclusive to him as to some other listeners, who agreed that contentment was more likely to make a man happy than covetousness.

*September 1st.*—Walked to K., a

little village on a lake with traditional associations. The *Lambardár* boasts an illustrious ancestry, whose ruined castle may still be seen, and he shows a large stone called Baber's seat, where the Emperor is said to have rested some 380 years ago. When conversation turned upon sacred history he became impatient, and preferred to dwell upon points of difference rather than upon those on which we could agree.

In the evening I climbed the hill side to a *faqir's* tomb very picturesquely situated among trees, which are inhabited by numbers of domesticated peacocks. A solitary individual was seated on the platform of the tomb, singing lustily. By his own account he is a religious mendicant who has given up the world and wanders from place to place. There was, however, a liveliness in his manner which contradicted the supposition that his sins were a burden to him. My first impulse was to sit beside him, his to seize my arm and then my leg and commence shampooing me in the fashion peculiar to the country.

After these friendly overtures I secured his attention, and read part of Isa. liii. "The Lord hath laid on *Him* the iniquity of us all." He had no objection to offer, but seemed satisfied with the old shift, "Ah! you Christians are more religious than we Mohammedans are, but every one trusts to his own religion."

After telling him the story of a *faqir* who was by no means satisfied till he had found Christ, I invited him to come and visit me at Pind Dadan Khán. He looked willing enough, but pointed doubtfully to his galled foot, which had already walked too far, and was in bandages.

2nd.—Started by moonlight, and walked 10½ miles to Núrpur. The road ascends at once to a higher plateau with very fertile land and villages dotted about. Passed some very ancient tombs, one of which seemed like a mosque with four doors but no roof. On entering, found it to be a family burial-place, with twelve tombstones hoary with age. No inscriptions whatever. The village of Núrpur has no accommodation (as most villages have) for travellers, so I spent the day under a tree. The people soon collected, the village barber sitting at my feet and

commencing to manipulate the muscles of my leg. This shampooing custom is evidently an attention shown to wayfarers, and reminds one of the similar courtesy of washing the feet of a priest in Bible lands. It is by no means an unwelcome, and certainly a wholesome, method of treatment after the fatigues of a long walk. Our meal was cooked and eaten before a large audience, who afterwards listened attentively while Andreas and I sung a hymn and prayed the Litany. They were afterwards addressed by both of us on the Gospel rules of devotion. Had many visitors during the day, as my tree stood in a public place in the middle of a street. Their questions show how difficult it is for them to realize our object. "What is your salary?" "Where is your home?" "Have you no tent?" &c. The other day a Sikh hit upon a happy solution, "I see you are what we call *Sádu*, the Mohammedans say *faqir*." In the evening some little schoolboys came and requested to know what I could possibly mean by saying, as I did in the morning, that Mohammed Sáhib could never make atonement for our sins. Had they not read that even the world could not have been created without him? A shopkeeper sat conversing till late, when the street began to be paraded by two wedding processions with music. This was kept up through the entire night with relentless severity. All my experiments at sleep proved fruitless. It is only a native who can sleep through the wild discords of a hymenæal chorus.

3rd.—Walked nine miles to S., the road rising to higher and less irrigated ground.

Turned aside half way to preach in the village of B. The people in these parts have never seen a missionary, and find it as difficult to account for one as the geologist does for the boulders of granite which appear here and there amongst the limestone of the Salt Range.

Once we overheard two villagers saying, "What law-suit brings *him* here?" Which showed what their minds were running upon. To-day they seem to think that I must be a doctor, for some mothers are bringing their children to be treated.

As my purpose became known some of my audience excused themselves, while

others drew nearer to listen to the story of an inheritance such as these poor men never dreamed that they had the remotest title to.

In these villages we sell very few books, as there is hardly any one who can read. Occasionally Andreas dis-

poses of a small book for a few handfuls of grain. Money is very scarce amongst the poorer folk. All payment is made in corn. Passed a Masjid where a blind Mullah was teaching some boys to repeat the Korán by heart. This is all the instruction they get.

### Multan.

After the very full account of this mission and its history, from the pen of a former missionary in charge, the Rev. G. Ycates, which appeared in our May number, it is needless to give any details here. Mr. and Mrs. Briggs continue to labour zealously in their schools, as well as in evangelistic efforts. Mr. Briggs is assisted by a young man of mixed descent, named Thomas Howell, who had grown up a heathen, but was brought to the knowledge of the truth and baptized five or six years ago, and who, after obtaining six months' leave from his employment in 1872 to attend the Lahore College, worked for three years as an honorary catechist. He has now thrown up his worldly position and prospects to devote himself wholly to God's service, and has been appointed an agent on the Walter Jones Fund. But we hope also that before long an ordained European Missionary may be found for so important a city as Multan.

### The Derajat.

This is the country lying between the Indus and the mountain frontier dividing our Indian Empire from Afghanistan. The name, Derajât, is the plural of Dera, a Persian word signifying an encampment; and three of the chief towns in the district are Dera Ismael Khan, Dera Fateh Khan, and Dera Ghazi Khan. Since the Rev. W. Brodie's return home at the beginning of 1874, the Committee have been unable to reinforce the feebly-manned Mission there, the staff of which has consisted of the Rev. W. Thwaites at Dera Ismael Khan, the Rev. John Williams (Native) at the out-station of Tank, and the Rev. T. J. Lee Mayer at Banu. And now Mr. Williams has been transferred, for a time at least, to Kashmir. The Mission has been undermanned ever since its establishment, at the instance of General Reynell Taylor, twelve years ago; and frequent changes have been caused by the return, from one cause or another, of missionary after missionary. Where the sowing has been so intermittent, a large harvest could not be expected: besides which, the population is almost entirely Mohammedan, and fanatically opposed to Christianity. Nevertheless, the missionaries write in anything but a desponding spirit. Mr. Lee Mayer, referring to remarks in the C.M.S. periodicals, says, "You seem to be well-nigh in despair at the little fruit in North India, but we ourselves feel much encouraged, considering how vast a gulf lies between us and the religion of the false prophet"; and he adds, "Bruce's work lives here; his seed is springing up; it is not an ear, nor a full corn, hardly even a blade, but it is *up*. It can't keep in its old husk, and it longs for air and sunshine. May God Himself water it abundantly!" And Mr. Brodie told the C.M.S. Conference on Missions to Mohammedans, held last October, that during a tour of five or six hundred miles, he found "scarcely a village in which there was complete ignorance of Christianity. There were Bibles and tracts in almost every village." Here, surely, is something for our hopes to rest upon; for the promise is, "My Word shall not return unto Me void."

## DERA ISMAEL KHAN.

It was at this station that the remarkable conversion of three boys in the mission-school took place in 1874, which was related in the Society's last Annual Report. Such a result of Christian teaching naturally caused great excitement, and much damaged the school for a time, but the numbers have gradually risen again, and we can only pray that similar events may become so frequent as to be little noticed. The paragraph in the Report below about this school will be read with interest. An adult Night School has been lately started. The attendance is already thirty-five, and all read the Bible.

The Native Church here is yet small, numbering only eighteen, of whom nine are communicants. Mr. Thwaites has been in better health lately than he was during his first two or three years in the place, and having now fairly mastered the language, he, together with his catechist, preaches in the surrounding district, getting fairly attentive audiences, the people showing the quietness of apathy rather than the hostility of fanaticism.

At TANK, the Native ordained missionary, John Williams, who is also a medical man, has continued with patient diligence "to preach the kingdom of God, and to heal the sick." A modification in his work, proposed by Mr. Thwaites, will be noticed in the following Report; but this is for the time put aside by the removal, already mentioned, of Williams himself to Kashmir, where his medical skill will be peculiarly valuable.

*From Report of Rev. W. Thwaites.**The School.*

The appointment of a new Christian head-master is doing a great deal towards freeing me from anxiety as to the progress of the work in school, and will enable me to leave him in charge for a month or two, and go out myself into the district to preach. In the school at present are no decided cases of boys inquiring into Christianity; they only listen as a matter of course; but you will be glad to hear that one at least of the boys who were sent away by their parents at the time of the excitement, two years ago, has been heard of again, and is still desirous of becoming a Christian. He is with Mr. Briggs at Multan, and I think it better he should stay there, as coming here would throw him into the power of his relations, who would prevent his coming near us as they did before. Two former pupils, one now a clerk in a Government office, and the other second master in the school, are reading and studying very steadily about Christianity. One gives himself more to the Word of God itself; the other to the Evidences, and is now reading Butler's Analogy. All that is wanted in both cases is the working of the Spirit of God with power, to enable them to overcome the difficulties which encompass Hindus convinced of the

truth of Christianity. There have been within the year others, both Mohammedans and Hindus, inquiring, who remained for a time and then went back.

*Medical Mission at Tank.*

The work at Tank, in charge of the Rev. John Williams, Native evangelist and doctor, has gone on steadily. The medical department of the work has been somewhat interfered with by the opening of a first-class Government dispensary there. As Tank is only a small place, it was a question as to whether the Mission dispensary should be kept open; and Captain Grey, by whose liberality the Medical Mission was set on foot, thought it best not to keep it up. It was, however, determined at last to carry on the work, trying in the cold weather, at least, to make it an itinerant Medical Mission. It is a great thing to keep the services of such an earnest, devoted man as J. Williams, who is respected and appreciated in Tank, and can speak Pushtoo; and I think that if he were to travel amongst the villages and visit the Povindale encampment, he and the work would become more widely known, and the Gospel be preached to people who come from regions far beyond the British



frontier. This will be difficult, and perhaps dangerous, but J. Williams is a brother with a brave heart and a sure trust in God.

#### BANU, OR EDWARDESABAD.

Banu, or Bunnoo, is now officially designated Edwardesabad, in memory of Sir Herbert Edwardes. Here Mr. Mayer is labouring among a difficult and dangerous people, by whom, as he frankly writes, he is "bullied tremendously," and who have more than once threatened his life. How he has met this annoyance and danger, his Annual Letter will tell; and one of the extracts we also give from later letters illustrates both the courage and the forgiving spirit with which Divine grace can endow those on whom it falls:—

#### *From Letters of Rev. T. J. Lee Mayer.*

*Nov. 30th, 1875.*

In May last I was very much struck by the reception given to the two Native Christian families who came up to me from Lahore,—both these from the Divinity College, Jelaludin, and Gholam Qadir Shah, with their wives. They were at once invited, together with myself, to the house of a Mohammedan qazi of great learning, and also to the house of one of my teachers, who is *almost persuaded* to be a Christian, but who, I regret to say, remains a Mohammedan. It was indeed a great breaking of the ice, and, I am glad to say, since then we have all sat down to dinner together in the Mission-house. Several of the chiefs from the hills have also been in to see me here—Nazirees, Khuttucks, for whose benefit, after the style of the Peshawar Mission, I have built a Hujera, or guest-house. One chief of the Naziree tribe offered to take me into the hills this year, and to pledge himself to the Government for my life: every year they are more friendly, and more than one Mullah has been in to talk with me, and has taken away with him some memento of his visit in the shape of a copy of the Gospels as a whole or in parts. We shall find it after many days. An old copy of St. John's Gospel is by me; it was given by Robert Bruce to a Mohammedan Faqir, who was murdered early this year in the Naziree hills. The Deputy-Commissioner sent this part of his property to me; it is well thumbed, and has been evidently read with care. In May last we were threatened with the knife if we continued our preaching in the bazaar, but it merely had the effect of sending us more and more to our knees, and *oftener* into the bazaar. Since then very many have heard the Gospel there; the door is

wide open, but there are lots of adversaries; now, however, the tumultuous gatherings are much fewer; and as I have opened a book-shop in the city, the catechist is always able to get a patient hearing. At present the Scriptures sell slowly, but sell they do, and men come to converse with the catechist without fear. The school is increasing steadily; it numbers now over a hundred, and the most interesting feature of all is, that forty-seven of these are Pathans, Pushtoo speaking, of the country round. You will hear more of them, please God, in a few years' time.

*March 24th, 1876.*

The two blind men have had tremendous persecutions—one of them, Gul Khan, who has now completed twelve chapters of St. Matthew by heart, much more than the other. The history of his taking to learning is this:—When I first came here, they came in to see me on Sundays, and beg for something to eat. I fed their bodies a time or two, and one hot day sat in the verandah, reading to them John ix. G. K. was struck with that blind man's answers, and showed it in his face. However, time passed on, and since then I employed him always to collect the blind and lame for me on Christmas Eve, and give them, as we used to say in the bush, "a regular good feed." On my return from Ceylon, G. K. came and asked me to read to him; since then, how he has got on you may judge for yourself. He works hard, and delights in the clear reasoning of the Gospels as much as any man I ever saw in my life. He does not fear to attend our Sunday services, and to come to our morning prayer in the bungalow verandah. On February 28th they both were poisoned in the city by a wretch of a fellow who gave them some sweets, and

who in early days had often fed them when they were not connected with learning the Gospels. I wanted them to give me the man's name, but they refused, G. K. saying he would rather wait God's time and see what God would do for them; so I did not press the matter, though they were very sick here for two days. On the 21st March, however, a Mullah here, who had been abusing him fearfully for several days on account of his reading with me, together with his brother, went rather beyond their bounds. The Mullah's brother, a boy named A—, struck the blind man a heavy blow between the eyebrows, and the Mullah himself swore he would have his life yet. So I sent the case up to the Deputy Commissioner, who handed it over to the Judicial Assistant. Seeing themselves now under the eye of an impartial Government, they came in and begged forgiveness. The blind man freely forgave them, and I promised to explain matters to the Judicial Assistant Commissioner, but stated that I had nothing to do with affecting the case. It gave me a fine opportunity of preaching a forgiving Saviour to men who are known as bad livers in this city. The case went up, and the blind man got them let off by saying that he had learnt that "if a man smite thee on one cheek, turn to him also the other." Roberts, the Assistant Commissioner, was very much pleased with him, and cautioned the offending parties severely. When Jelaludin left the other day, Gul Khan told me, "Never mind, sahib, I'll learn all these Gospels, and then I'll go and preach in every village and every city these good tidings."

#### *April 28th.*

Gul Khán, the blind Hafiz, is to be baptized, please God, on Sunday, i. e. if they do not murder or poison him beforehand, which I scarcely think they will venture, fearing the Government. His history is briefly this. He once heard in Bunnoo bazaar one of Mr. French's boys preaching, by name "Yá cub," and he was speaking on the things that defile the man; they had some argument, and it set G. K. thinking. . . .

Shortly after he went to Jhelum. There he met with one of French's converts, a maulavi, whose name he forgets. [This was Andreas, whose recent death we have already mentioned.] . . .

I was sitting, on April 24th, in the verandah, after my English class, when Synd Hákím Shah, a member of the municipal committee here, came in to beg me not to teach his son the Gospel, as all the people were tormenting him about it. I replied, "Your boy shall not be forced against your wish, but remember, and take heed how you refuse Him that speaketh from Heaven." I then entered into a full detail of the plan of salvation, following the line of argument one generally uses with these men whose very politeness gives them a willing, and their conscience an interested ear.

I had got some way in my discourse, when in came the blind man; I referred the Synd to him for an answer as to what he had seen of the beauty and purity of the Gospels. Then followed a long and most interesting discussion. G. K. quoted passage after passage in Arabic from the Koran showing the authority of the books of Moses, the Psalms, and Gospel; the account of Christ in the Koran owning Himself as the Son of God, &c. The Synd sat astonished, and although he made several answers, it was evident his faith had got a shock from which it will not readily recover. G. K. then burst out into a splendid peroration on the right of none to abrogate the Scriptures, the humanity only of Mohammed, and the humanity and divinity of Christ. It was a very pleasant time, and I never heard any man speak so boldly and argue with so much winning tenderness, or speak so deeply under a sense of his own unworthiness, and the opening of his inner eyesight from the Word of God. It was touching to hear him dwell on his own affliction, and the blessing he felt it to be. They went away, and one of our Christians then told me that he wanted to be baptized; so I called him back, and since then have seen more and more what a hold he has on Christ.

So courage, C.M.S., and don't faint in your prayers, nor think that there is no water in this Arabian desert and burning sand. Who shall open rivers in the desert but our God? or who shall plant the myrtle, or the fir-tree, but our Lord and Master? Believe me, when you get a man out of this wilderness, who shall stand the blaze of these stony rocks, he will be no fool, but mighty men of valour will be won here.

## NORTH PACIFIC MISSION.



ALTHOUGH our review of the "North-West America Mission," properly so called, was completed last month, there still remains to be noticed the deeply interesting work carried on beyond the Rocky Mountains, in a country which might with peculiar accuracy be termed *North-West America*, but which, in the Society's Reports is called after the great ocean—the North Pacific—that washes its shores. This work is inseparably associated with two names, that of a man and that of a place, now familiar throughout the Christian world,—viz. William Duncan and Metlakahtla. In our last number we briefly summarized, in a "Month" paragraph, the latest information from Metlakahtla, and also from the promising sister Mission at Kincolith; but we must now, in this department of the magazine, present the reports more fully, before we turn from the western to the eastern hemisphere.

Three labourers are engaged in this Mission, viz. Mr. Duncan and Mr. W. H. Collison at Metlakahtla, and the Rev. R. Tomlinson at Kincolith. But before giving the recent reports upon their work, we must briefly refer to two openings for extended missionary effort, concerning which Mr. Duncan writes very urgently. The fields he desires to occupy are Queen Charlotte's Island and Fort Rupert.

(1.) The Hydah Indians of Queen Charlotte's Island have long been asking for teachers (see especially the *C.M. Record*, January, 1875, p. 6), and from the latest advices, dated March 31st, we learn that Mr. Duncan and Mr. Collison had arranged for the latter, with Mrs. Collison, to proceed to the island at once to commence a mission. Mr. Collison writes:—

I consider it an honour of which I am unworthy to be the messenger of God to the Queen Charlotte Islanders, and although we would have to surrender many of the comforts of life in leaving Metlakahtla, yet we are prepared to do so willingly, yea, joyfully; and if it be the will of our Divine Lord to send us, I doubt not, but feel assured that He will prepare us for the work, and may He also be pleased to prepare the hearts of the people to receive the truth.

I have gained a slight knowledge of

their language and have written down some 300 words, and am glad to find that I can master the pronunciation to the satisfaction of a Hydah ear, as I have tested with several from different tribes. It is, perhaps, more difficult than the Taimshean, and is made up largely of nasal sounds, as "ng," "ang," in *king* and *rang* at the end of words, and a "tsl" sound at the beginning of nouns, the "sl" having the same sound as in "slay," with the distinctive "T" sound prefixed.

Mr. Duncan's words respecting the man who, he hopes, may be found to go out and take Mr. Collison's place, are significant, and worth quoting:—

He must not consider any work at the mission which is for the honour of God and the welfare of the people, beneath him. He should be a man willing to turn his hand to anything that comes in his way; if the man's dignity is in the way, he is not the man for this place and he will do no good. As to his being married or single, it would be best to leave the matter to his own choice, then he can blame no one but himself, if he finds himself unhappy; but should he

wish to be married, I hope he will choose a wife able to keep house and manage boarders. Some knowledge of medicine, also to be able to sing and play the harmonium, would be invaluable to him. He should not burden himself with too great an outfit. He can get all kinds of clothing, &c., &c., here, cheaper than he can buy them in England and bring them out. I would not advise him to bring out a gun, as he will have no time to go shooting.

(2.) Fort Rupert is at the north end of Vancouver's Island. In October last, the head chief of the Indians in its neighbourhood travelled 300 miles to

visit Metlakahltla. He addressed Mr. Duncan's people, and said that "a rope had been thrown out from Metlakahltla which was encircling and drawing together all the Indian tribes into one common brotherhood." Mr. Duncan thus writes respecting the call to work among these people :—

At Fort Rupert there are only two tribes of Indians, which have been much reduced by disease and drunkenness since I first knew them; but there are some four or five more tribes of the same origin at no very great distance. I suppose, speaking roughly, the whole of the natives (some twenty to twenty-five tribes) number about 5000 souls, and are scattered over 250 miles of the coast, but the principal body are in the vicinity of Fort Rupert, which is at the north end of Vancouver's Island. Through these tribes being so scattered, no doubt their language has got somewhat changed. Yet the changes would present but little difficulty to the missionary who learnt one dialect well.

The Indians of this nation are considered by some people to be very untractable, but I very much doubt whether the charge is true. For my part, I see no difference in them from the Tsimshians or other Indians in this respect. —For years they have been begging for a teacher, and now seem intensely desirous to follow their Metlakahltla friends. They have frequently alluded to the anomaly of our passing them by, and going to commence a Mission first at Fort Simpson; and on one occasion, they stoutly remonstrated with a captain of a ship of war (who had visited them

to punish them for marauding on another tribe) that they were left without a teacher, and were only visited when they had done wrong.

Still you are aware that a Roman Catholic Mission was established at this place some years ago. The priests after some two or three years abandoned them, and started a Mission some four miles away, but with no result. At the first, the priests were received with open arms, but for several reasons, their influence quickly died away, and last they were treated with contempt. Both places have since (two years ago) been abandoned, the priest reporting that they had not been able to make the slightest impression for good, or make one convert. I think your Mission here among the Tsimshians has had a good deal to do with keeping or driving off popery from Fort Rupert; may it now be your honour to send there the blessed Gospel of Peace and Salvation.

I feel they have a very great claim upon the Society, and as the door is now open more than ever, I hope you will be able to send the help at once. They have frequently said they want to be taught the Book of God, and God has in His good Providence driven away those who would have kept that word from them.

One important event of the past year was Mr. Duncan's journey across the continent to Ottawa, the capital of the dominion of Canada, to confer with the authorities respecting the policy to be pursued in dealing with the Indians of British Columbia. It appears, from some papers we have just received, that since the union of British Columbia with the Dominion of Canada in 1871, there have been continual differences between the Province and the Dominion respecting what is called the Indian Land Question, the same in all essential features that has always proved so troublesome wherever the white colonist has settled in a country previously occupied by uncivilized tribes. Some twelve months ago, Mr. Duncan, appreciating as few men could the urgent need for a definite and judicious policy, addressed two able letters to the Provincial and Dominion Governments, in which he discussed the question at length, and made a series of practical suggestions. In a Report on the subject, dated 17th August, 1875, made by the Attorney-General of British Columbia, Mr. Duncan's propositions are substantially embodied, and this Report was at once adopted by the Provincial Government, and submitted to the supreme authorities at Ottawa. It was with a view to obtaining their approval of the plan that Mr. Duncan made the long journey to Ottawa; and he now writes, under date May 10th, 1876, "I am glad to inform you that the terms set forth in the

Report have been accepted (with a small modification or two) by the Dominion Government, and so the dead-lock about the land question seems in a fair way of being removed. I am delighted to find that my suggestions for a new Indian policy have not been thrown away. This summer, I hope, will see some good steps inaugurated." We trust the issue will show that Mr. Duncan's well-timed interposition in this matter has not been the least of the many services God has enabled him to render to the Indian population of British Columbia.

### Metlakahlla.

The number of Indians who are either baptized Christians or under instruction is given as 750, including children. The baptisms last year were, adults, 81; children 86.

The following are the Annual Letters from Mr. Duncan and Mr. Collison. The latter brother, who went out three years ago, has had charge, as will be seen, of the educational department:—

#### *Report of Mr. W. Duncan.*

##### *Metlakahlla,*

*March 7th, 1876.*

We are thankful again to record that very great mercies and blessings from our Heavenly Father have been vouchsafed us during another year. By His favour we continue steadily to progress, and by His special providence we have been directed in taking such steps in assisting the Government in reference to Indian affairs as we trust will prove beneficial to all the tribes in the Province.

During the past year I have held special meetings for instruction of the catechumens, and thirty-one have been baptized along with thirty-six infants. We have still over one hundred catechumens on our list, principally young people. Many of these have been deferred, not because they are deficient in Christian knowledge, or inconsistent in life, but because we prefer to give them a longer term of probation, and see them established more in the Christian life.

Our three Sunday and Wednesday evening services are *all well* attended. At our morning Sunday-school we have over 150 children, and after the morning service, between 12.30 and 2 p.m., we have over 250 adults at school. The very aged assemble in the church vestry, the younger females in the new school-room, and the males in the market-house. Our Sunday-school teachers, over twenty in number, assemble at the Mission-house every Saturday evening for preparation for Sunday duty.

The congregation elected two (the first) churchwardens on the 15th of last November, and we selected two others. These now assist in managing the secular affairs of the church. A sexton too has been appointed, and is paid by the churchwardens out of the contributions and fees of the church.

We do not make any public collections yet for church purposes, but have a little box placed at each door for money, and a large chest or sort of cupboard in the porch to receive any bulky contribution, such as blankets. Eighty dollars, or about 16*l.*, have already been taken in this way.

We trust shortly to develope, by God's guidance and blessing, a scheme to increase the usefulness and influence of our Native evangelists.

We are still busy translating a new and a more ample Church Service, also introducing more hymns in the Native tongue.

Two Sundays ago we sang for the first time a translation of *Rock of Ages*. It was welcomed by the congregation with great joy, and is now being eagerly learnt. We have a translation of the *Venite* ready. It is being practised by the Sunday-school teachers, by whom it will be introduced into the congregation.

Fresh settlers are still finding their way to us from every tribe around, but especially from Fort Simpson. The Wesleyan movement has not retarded our growth in the least degree. All come too, as heretofore, to battle with many physical difficulties, but impelled

by a desire to rise with their advancing brethren.

Some of the occasions on which these new comers avow themselves desirous of joining us are very solemn indeed. We are thankful that hitherto God, in His good providence, has so ordered events that we have been preserved from a flood of new comers, so that one after another, and sometimes a whole family, join us in the right spirit, and are thus more easily reconciled to the new discipline.

Then there are the oppressed, who seek us as a refuge. I cannot refrain from detailing a case that occurred lately:—A poor slave woman, still young in years, who had been stolen away when a child, and carried to distant tribes in Alaska territory, where she had suffered many cruelties, fled from her oppressors last summer, and, though ill at the time, took to the sea in a canoe, all alone, and determined to reach Metlakahla or perish in the attempt. On her way (and she had upwards of one hundred and fifty miles to travel), she was seen and taken by a party of Fort Simpson Indians, who would no doubt have been glad to hand her back to her pursuers for gain, but, on hearing of her case, I demanded her freedom, and finally she was received into a Christian family here, and tenderly cared for. Both the man and his wife who received her into their home had themselves been slaves years ago. They understood her language, sympathized deeply with her, and laboured hard to impart to her the knowledge of the Saviour of sinners. After about three months her cruel master with his party came here to recapture her, but they had to return home unsuccessful. In three months more her strength succumbed to the disease which had been brought on her by cruelty and hardship. She was a great sufferer during the last few weeks of her life, but

she died expressing her faith in the Saviour, and rejoicing that she had been led here to end her days.

I am thankful to inform you that law and order and peace still bless the land so far as this district extends, but among the tribes a little beyond Fort Simpson, being in *American* territory, great lawlessness still prevails. Only a few weeks ago a terrible fight took place in one of those tribes, and four men were killed and two wounded. The two wounded men, one with three ball-wounds in his back, have been brought here for medical help. Brother Tomlinson being here at the time was most opportune. Both the men are recovering.

Our building operations during the past year consisted of putting down a new floor to our church, and another covering to the spire; erecting and furnishing a new and very commodious and substantial school; building a new prison, besides furthering the work at the sea-wall round the village.

The expense of the church-work is borne by our secular fund. The school receives various aids, as shown in the cash account. The prison is built at the Government expense, and the border is partly by tax and partly from the secular fund.

We have still considerable work at finishing our new church, painting outside, staining, varnishing, lighting, and erecting a gallery.

Our new school, 60 x 27, answers the purpose of evening meetings, as we can afford to light it up. It seats about 350 persons; and even the severe and dark winter weather did not keep it from being crowded on Sunday evenings.

We are getting on with building the new village. Sixteen houses are in building, and many more would be building if we could prepare material quicker. We propose this summer improving our saw-mill to facilitate our movements.

#### *From Report of Mr. W. H. Collison.*

In the educational department we can report progress in every respect. The new school-house was opened in October. By the increased accommodation thus afforded we were enabled to re-arrange the classes with a view to more effective teaching, as also to improve the discipline. The number of children has also largely increased during the year, and we have now 170 on the roll, with

an average daily attendance of 110. The children's school has been held twice daily during the winter, viz., from ten to twelve a.m., and from two to four p.m. We have the female adult classes also in the afternoon, whilst the male adult classes have also been continued in the evenings as opportunity offered during the year.

In looking over the register I am re-

mind of the uncertainty of life, for six of our pupils have been removed by death. Two of these, both girls of about twelve years, were drowned by the upsetting of a canoe during a gale, whilst at the fishing-station on Naas River. A third was accidentally burned to death, and the remaining three died whilst here. Two of the latter gave unmistakable evidence of their faith in Jesus as their Saviour, and passed away triumphing, though in great bodily suffering. I trust that in all the seed sown in faith and in dependence on the Holy Spirit had found a place in their hearts, and taken root, and that they are now amongst the "lambs of the upper fold."

Respecting the language, I am happy to state that all difficulties have vanished, and I am now enabled to speak freely in the Tsimshian tongue; consequently I alternate with Brother Duncan in conducting the services, and in preaching.

#### *Extracts from Journal.*

*Tuesday, Jan. 4th*—Septimus Booth, one of our oldest settlers, died very suddenly to-day. Whilst returning from a feast to which he had been invited, he fell on the path, and was carried to his house, which was near. On receiving the intelligence I hastened to the house with Brother Duncan. There was no pulse nor any signs of life; nevertheless, we used every means, but to no effect. His spirit had departed. He had a presentiment of his approaching end, and had visited his daughter, who is married, and bade her farewell, advising her also to live for God. He had been present at our midnight service at the close of the year, as also at both morning and afternoon services on the Sabbath preceding his death.

*8th*—Visiting the sick greater part of to-day. First visited Legaic's sister; instructed and prayed with her. Next Matthias Haldane's sister. She is now sinking rapidly. Endeavoured to point her to the Saviour, and prayed extempore in Tsimshian with her, as the house was dark, so that I could not use my translation. Afterwards visited a

house in which there are three persons very ill. One of them, a man named Quitluoh, whom I brought out of prison in Victoria (having received his pardon whilst there from Canada, Brother Duncan having previously applied for it), where he had been confined for shooting and killing a medicine-man, whom he believed had bewitched him. He is now in consumption, which he states was brought on by the confinement and prison discipline. His niece and sister-in-law are also very low from disease, the result of a sinful course of life. Read and translated the 15th chap. of St. Luke's Gospel, and endeavoured to explain a portion of it to them; prayed with them afterwards.

*11th*—School as usual, morning and afternoon. Visited three sick persons, and prayed with two of them severally. Later in the evening attended to administer baptism to one of them at her own earnest request, and with the consent of Brother Duncan. On my first visit to-day she pointed upwards, and the word she uttered was "Jesus," and then, grasping her left hand with her right, signified that the Saviour had hold of her and welcomed her. She was enabled afterwards more clearly to express her joy and peace in Jesus. She is the sister of Legaic, chief of the Kishpakalots tribe, and niece of the late Paul Legaic. She requested to be baptized by the name of Fanny Legaic.

*12th*—Fanny Legaic died early this morning. Matthias Haldane's sister died in the afternoon. The latter expressed her faith in Christ as her Saviour, but endured much bodily pain in her last moments.

*15th*—The remains of the two persons whose deaths I have recorded were interred to-day, whilst the men were at work on the island. They ceased working, and gathered round whilst I performed the solemn service. Gave a short address on the sympathy and love of Jesus, as illustrated in His dealings with the family of Bethany, and the necessity of our faith in Him as the "Resurrection and the Life."

One interesting fact, showing the confidence of the Provincial Government in the work at Metlakahla, is not mentioned in the above Reports. This is the appointment of one of Mr. Duncan's constable corps, a Native Tsimshian of course, to be constable of the district, with a salary of 350 dollars per annum.

## THE MONTH.

### Ordination and Location of C.M. Students.



**EVEN** of the students in the Church Missionary College completed their course at Easter; but only four were presented to the Bishop of London for ordination on Trinity Sunday, the other three wanting a few months of the canonical age, and being therefore obliged to wait for the ordinations at Michaelmas or Christmas. The four admitted to deacon's orders on June 11th were Messrs. R. W. Stewart, J. Bambridge, J. S. Hill, and L. Lloyd. Mr. Stewart is a graduate of Dublin, where he took a double first class; but he has had a year's theological training at Islington. Mr. Bambridge and Mr. Lloyd have brought honour on the College in two ways. They went up in April last to the Oxford and Cambridge Preliminary Theological Examination of Candidates for Holy Orders, being the first students who have done so. The examiners—Archdeacon Hessey, Canons Luckock, Norris, and Westcott, Mr. Jayne (Keble, Oxon), and Mr. Nutt (All Souls, Oxon)—placed nine candidates in the first class and thirty in the second; and Messrs. Bambridge and Lloyd were both among the nine. Again, in the Bishop of London's examination, out of twenty men, Mr. Bambridge stood second and Mr. Lloyd fourth (the first and third places being taken by students from St. John's Hall, Highbury). The noblest missionary work, we must not forget, has often been done by men of no academical distinction and of little intellectual capacity; but still the powers and attainments of the mind are God's gifts, and when they are unreservedly consecrated to His service He has a special work for them to do. To be thoroughly furnished with sound divinity, especially, is the best preparation for a man who is to cope with the moulvies or pandits of India, or the *litterati* of China; and therefore we may rightly congratulate our brethren on their success.

With so many urgent calls from almost all parts of the mission field, it was no easy matter for the Committee to decide on the location of these four men. But no one who carefully compares the various missions, in respect, on the one hand, of inviting openings and manifest tokens of blessing, and, on the other, of weakness of staff, can doubt that the Foh-kien province of China (see our May number, p. 303) has a pre-eminent claim; and we rejoice that two of the four, Messrs. Stewart and Lloyd, are to be sent there. Mr. Bambridge goes to Sindh, a less known mission, but one in many ways of peculiar importance. It is a post of difficulty, and therefore a post of honour. Only four missionaries are attached to it, and so trying is the climate that three of these are now at home. Mr. Hill is designated to Leke, the new station to the east of Lagos, with a view to work among the interior tribes reached from that point, in which he will be associated with the veteran Hinderer. Considering that the youngest European in the Yoruba Mission went out sixteen years ago (*one* has been sent since, but he only remained a few months), the peculiar claim of a country which has been the scene of so many Gospel triumphs, and which just now presents so many openings, is indisputable.

Among the deacons admitted to priests' orders on the same day was the Rev. J. Williams, who, it will be remembered, went out with Mr. Price to East Africa, but came home dangerously ill within six months. By God's mercy his health has been restored, and he hopes yet to do useful service in



a more temperate climate. He has been appointed to Hakodate, the northernmost station in Japan, where the Rev. Walter Denning is at present labouring alone.

---

### Extension of the C.M.S. Mission in Palestine.

WE intimated in the March number of this periodical (p. 178) that one result of the Conference on Missions to Mohammedans was the determination of the Committee to strengthen the Society's Palestine Mission. We are now able to give some particulars of what is proposed.

It was at the invitation of the venerable Bishop Gobat that the Society, in 1851, first sent missionaries to the Holy Land. The Rev. F. A. Klein was stationed at Nazareth, Dr. Sandreczki at Jerusalem, and, shortly after, the Rev. John Bowen (afterwards Bishop of Sierra Leone) at Nablous. Other places were tentatively occupied, but most of them have been given up from various causes, and an outbreak of Moslem fanaticism destroyed the mission at Nablous. But the work has not been without fruit. Congregations in connexion with the Church of England have been formed at Jerusalem, Nazareth, and three or four out-stations; and the returns for the past year show two European ordained missionaries, and one unordained (the Revs. F. A. Klein and J. Zeller, and Mr. Huber), three Native ordained ministers (the Revs. Michael Kawar, Seraphim Bontaji, and Chalil Jamal), fourteen Native lay agents, 122 communicants, 732 adherents of all ages, and 456 children in the schools.

And now again it is at the invitation of Bishop Gobat that a material portion of the proposed extension will be undertaken. The missionary agencies in Palestine which have been worked under his auspices, by means of his Diocesan Fund,—comprising a large boarding-school at Jerusalem, a (revived) mission at Nablous, and schools at Ramleh and Lydda,—will shortly be transferred to the charge of the C.M.S.; and thus the whole of the evangelistic work in Palestine will be consolidated.

But all this is independent of the October Conference. What was brought out by the information given on that occasion was the readiness of the Arabs to receive Scriptural instruction, in comparison at least with the Turkish population of Constantinople and Smyrna. There is therefore distinct encouragement to bring the Gospel more systematically before them; and to this end three branches of work will be specially directed. (1.) Mr. Zeller moves from Nazareth to Jerusalem in order to conduct at the latter city a Preparandi Institution for the training of Arabic-speaking Native agents—with which work he will combine the general superintendence of the pastoral agencies there, and the charge of the Diocesan School. (2.) Mr. Klein, thus relieved of many duties hitherto pressing upon him, will devote himself mainly to the literary work of preparing and translating into Arabic books and tracts suitable for the Mohammedan mind, at the same time seeking opportunities of personal intercourse with Mussulmans of various classes. (3.) The Rev. T. F. Wolters has been transferred to the Palestine Mission from Smyrna—which the Committee, on many accounts, regard as at present a closed door—and, residing at Salt, will work among the Bedouins east of the Jordan. (For some account of this latter promising field, see our April number, p. 247.)

This, however, is not all. The Committee have accepted the charge of some interesting schools in the Hauran, the country east of the Lake of

Galilee (corresponding roughly to the Bashan of Scripture), which have been carried on privately by the Rev. Dr. Parry. They are in the midst of the Druse population, and will, we trust, prove a centre from which the light of revealed truth will radiate among that interesting people.

And just when all these openings have appeared, God has been pleased to dispose two of His servants to offer themselves to the Society specially for work in Palestine. These are the Rev. J. M. West, Association Secretary in the Midland district, and the Rev. T. R. Longley Hall, Curate of Holy Trinity, Lee. Mr. West has been appointed to the Secretaryship of the whole Mission, which will now be an important post, and Mr. Hall will begin a new station at the seaport of Jaffa. The Rev. F. Bellamy also, we are glad to say, has found himself able (see April *Intelligencer*, p. 247) to offer to go out again for a time, and it is hoped that he will, after visiting Salt and the Hauran, take the superintendence of Nazareth and its out-stations left vacant by the removal of Mr. Zeller, and also of Mr. Huber, who is to be located at Acca. Meanwhile, Mr. Wolters is temporarily in charge of Nazareth; and a new agent, Mr. Nyland, lately employed in Egypt by an American Missionary Society, will carry on for the present the work in the surrounding neighbourhood.

When these arrangements are complete, the Palestine Mission will be organized on a very different scale from that of past years. Yet let not our trust be in organization. "Except the Lord build the house, they labour in vain that build it." All our friends, however, will join in the earnest hope and prayer that (to adopt the words of the Sub-Committee that framed the chief part of the scheme) the plans adopted may be so blessed that the "lands of the Bible" may, in a sense in which they have long ceased to be so, become Bible lands, in which God's word is honoured, glorified, and obeyed.

#### East Africa.—The Sultan's Proclamation.—State of the Mission.

MOST of our readers will be already aware of the very important news that arrived from East Africa just after we went to press last month, viz. that the Sultan of Zanzibar had issued such stringent proclamations against the slave-trade in his dominions as, if enforced, would go far to put an end to the traffic in East Africa altogether. Of his own *bona fides* in the matter he has given the best possible proof by presenting with their freedom—so writes Mr. Price—all his own domestic slaves. But in embarking upon a policy so sure to be unpopular with an influential section of his subjects, the Sultan will need all possible support on the part of the British Government; and if, as we trust, and as Mr. Bourke, on the part of the Foreign Office, distinctly promised in the House of Commons (see our May number, p. 301), the Government now give him that support, we may really hope before long to see the closing of what Livingstone called "the open sore of the world"—so far at least as the export trade on the East coast is concerned. The following is the text of the two proclamations, as translated by Dr. Kirk:—

##### *Proclamation.*

In the Name of God, the Merciful, the Compassionate.

[Seal of H. H. Seyid  
Barghash]

From Barghash bin Saeed bin Sultan.

To all whom it may concern of our friends on the mainland of Africa and elsewhere. WHEREAS slaves are being brought down from the lands of Nyassa, of the Yao and other parts, to the Coast, and there sold to dealers who

take them to Pemba, against our orders and the terms of the Treaties with Great Britain. Be it known that we forbid the arrival of Slave Caravans from the interior, and the fitting-out of Slave Caravans by our subjects: and have given our orders to our Governors accordingly, and all slaves arriving at the coast will be confiscated.

Published the 22 of Rabea el Awal, 1293.  
(being equivalent to 18 April, 1876.)

*Proclamation.*

In the Name of God, the Merciful, the Compassionate.

[*Seal of H. H. Seyed  
Barghash*]

From Barghash bin Saeed bin Sultan.

To all whom it may concern of our friends on the mainland of Africa, the Island of Pemba and elsewhere.

Whereas in disobedience of our orders and in violation of the terms of our Treaties with Great Britain, slaves are being constantly conveyed by land from Kilwa for the purpose of being taken to the island of Pemba. Be it known that we have determined to stop, and by this order do prohibit all conveyance of slaves by land under any conditions: and we have instructed our Governors on the coast to seize and imprison those found disobeying this order, and to confiscate their slaves.

Published the 22 of Rabea el Awal, 1293.  
(being equivalent to 18 April, 1876.)

Mr. Price's journal gives one or two amusing illustrations of the opinions of the Sultan's subjects respecting these proclamations:—

One is curious to see how the new proclamation takes with Said Bargash's subjects. S—— bin S——, one of the leading Arabs, called on me this afternoon with a message from the Wali. He is an Anglophobist, and believes in nothing but slavery. I asked him what he thought of the Sultan's proclamation, to which he replied very emphatically, "It is not good, it is bad, very bad, but God is great, and what the Sultan orders must be done."

Presently K—— bin S—— looked in. He is, I believe, the most astute and far-seeing Arab in the place, and in spite

of ever so much odium and opposition from his co-religionists, has had the sense and pluck to identify himself with me from the first. "Well," said I, "and what do *you* think of the new proclamation?" Ans.: "It is good, very good; but our people have 'moto ya samaki,' the eyes of fish, which can see nothing out of their own element." He has a good many slaves of his own, and is, I believe, an exceptionally kind master, but I don't think it would much concern him if the whole system were brought to an end to-morrow.

Some of our readers may have noticed a statement made by the *Western Morning News*, and copied into one or two other papers, to the effect that "the Church Mission at Mombasa was broken up," and that "all the staff were on their way home." The simple foundation for this statement was the retirement from the Mission of the two industrial agents who went out with Mr. Price, Messrs. Last and Pearson, and the return home, on account of health, of Dr. Forster. It is greatly to be regretted that the Mission has been thus weakened; but the staff, nevertheless, is in fact stronger than at any former period. When Mr. Price went out two years ago, he was accompanied by one young ordained missionary, who was driven home by severe illness within a few months, and three lay agents, one of whom died, and the other two were Messrs. Last and Pearson. Instead of these four, whom have we now? We have Commander Russell, R.N., at the helm in respect of the secular affairs of the colony; we have an experienced missionary, the Rev. J. A. Lamb, assisting Mr. Price in the spiritual work while he remains, and ready to succeed him when he retires; we have Mr. Harris, an able lay agent, whose services in the management of the settlement have been

most valuable; we have Mr. Handford at the head of the school, which he appears to be carrying on admirably; we have the Rev. H. K. Binns in charge of Kisulidini, and though he will, if necessary, go on to Usagara, on the route of the Nyanza expedition, the very fact of his being spared will show that the staff is not insufficient; and Mr. Price having asked for an Arabic-speaking helper, Mr. F. Bourazan, a Chaldean Christian previously attached to the Palestine Mission, has been sent out. Further, several competent Native artisans from Nasik are now at Frere Town. There is, however, a real need for a Christian medical man to take up Dr. Forster's work; and we earnestly trust that this want will be speedily supplied.

Hitherto the work of the Mission has been to a large extent secular. At the beginning of such an enterprise it could not be otherwise. The purchase of the estate, the erection of buildings, and all the arrangements for the employment of the Bombay Africans and the care of the freed slaves, have necessarily engrossed the time of our brethren to an extent that has stood in the way of systematic evangelistic effort. Now that the settlement is in fair working order, they hope to be more free to devote themselves to direct spiritual work, not only of a pastoral kind among the liberated slaves, but also the carrying of the Gospel to the Wanika and other tribes in the interior.

We would take this opportunity of reminding our friends that the heavy expenses involved in the maintenance and administration of such a colony as Frere Town are not and cannot be charged on the general funds of the Society, and that the East Africa Special Fund has been more than exhausted by them. This Fund, therefore, needs replenishing.

---

#### **Fourah Bay College :—New Plans—Affiliation to Durham University.**

It is within one year of half a century since the C.M.S. Institution at Fourah Bay, Sierra Leone, was founded. The ground and buildings, formerly the estate of Governor Turner, were purchased by the Society in 1827, and the first Principal, the Rev. C. L. E. Haensel, commenced work in that year. The very first name on the list of pupils was Samuel Crowther, and since that time a large proportion of the Native ministers and teachers sent forth into various spheres of usefulness on the West Coast of Africa have passed through the Institution.

This year the college has been re-organized upon a new and wider basis. It is no longer to be merely a theological institution for the training of spiritual agents at the Society's expense. It is now thrown open as a high-class school for those African youths whose parents are able and willing to give them a more liberal education than they have hitherto been able to obtain without coming to England. The curriculum embraces a wider range of subjects—Latin, Greek, Hebrew, Arabic, History and Geography, Comparative Philology, Moral Philosophy, Political Economy, Logic, Mathematics, Music, some branches of Natural Science, and, as extras, French and German. The teaching staff has been strengthened, and a scale of fees has been arranged. No more free students will be admitted, but scholarships will be founded, and special arrangements will be made for the theological training of candidates for holy orders.

An interesting and important feature of the new scheme is the affiliation of the college to Durham University on a plan which has already been adopted in the case of an institution in the West Indies, and by which students will be able, without leaving their own country, to proceed to the degrees of that

University. The Durham Convocation passed the proposal by an unanimous vote on May 16th.

The Principal, the Rev. Metcalfe Sunter, is assisted by Mr. Schapira (the Arabic-speaking Christian Israelite mentioned in our April number, p. 248), and two Native tutors, one of them the Rev. J. B. Bowen, who was ordained last year. It was intended that the well-known African brother, the Rev. Henry Johnson, should also join the staff on his return to the coast, but a wider sphere of usefulness has presented itself for him in the Yoruba Mission.

In the earlier years of the Society's efforts for the good of Africa, it was necessary to muster all possible arguments to prove that the Negro was capable of being educated. Few believed that he had any real intellectual capacity, and there were not wanting some to doubt whether he could even be taught to read. At the present day, happily, there is no dispute upon the subject. A succession of African clergymen, merchants, and professional men—not a few of them the direct result of the Society's educational work at Sierra Leone—have arisen to bear living testimony in their own persons to the mental powers of the civilized and educated Negro. We trust that Fourah Bay College, with its now wider aims, may play a yet nobler part in the development of Africa, and that not only by sending forth Christian men with cultivated and well-balanced minds into the various fields of secular occupation, but, as in years past, by providing an unfailing supply of godly and zealous ministers of the Gospel.

#### Proposed "Alexandra Girls' School" at Amritsar.

On the day that the Prince of Wales landed in England, on his return from India, an appeal, signed on behalf of the C.M.S. missionaries and Native Christians of the Punjab by the Rev. R. Clark and the Rev. F. H. Baring (both now in this country) was sent in to the Committee. This Appeal draws attention to the importance of the Punjab as a mission-field, to the success God has been pleased to grant to the labours of the Society there, and to the necessity of providing more efficiently for the education of the children of the converts, and for the spread of the Gospel among the female population. "The future of the Native Church," it urges, "must depend very greatly on the education of the children of our Native Christians, and every friend of the Punjab desires to see in that province a Church which is not stunted in its growth through ignorance and neglect, but which is intelligent, vigorous, and independent." And further, "Our missionary ladies long to see around them a band of Native female workers, who may with them gain entrance to the homes and hearts of the people."

To this end, Mr. Clark and Mr. Baring propose the establishment of a good Female Boarding School and Normal School at Amritsar. The application is supported by General Reynell Taylor, General MacLagan, Colonel Brownlow, and other friends in the Punjab; and its reasonableness is sufficiently attested by the fact that in all North India there is not a single school of the kind belonging to the Church of England. The Indian Female Normal School and Instruction Society will, it is believed, be prepared to provide the necessary staff. All that is wanted is the money, 6000*l.* to 8000*l.*, to start the Institution, which, it is proposed, shall belong to the C.M.S., and be subject to its control.

The Committee have given their hearty approval to the Appeal, which is being circulated under their auspices; and we would draw special attention to one of the resolutions passed by them:—

That having regard to the recent visit of H.R.H the Prince of Wales to India and to Amritsar, this Committee are of opinion that such a school would prove a fitting memorial, in connexion with their work, of the Prince's visit, and afford a suitable channel for the thankofferings of their friends for His Royal Highness's safe return to this country; and suggest that it should bear the name of H.R.H. the Princess of Wales, and be called the "Alexandra Girls' School."

We earnestly hope that the "Alexandra Girls' School" will soon be an accomplished fact. There cannot be the smallest doubt that such an Institution will be an untold blessing to North India.

### Adoption of Sunday as a Day of Rest in Japan.

THE following letter, lately received from the Rev. John Piper, and dated March 22nd, 1876, gives remarkable news indeed:—

You will be very glad, and perhaps still more surprised, to read the following short paragraph from a local paper published a few days ago:—

Mr. Sanjo Sanegoshi, Daijo-Daijin, has published a notification abolishing the observation of the *Ichiroku* as a national day of rest, and substituting for it the first day of each week, from the 1st of April next. The afternoon of Saturday will from that date also be celebrated as a general half-holiday.

The national days of rest hitherto have been the 1st, 6th, 11th, 16th, 21st and 26th of each month, i.e. every fifth day. The Japanese for one and six is *Ichiroku*, hence *Ichiroku* or First-sixth (day) rest. For some time past our Sunday has been kept in some departments of the Government, but from the first proximo it will be the established day throughout the land. Of course, as you will at once perceive, the change will be a saving of time to the nation. And possibly this may have been one cause of the alteration, though I don't know that it was. But whatever may have been the motives which have moved the authorities in the matter, all who believe

that this is "God's world" will, I think, see in this act of the Japanese Government another proof that God is in history. It is an additional evidence of the silent influence of Christian nations over the minds of this people. So far as I know, no *heathen* nation before Japan has appropriated the Sunday, which is so strictly a Divine institution. What an aid to Christian effort! It will afford many the regular opportunity of hearing the "Word of Life." And to others who enrol themselves amongst the followers of Jesus, how it will facilitate their enjoying the means of grace! Perhaps I ought to say that the day is not forced upon the people. It will only apply in the first instance to Government offices; the masses will doubtless (as in the time of the "*Ichiroku*" rest) follow their callings just as on other days. Oh that God may so order events, that soon we may have a proclamation giving full toleration of Christianity in Japan, and allowing her sons and daughters to embrace the "truth as it is in Jesus"!

### New Zealand Items.

ANOTHER Maori ordination took place on March 12, at Taupiri, in the Waikato district, when Bishop Cowie admitted to deacon's orders Reihana Kamiti, of the Rarawa tribe. He is the son of a former lay agent, and was educated at St. Stephen's School, Auckland. For two years he has been working as a "lay deacon" under the Rev. J. Matthews, and he will minister to the Native congregation at Ahipara in the Kaitia District, by whom he is much esteemed, and who have undertaken to raise an endowment for him. He was presented to the Bishop by the Rev. Heta Tarawhiti.

This ordination still leaves the number of Native clergy in New Zealand at twenty-four, as the Rev. Hare Tawhaa, of Turanganui, in the Waipatu diocese, died during the year. Bishop Williams writes that he was one of the best of the Maori pastors, and was greatly respected by the English colonists.

We find in the *Auckland Church Gazette* an interesting account of a visit paid by Bishop Cowie, in January last, to Kaitaia, so well known in former times as a centre of missionary effort in the extreme north of the country. On Sunday, Jan. 23rd, no less than four special services were held in the church where our aged brother, the Rev. J. Matthews, still ministers, assisted by the Rev. Meinata Te Hara. At the first, 120 Maories were confirmed. Several of them had walked eighty miles for the purpose. On the Saturday evening they had been carefully catechized by our missionary, Archdeacon Clarke, and gave most intelligent and satisfactory answers. At the next service, the Rev. Rupene Paerata, of Parengarenga, was admitted to priest's orders. "The *Veni Creator* was sung without instrumental accompaniment, being led by the Archdeacon, and sung throughout with as much solemnity as by our best cathedral choirs in England." The Bishop himself preached, and at the administration of the Communion, in which three Native clergymen assisted, there were 209 communicants. The third service was in English, for the white settlers in the district. At the fourth, the church was crowded to excess by Natives, the only white men present being the Bishop, Archdeacon Clarke, and Mr. Matthews; and the Archdeacon preached "a stirring and excellent sermon" with perfect fluency in the Maori tongue. It is pleasant to read the account of such a day; and though we fear it could not be paralleled in those parts of the island where war and apostacy worked such sad ravages, there are, even in them, many tokens of revival.

In the same number of the *Gazette* Maori confirmations are mentioned at Whangaroa, Paihia, and Waimate—at the last place seventy-seven candidates.

An interesting ceremony took place on Jan. 11th at Paihia, in the Bay of Islands, on the occasion of unveiling a handsome stone monument to the memory of one of the ablest of our New Zealand missionaries, Archdeacon Henry Williams, which has been erected by the Native Christians at a cost of 178*l.*, borne by themselves alone. The following inscription, in Maori and English, adorns and explains the monument:—"In loving memory of Henry Williams, forty-four years a preacher of the Gospel of Peace. A father of the tribes. This monument is raised by the Maori Church. He came to us in 1823; he was taken in 1867." Bishop Cowie, nine Maori clergy, and a large assembly of Europeans and Natives, were present at the ceremony. Several Natives addressed the meeting, one of whom, named Wi Hau, remembered the late Mr. H. Williams landing, more than half a century ago. A summary of the Rev. Matiu Taupaki's address is given:—

Though we are each a monument of Mr. Williams's work, it is fitting that the Maori Church, as a whole, should erect something by which those who shall come after us should be reminded of their father. He landed close to the spot on which we are now assembled in the year 1823. Our fathers were then cannibals, but he came to bring us the Gospel of peace. The stone says that he was the "Father of the tribes." He travelled all over the island, and was better known throughout the country than any other of the missionaries. The stone also says that he was "strong to make peace." We all know how he

went on peace-making expeditions to Tauranga, Hokianga, Oruru, Kororareka, and other places. The first fish which he caught in the Gospel net was Rangi, who was appropriately called "Christian" at his baptism. One of the next was Rawiri Taiwhanga, who is with us to-day. The practice of erecting memorials to commemorate important events is very ancient. Thus we read in the Holy Scripture of Jacob at Bethel, Joshua at Jordan, and Samuel at Ebenezer, putting up memorials. Let us now renew our covenant around this stone that God shall be our God, and that we shall henceforth be His people.

One of the best of the Maori clergy, the Rev. Wiremu Turipona, of

Parawai in the Hauraki district, has had a heavy affliction laid upon him. An insidious disease, which had already taken from him *eleven* of his children, has cut off the last of his sons, a very promising young man of twenty years of age, who, it was hoped, would have been in a few years a valuable addition to the ranks of the Native pastorate. His last words were, "It is good for me to go;" and he was buried by the side of his dead brothers and sisters, the Rev. Heta Tarawhiti officiating. We can but commend our much-tried brother to the God of all comfort.

The Bishop of Waiapu writes, "Poor Volkner's church at Opotiki, which was desecrated first by the orgies of the Hauhaus, and where they carried on Volkner's mock trial, has been repaired by the Government, and is now for the first time consecrated, and at the request of the inhabitants named after St. Stephen the Martyr."

The Rev. E. C. Stuart arrived in New Zealand, from Sydney, in March last, and we trust he is destined to do valuable service to the Maori Church.

The latest intelligence is of a painful character. The venerable Bishop of Waiapu, William Williams, has had a slight paralytic stroke, though we trust not of a very serious nature.

### A Missionary for the Eskimos.

It is more than twenty-three years ago since, on April 29th, 1853, a C.M.S. missionary first had an opportunity of presenting the Gospel of Christ to that interesting people, the Eskimos. The occasion was the visit of a party of them to Fort George, where the Rev. E. A. Watkins, the first missionary to the Indians on the eastern coast of Hudson's Bay, had lately arrived. After labouring faithfully on that inhospitable coast for several years, Mr. Watkins was compelled to retire without having had visible fruits as far as the Eskimos were concerned. Mr. (now Bishop) Horden, and Mr. Fleming visited Little Whale River, where they are mostly met with, from time to time, and the former had the privilege of admitting three or four into the Christian Church. The history of the subsequent efforts for their evangelization is briefly given in the Bishop's last Report, which appeared in our March number (p. 170). Mr. Kirkby's work among other families of the same race, on the opposite side of the Bay, was noticed in our March and April numbers (pp. 172, 234); and Bishop Bompas's account of those he has met with on the Mackenzie River will be remembered by many readers of the Society's periodicals. (See *C. M. Intelligencer*, Nov. 1871.)

In a recent letter, Bishop Horden expressed an earnest hope that, as, on her last annual voyage to Moose, the *Lady Head* took him out an ordained fellow-labourer (Mr. Keen), so on her voyage this summer she might take him a man for the Eskimos. We are very glad to say that this hope will not be disappointed. God has raised up one who appears eminently qualified, both physically and spiritually, for this special work. Mr. E. J. Peck was a seaman in the Navy, and, while serving on board ship, a Bible given to him when he went to sea was made (without human instrumentality) the means of his conversion. His steadfastness under the persecution that naturally followed was rewarded by seven of his messmates joining him as a little praying and Bible-reading company. Ultimately Mr. Peck left the service, and became a Scripture-reader; and now he has gone forth to carry the Book that has made him wise unto salvation to the people whose degradation lies so heavily on Bishop Horden's mind. May his experience be that of the 139th Psalm, "If I take the wings of the morning, and dwell in the



uttermost parts of the sea, *even there* shall Thy hand lead me, and Thy right hand shall hold me"!

### Violent Persecution at Kiong-Ning-Fuh.

It was only two months ago that we reported the occupation of this important city, 260 miles from Fuh-Chow, by the catechist Ling and four helpers. In what a dangerous service these Chinese brethren are engaged will be seen from the following extract of a letter from Mr. Wolfe, just to hand:—

Our chapel in Kiong-Ning-Fuh has been destroyed, and the catechists and Christians most barbarously treated. They were taken to a temple, and hung up by their hair to a tree, stripped of their clothing, and then the most abominable mixture thrust into their mouths, after having been flogged on their bare bodies. They were then led like common criminals through the city to be gazed

at and abused by the people, the officers of Government all the time looking on, and making no effort to prevent the violence of the mob. The poor fellows have been sent here to-day (March 7th) under escort from the city by the magistrate. They look and feel very poorly after all this trouble; but I rejoice to say they have borne it all in a noble Christian spirit.

### Appeal for a New Church at Winnipeg.

We mentioned in our April number (p. 238) that a new church was about to be built in the city of Winnipeg, the capital of the Province of Manitoba, of which the patronage would be vested in the Church Missionary Society, with a view to a pastoral charge being thus provided for its Secretary in Rupert's Land, and that the Rev. J. Grisdale would be the first incumbent. The site, at Point Douglas, on the banks of the Red River, was purchased by the Society some time back; and a district, carved out of the cathedral parish, has been conveyed to it by the Chapter. It is now proposed to erect a temporary church, which may hereafter be used as a Sunday school and lecture hall; the building of the permanent church being deferred until a congregation has been gathered that will itself defray the bulk of the cost. In the meanwhile a sum of 400*l.* is required for the temporary church. The general funds of the Society are not applicable to this purpose; and we hope, therefore, that the many friends who have always taken so warm an interest in Rupert's Land will be willing at once to raise the small amount asked for.

## TOPICS FOR PRAYER AND THANKSGIVING.

THANKSGIVING for the men sent forth from the Lahore Divinity College. Prayer that they may walk in the Master's footsteps, and be filled with His Spirit. (Pp. 417—420.)

Thanksgiving for the continued prosperity of Metlakatla, and for the success granted to Mr. Duncan's negotiations with the Government. Prayer for a blessing on the proposed new work at Fort Rupert, and among the Hydahs. (Pp. 429—433.)

Thanksgiving for the prospect of extended missionary effort in Palestine. (P. 435.) Prayer that "the time to favour Zion" may soon come.

Prayer for the success of Fourah Bay College on its new basis. (P. 438.)

Thanksgiving for the recognition of the seventh day in Japan (p. 440). Prayer that it may soon become "the Lord's Day" there.

Prayer for New Zealand—the aged English missionaries and the young Maori pastors. (P. 440.)

Prayer for the recently ordained missionaries (p. 434), and for the young layman just gone out to the Eskimos (p. 442).

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, April 28th.*—A letter was read from an anonymous writer, dated Easter, 1876, offering 1000*l.* towards commencing a Mission in Yarkand or Kashgar, Turkistan, Tartary, Thibet, Mongolia, Afghanistan, Arabia, or some other country of Asia in which no Protestant Missionary was at present labouring. The warm thanks of the Committee were directed to be given to the anonymous friend for his offer; which he was requested for the present to keep in abeyance, until it could be ascertained whether other friends were prepared to second the offer, and whether any further indications were forthcoming of the will of God in the matter.

*Committee of Correspondence, May 16th.*—Mr. E. J. Peck, a candidate from the Preparatory Class at Reading, was accepted as a missionary of the Society, and appointed to labour as a teacher and catechist among the Esquimaux on the East shore of Hudson's Bay.

The Rev. A. P. Neele, on his return from India, met the Committee, and gave much valuable information with regard to the Krishnagar Mission of the district stations of which he had had the charge for several years past; that though there was much in the state of very many of the Native Christians to try the faithful missionary, yet Mr. Neele was able to point to not a few true members of the living Church of Christ among them. He also expressed strongly the opinion that the labours of European missionaries were still much needed in Krishnagar.

The Rev. J. E. Padfield, who had recently returned on sick leave from the Telugu Mission, was introduced to the Committee, and gave an encouraging account of the rapid spread of the Gospel amongst the Málas of the Telugu country; and also gave information with regard to the Training Institution in Masulipatam, of which he had had the charge for a short time past.

On the application of the Rev. V. Faulkner, a further grant of 50*l.* was made towards the church he had built at Ebute Meta, and a grant of 25*l.* towards the erection of a new school which was being erected by the members of the congregation.

The Secretaries having referred to the Rev. H. Townsend's return from the Yoruba Mission with no likelihood of being able to resume Mission work, and in a state of health which rendered him unable to undertake duty in this country; and having stated that Mr. Townsend entered the Society's service in the year 1836, and had laboured unremittingly in connexion with the West Africa and Yoruba Missions for forty years, the Committee desired to acknowledge the goodness of God shown towards their old and faithful missionary, and in recognition of his long and valuable labours, and those of Mrs. Townsend, they sanctioned his retirement on full Mission allowances.

*Committee of Correspondence, May 23rd.*—The Committee, on the recommendation of the North-West America Sub-Committee, agreed that the Rev. J. A. Mackay be removed from Stanley to the Saskatchewan, that the Society's work in the Saskatchewan be managed for the present by a Conference, the Rev. J. A. Mackay to be the Secretary of the Mission, and Bishop Mc Lean Chairman of the Conference, and that the need of funds for the erection of a temporary church at Point Douglas be brought before the friends of the Society through the publications.

The Committee gladly welcomed an offer from the Rev. B. H. Maddox to return for a time to the Travancore Mission, and sanctioned his return if he could make arrangements to remain for at least two years in the Mission.

The Rev. J. Bilderbeck was introduced to the Committee, and having stated that the obstacles to his returning to Mission work were now removed, and having expressed a wish that he might have the Committee's sanction to his return, the Committee sanctioned Mr. Bilderbeck's return to the Madras Mission.

The Secretaries called attention to the vigour and liberality of the Native Christian congregations in Ceylon, and suggested that the time was come to make some definite arrangements for gradually diminishing the pecuniary aid given by the Society to the Native Church Funds in the Island. The Committee resolved that the Society's grants-in-aid to the various Native Church Councils in Ceylon be diminished annually during the next five years by a sum not less in each case than one-twentieth of the grant now given; and that the question of the amount of these grants should be again taken into consideration after four years from the present date.

*Committee of Correspondence, May 30th.*—The Rev. E. Sell, on his return from the Madras Mission, was introduced to the Committee, and made an interesting statement on the subject of the Harris School for Mohammedans in Madras, of which he had had the charge for the last ten years. Mr. Sell was able to tell of 150 Mohammedan youths in daily attendance and receiving scriptural and other instruction at the school, and was able also to point to several indications of an increasingly favourable attitude towards Christianity on the part of Mohammedans in Madras. Mr. Sell also earnestly pleaded that the importance of having two missionaries for the Mohammedans in Madras should continue to be recognized by the Committee, one for the Harris School, and the other for domiciliary visitation and other evangelistic work amongst that class of the community.

The Secretaries reviewed the Mission-fields in which the need for reinforcements appeared the most urgent, with a view to the location of the Rev. J. Williams, who had been obliged to return home from the East Coast of Africa on account of ill-health, the Rev. J. A. Lloyd, Curate at Dartford, accepted by the Committee, and the Rev. H. U. Weitbrecht, who had offered for the work of training Native agents in North India, and been accepted by the Committee for that work; and also of Messrs. Stewart, Bambridge, Hill, and Lloyd, the students about to be ordained. The following locations were made by the Committee:—The Rev. J. Williams was appointed to Hakodadi, Japan, to assist the Rev. W. Dening; the Rev. J. A. Lloyd to Agra, with a view to assist the Rev. C. E. Vines; that the Rev. H. U. Weitbrecht be consulted as to his willingness to commence an institution for the training of Native agents for Bengal at Burdwan, or some other suitable station in that province; Mr. R. W. Stewart was appointed to the Fuh-Chow Mission; Mr. J. Bambridge to the Sindh Mission; Mr. J. S. Hill to Leke, West Africa, to work under the direction of the Rev. D. Hinderer, and Mr. Ll. Lloyd to the Fuh-Chow Mission.

*Committee of Correspondence, June 6th.*—The newly consecrated Bishop of Bombay (Dr. Mylne) had an interview with the Committee, at which his Lordship expressed the interest with which he regarded the work which the Society was carrying on in the Diocese of Bombay, and the hopeful feeling which he had through the power of prayer with regard to the prospects of missionary work; after which prayer was engaged in by his lordship and the Rev. E. Auriol.

The Rev. J. A. Mackay, about to return to the Saskatchewan, and Mr. E. J. Peck, about to proceed to Little Whale River, being present to take

leave of the Committee, were addressed by the Honorary Clerical Secretary, and were then commended in prayer to the favour and protection of Almighty God by the Rev. W. H. Barlow.

The Secretaries referred to the return home of the Rev. H. Townsend, and to the importance of appointing a fit person to superintend the Yoruba Mission; also to the presence in this country of the Rev. H. Johnson, who was prepared to proceed to the Mission-field, stating that it had been proposed to send him as a teacher to the Fourah Bay College, but that as the students were yet few and the educational staff sufficient, it seemed advisable for the present that his services should be utilized elsewhere. The Rev. H. Townsend and the Rev. L. Nicholson, being in attendance, were introduced to the Committee, and conversation held with them on the various matters connected with the Yoruba and West Africa Missions. The Rev. James Johnson was appointed by the Committee to the superintendence of the interior district of the Yoruba Mission, making Abeokuta or Ibadan his head-quarters, not undertaking the pastorate of any congregation, but devoting himself to the development of the Native Church and the extension of the work to the regions beyond its present limits. The Rev. Henry Johnson was appointed temporarily to the charge of Bread Fruit Church, in the place of Mr. James Johnson, until a suitable pastor could be obtained from Sierra Leone or elsewhere, with the view of his devoting himself more especially to the Mohammedan population of Lagos and the Yoruba country. In order to relieve Mr. H. Johnson in the charge of the Bread Fruit Station, so as to set him free for the special work among the Mohammedans, the Committee appointed the Rev. S. Pearse as his assistant at Bread Fruit. The Committee gave their general approval to the proposed educational arrangements, and suggested that the Rev. J. B. Wood should be made chairman of the School Board.

## NOTES OF THE MONTH.

### DEPARTURE OF MISSIONARIES.

*Nyanza*.—Rev. C. T. Wilson and Dr. J. Smith and Mr. J. Robertson embarked at Southampton on May 25th for Zanzibar.

*N. W. America*.—The Rev. J. A. Mackay left Liverpool on June 8th, on his return to the Mission.—Mr. E. J. Peck embarked at Gravesend on June 10th, en route for Whale River.

### RETURN HOME OF MISSIONARIES.

*W. Africa*.—The Rev. L. and Mrs. Nicholson, left Sierra Leone on April 30th, and arrived at Liverpool on May 18th.

*Niger*.—The Rev. T. C. John left Lokoja on Oct. 6th, and arrived at Liverpool on May 24th.

*East Africa*.—Mr. and Mrs. Pearson and Mr. Last have arrived in England from Mombasa.—Dr. E. W. Forster left Mombasa on May 2nd, and arrived in London on June 11.

*South India*.—The Rev. J. M. Speechly left Cottayam on March 30th, and arrived at Southampton on May 13th.—The Rev. E. Sell left Madras on March 19th, and arrived at Dover on May 10th.

*N. India*.—The Rev. J. Welland and Mr. W. Baumann left Calcutta on April 10th, and arrived in London on May 20th.

### ORDINATIONS.

At the Ordination held by the Bishop of Madras in Travancore, in November last, *C. M. Record*, &c., p. 314), the Rev. Messrs. Thoma, Jacho, P. Joseph, and P. M. Curien, were admitted to Priests' Orders.

## Contribution List.

*From May 11th to June 10th, 1876.*

In this List are acknowledged all sums paid or remitted to the Parent Society in London, as follows:—

*From Associations—all sums.*

*Collections of 10s. and upwards. Benefactions and Legacies of 5l. and upwards.*

Smaller sums, Annual Subscriptions, and Payments made to Local Associations, on account of the General Fund, are acknowledged in the Annual Report.

Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

\* \* \* All Post-Office Orders should be drawn on the General Post-Office, London, and made payable to "Edward Hutchinson, Esq.," the Lay Secretary.

### ENGLISH ASSOCIATIONS.

Bedfordshire: Bedford .....	49	10	9	Nottingham: Carlton in Lindrick .....	23	5	0
Clophill .....	20	0	0	Oxfordshire: Ambrosden .....	7	1	0
Steppingley .....	3	18	11	Aston Sandford .....	4	5	5
Berkshire: N. Berks: Letcombe Regis... ..	32	0	0	Shirburn .....	3	3	0
W22 Hendred .....	22	10	5	Sibford .....	2	12	0
Letcombe Regis .....	15	6	0	Shropshire: Smethcott .....	3	4	3
Reading .....	195	12	4	Somersetshire: Chipstable .....	3	10	11
Buckinghamshire: Bledlow Ridge .....	19	7		Martock .....	12	0	0
Datchett .....	13	9	6	Monksilver .....	2	0	0
Stoke Mandeville .....	5	0	8	Tintinhull .....	4	12	0
Cheshire: Holme's Chapel .....	2	14	6	Staffordshire: Alsager's Bank .....	11	6	
Cornwall: Cury and Gunwalloe .....	3	17	9	Wednesbury .....	10	13	1
Flushing and Mylor .....	9	10	0	Yorall .....	6	11	5
Lancast. .....	16	0		Surrey: Brixton: St John's, Angell	15	0	0
Lancaster: St. Thomas' .....	3	2	0	Town .....	63	10	3
Wendron .....	2	0	0	Cheam .....	30	15	2
Dorsetshire: Corcombe .....	1	10	0	Mortlake .....	5	5	2
Wimborne, &c.: Gussage: All Saints' .....	3	15	0	Southwark: St. Jude's .....	35	2	1
Durham: Borough of Sunderland .....	50	0	0	Streatham Common: Christ Church ...	51	3	0
Keser: Hutton .....	2	2	0	Immanuel Church .....	55	4	6
Shafted .....	11	1	3	Wimbledon .....	11	16	0
Gloucestershire: Bourton-on-the-Water .....	6	6	8	Sussex: Lower Beeding .....	7	4	2
Cheltenham .....	390	0	0	Colgate: St. Saviour's .....	1	0	0
English Bicknor .....	4	16	8	Warwickshire: Nuneaton (for Nyanza	5	0	0
Hampshire: North Hampshire .....	1	12	0	Mission) .....	1	0	0
Odham .....	19	0	0	Wiltshire: Heywood .....	15	3	0
Wellow .....	6	9	8	Worcestershire: Fodmore .....	2	1	6
Iale of Wight: Shanklin (including	16	8	8	Lower Sapey .....	52	11	1
St. 10s. 2d. for East Africa) .....	22	5	9	Yorkshire: Beverley .....	16	3	6
Hertfordshire: Watford: St. Andrew's .....	36	4	3	Dewsbury: Hanging Heaton .....	2	15	1
Kent: New Beckenham: St. Paul's .....	24	10	9	Doncaster: Stainton .....	25	7	10
Belvedere: All Saints' .....	8	8	0	Leeds: Upper Armley .....	11	4	8
Bromley Common: Trinity Church .....	17	16	6	Pickhill .....	29	4	0
Erith: St. John's .....	24	6	5	Ripley .....	30	0	0
St. Mary's, Shortlands .....	7	17	0	Thirsk .....	1	17	6
Sevenoaks, &c.: Halstead .....	3	6	9	Whixley .....			
Sittingbourne: Holy Trinity .....	450	0	0				
Tunbridge Wells, &c. .....	30	0	0				
Lancashire: Lancaster, &c. .....	7	0	0				
Bolton: Kearsley Moor .....	55	12	6				
Clitheroe .....	10	17	0				
Waterhead .....	1	0	0				
Wigan: St. Catherine's .....	1	1	0				
Leicestershire: Wynewold .....	9	2	6				
Middlesex:							
All Saints', Mile End New Town .....	2	0	0				
Bethnal Green: St. Thomas': Home	3	8	7				
and Foreign Association .....	15	0	0				
Feltham .....	6	16	9				
Fulham: St. John's .....	84	17	0				
Islington: St. Paul's .....	18	16	1				
South Kensington: St. Jude's .....	34	16	9				
Kilburn: Holy Trinity .....	54	5	5				
St. Mary's .....	3	12	10				
Knightbridge: All Saints' .....	53	10	7				
Pinner .....	1	1	0				
St. Pancras: Parish Church .....	34	6	3				
St. Peter's, Regent Square .....	7	5	8				
Southgate .....	15	19	11				
Northamptonshire: Byfield .....							
Kettering and Neighbourhood .....							

### ASSOCIATIONS IN WALES.

Glamorganshire: Mountain Ash .....

14 6

### IRELAND.

Hibernian Auxiliary .....

1000 0 0

### BENEFACTIONS.

A. M. G. ....	100	0	0
Biscoe, T. P. B., Esq., Kingille, Inverness	10	0	0
Borradale, J. H., Esq., 14, York Road,			
Tunbridge Wells .....	5	0	0
Brooke, Sir W. de Capell, Bart., Market			
Harboro' .....	10	0	0
From A Friend (for Native Catechists in			
India) .....	50	0	0
Governors of the London Assurance Cor-			
poration, by Robt. Gillespie, Esq. ....	21	0	0
Greville, Rev. E. S., The Chestnuts,			
Clapham .....	20	0	0
Hamilton, F. A., Esq., Founder's Court,			
Lothbury .....	100	0	0
H. M. ....	5	0	0
Hubbard, W. E., Esq., Leonardale,			
Horsham .....	600	0	0

In Memoriam, F. B. S.....	17	4	7
Pearson, Mr. and Mrs., 75, Onslow Square .....	10	10	0
P. M.....	20	0	0
Thankoffering from C. P.....	30	0	0

## COLLECTIONS.

Aston, Joseph K., 3, Dean's Yard, Westminster, Children's Missionary Box .....	13	0	
Bilderbeck, Mrs., Missionary Box .....	13	9	
St. John's Iron Mission Church, High-bury Vale, by Rev. John H. Haslam ...	3	14	8
Scrivener, Rev. Dr., Hendon, Middlesex .....	1	2	4
Watson, Miss, Fitzroy Square .....	2	8	0
Wisbech: St. Mary's Bible Class, by Rev. L. Sanders .....	1	6	3

## LEGACIES.

Armstrong, late Miss Jane, of Petteril Terrace, Warwick Road, Carlisle, by Messrs. Wright and Brown .....	45	0	0
Ball, Mrs. Charlotte, late of 22, Friar Street, Reading: Exors., Rev. F. Bulley and R. T. Woodhouse, Esq., by R. C. Dryland, Esq.....	100	0	0
Dennis, Miss Ann, late of Suffolk Lodge, Clapham Park, by Messrs. Pitman and Lane .....	100	0	0

Hickson, Miss Sarah, late of Brentingby, Leicester: Exor., Josiah Hickson, Esq., by Messrs. Latham and Paddison .....	19	19	0
Witherby, John, Esq., late of 30, Effingham Place, Queen-street, Ramsgate: Extrices., Mrs. S. Hawkins and Mrs. H. Marshall, by Messrs. Reyroux and Co.....	100	0	0

## FOREIGN CONTRIBUTIONS.

Hobart Town: Campbell Street Juvenile Missionary Association .....	16	16	8
Italy: Florence .....	13	14	0
Newfoundland: Topsail .....	3	1	10

## EAST AFRICA FUND.

F. S.....	5	0	0
Kennaway, Sir John.....	25	0	0
M. S.....	5	0	0
Prynn, Lady.....	5	0	0

## VICTORIA NYANZA FUND.

Newton, F., Esq., Fleet Street, E.C. ....	10	0	0
"Pray the Lord of the Harvest that He will send forth labourers into His harvest" .....	40	0	0

The Secretaries thankfully acknowledge the receipt of—

- A Case of Apparel from Mrs. Duncan, Edinburgh, for Mrs. Elmslie.
- A Parcel from Mrs. Isaac, Dewsbury, for Rev. R. Phair.
- A Bale from Mrs. Garbett, Accrington, for Mrs. Cowley.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

## THE SPECIAL FUND FOR PERSIA.

The Committee beg to call the attention of their friends to the Special Fund which they have opened for their Persia Mission.

In the Appeal on this behalf sent out in January last, and inserted (on a separate sheet) in the February number of the *Intelligencer*, the Committee alluded to the efforts which Christians, since the days of Henry Martyn, have sought to make on behalf of the ancient Kingdom of Persia, and detailed the circumstances which, in 1869, led the Rev. Robert Bruce to visit it, and the openings which determined the Committee in the course of last year definitely to take up the Mission. In the *Intelligencer* for April and June (pp. 242, 372) the latest information from Mr. Bruce will be found.

To accommodate the many who now come to the Sunday Services a Chapel is needed. Other buildings are also needed for school purposes and for the accommodation of the two Armenian Assistants, the cost of all of which is estimated at 1500*l*. To enable them to meet the necessary preliminary expenses, and still further prosecute the work, the Committee ask the help of their friends. They feel themselves precluded from meeting this expense out of their regular income, on account of the estimates for the present year, which, in consequence of the growth of the work, are again beyond any previous one. They are acting according to precedent in raising a Special Fund for the first cost of starting a new Mission. They therefore make a special appeal to such as may have their hearts opened to the wants of the ancient kingdom of Persia. About £250 has been already received.

Contributions will be thankfully received by the Secretaries, at the Society's House, Salisbury-square, E.C.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

## VALEDICTORY DISMISSAL OF MISSIONARIES.



MOST interesting Valedictory Dismissal of Missionaries took place on July 4th, at the Church Missionary College, Islington. The attendance of friends was very large, some four hundred persons being present, completely filling a spacious marquee which had been put up in the college grounds. The President of the Society, the Earl of Chichester, presided, and was supported by many influential friends and supporters of the work, including most of the leading members of the Committee. After a hymn, and the reading of Scripture, prayer was offered by Bishop Perry, late of Melbourne. The Instructions were then delivered by the Honorary Clerical Secretary, and were suitably acknowledged by the several brethren in turn. The Missionaries were then addressed by the Rev. C. D. Marston, and commended in prayer to the favour and protection of God by the Rev. Robert Clark, Missionary from Umritsur. We append a list of the missionaries, and the Instructions delivered on the occasion:—

*Yoruba*.—Rev. V. Faulkner, returning to Lagos; Rev. Henry Johnson (Native), appointed to Lagos; Rev. J. S. Hill, to Leke.

*Palestine*.—Rev. J. B. L. Hall, appointed to Jaffa.

*Western India*.—Rev. J. Sheldon, returning to Sindh; Rev. J. Bambridge, appointed to the same Mission.

*North India*.—Rev. W. Keene, returning to the Punjab; Rev. H. U. Weitbrecht, proceeding to Lahore; Rev. J. A. Lloyd, to Agra.

*South India*.—Rev. J. Bilderbeck, returning to Madras; Rev. J. D. Thomas, of Tinnevely, appointed to Madras.

*China*.—Rev. R. W. Stewart and Rev. Llewellyn Lloyd, appointed to Fuh-Chow.

*Japan*.—Rev. J. Williams (returned from East Africa), appointed to Hakodati.

*New Zealand*.—Rev. T. S. Grace, returning to Taupo.

*North-West America*.—Ven. Archdeacon Cowley, returning to Red River.

*North Pacific*.—Mr. H. Schutt, appointed to Metlakahla.

(Messrs. Hill, Hall, Bambridge, Weitbrecht, J. A. Lloyd, Stewart, Ll. Lloyd, and Schutt, go out for the first time.)

## INSTRUCTIONS.

DEARLY BELOVED IN THE LORD,—It has usually been the case on these occasions to dwell at length upon some of the great principles of Missionary work. As, however, the number of Missionaries assembled here to-day is happily large, and there is always a desire that a few words of acknowledgment

should be spoken by each brother who is addressed, it seems better that the address of the Committee should mainly consist of giving each Missionary his special charge. One thought only the Committee would venture to submit—a thought they believe that, while it cannot be lost sight of without loss to the tone of the Missionary and his work, cannot be remembered without corresponding gain.

The Committee have no need to press upon you, dear brethren, that all saving truth clusters round the person of the Son of God—that he only preaches the Gospel who preaches Christ—Christ crucified and Christ risen again—Christ ascended to the right hand of the Father—Christ ever living, the Life and Head of His people. But is the message to stop here? Surely not. The message will be incomplete; it will lose in power, if it does not contain very distinctly the announcement of that blessed hope—the glorious appearing of the Great God and our Saviour Jesus Christ. It was as the desire of all nations that Christ came at the first; and as “the coming one,” “the returning one,” He must be proclaimed now. Those acquainted with missionary annals are aware how again and again the eager expectation of the heathen has been awakened—what feverish excitement has been produced among them—by the prophecy of some great coming one to be the deliverer of man. Now surely it were wise to show clearly how this craving, as well as every other, is met and satisfied in the person of the Lord Jesus Christ. Let Him be proclaimed with the utmost distinctness as the Lamb of God which taketh away the sin of the world, satisfying the deepest needs of an awakened conscience. Let Him be proclaimed as the Living and life-giving One, from whom there flows to those who by a living faith take hold on Him the power and the blessedness of an endless life. Let Him be proclaimed as the Loving One, upon whose breast alone the wearied soul can rest, and in whom alone the heart, with all its deep and unutterable longings, is satisfied and blest. Yes, in all these characters let Him be displayed; and the Holy Spirit give you wisdom and unction thus to set Him forth in all His attractiveness! But let not the top-stone be wanting. Let not the crown be absent from your Redeemer’s Head. Let Him be proclaimed as the coming King, the King of the whole earth, the King who is on His way to claim His ancient throne, to take vengeance on His adversaries, and on those who refused His gentle sway, and to usher in a reign of universal peace and righteousness and love.

“Ye turned to God from idols!” said St. Paul to the Thessalonians, “to serve the living and true God, and to wait for His Son from heaven.” And to wait for His Son from heaven. Let the message—the ministry of every missionary be such that he may be enabled to employ similar language in addressing those whom he has gathered out by ministering the Word of Life. Do not, dear brethren, allow yourselves to be so perplexed and troubled by the various views of the exact mode of His coming as to leave it out altogether. Whatever views you may have about the manner of His coming—or whether you have no settled views on the subject at all, let the truth be vividly present in your own mind, shedding its influence—like a halo of blessed golden light around you, cheering you in despondency, strengthening you in weakness, stirring you up if you would yield to the easy fascinations of worldliness and self-indulgence. “Let your loins be girt about, and your lights burning, and you *yourselves* like unto men that wait for their Lord.”

And so, whatever be the character of the people to whom you are sent, whether they be civilized and refined, or whether they be barbarous and degraded, never forget that you are HERALDS—heralds sent beforehand to



announce the coming of your King; that your duty is "to make ready a people prepared for the Lord"—prepared for His coming—prepared to say on the first signal of His return, "Lo! this is our God; we have waited for Him, and He will save us."

You, Brother and Sister FAULKNER, are returning to your old work at Ebute Metta. The Committee very thankfully acknowledge the blessing that has rested upon your patient labours at that station, so that the number of communicants has gone on growing from year to year since you took charge of it. By your own earnest efforts, in which Mrs. Faulkner took her full share, you were able to join, before you left Lagos, in the consecration of a more commodious and more substantial house of God, in the place of the old and more temporary building which had grown too strait for the increasing number of worshippers. It has been a satisfaction to the Committee to hear of the interest taken and the help given by the congregation themselves in the erection of this church; and also of the manner in which they have come forward to supply themselves with a school-room, so that there might not be the necessity for using the church for this purpose.

It has been with much interest that the Committee have heard of your itinerating tours, and of your desire to extend the Gospel to the regions beyond—a work in which you have entered into the experience of the great Apostle of the Gentiles, when he speaks of "perils among the heathen." There is little doubt that Ebute Metta presents a good centre for evangelistic labour, and to this the Committee trust that you will on your return devote yourself as much as possible, seeking to gather out fresh converts from among the heathen, and training up the Church at Ebute Metta for being placed at an early date under the charge of a Native pastor. The Committee rejoice in the assurance that the missionary spirit that first led you to offer for the work has suffered no abatement, but that your desire is still to spend and be spent in making Christ known among those who are sitting in darkness and the shadow of death. May His blessing be increased and multiplied upon you!

The Committee are glad, Brother JOHNSON, to send you back again to your own countrymen, after your sojourn in the Holy Land. It had been their intention to have sent you to the College at Fourah Bay, but an efficient Arabic-speaking teacher has been found in Mr. Schapira, so that the Committee are of opinion that it would be a waste of strength that could be ill afforded in their West Africa Mission to send you there at the present time. Meanwhile, a work of much importance has opened for you at Lagos. Our veteran brother, Mr. Townsend, after forty years of faithful service on behalf of the Yoruba people, has at last, through advancing years, been obliged to retire from the field. This leaves the important and growing work in the interior of the Yoruba Mission without a superintendent. No European Missionary of experience was available for this post, and many circumstances pointed to our brother, Mr. James Johnson, as possessing the qualifications needed for it. The chief difficulty lay in finding one competent to take up his work at Lagos. It was less difficult to find a minister for the Bread Fruit Church than one who would carry on the work he has commenced among the Mohammedans. At this crisis you are found available, after special preparation, for this very work. The Committee feel, therefore, that they are only following the direct indication of God's providence in appointing you to it for the present. They trust that you will enter upon it with a good courage, and with the expectation of much blessing as hearing the words of the Great

Commander, addressed to yourself, "Have not I commanded thee?" By appointing the Rev. S. Pearse to assist you in the important charge of Bread Fruit Church, they hope you will be able to devote your main energies to efforts for bringing the Mohammedans congregated at Lagos and in the adjoining countries to the knowledge and the faith of the Gospel. It is, the Committee are well aware, a work of considerable difficulty; but they have a good hope that, with the blessing of God upon the manifestation towards them of a kind and brotherly interest (to which they attach far more value than any power of argument), many may be won to Him in whose name alone is found salvation.

It is with much satisfaction that the Committee have seen their way to appoint you, Brother HILL, to Leke, the base of the operations of the Society in the Ondo country. The account of the exploratory journey of our brothers, Maser and Roper, through that country, in the winter of 1873, made it clear that an opening presented itself there for the preaching of the Gospel among people wholly unevangelized; and for the purpose of inaugurating a Mission to that country our veteran brother, Mr. Hinderer, was found ready to go forth again. The affliction of asthma, from which he is a constant sufferer in Africa, makes it probable that his stay there cannot last much longer; and therefore the Committee were the more anxious that one at least might be sent forth whom he might introduce to the work.

From all that the Committee have heard you will find a work at Leke calling for faith and patience as much as in any part of the Mission field. It is not unlikely that ultimately a more hopeful field for Mission work will be found up the country, but Leke will meanwhile prove a convenient place for becoming acclimatised, and for learning the language to which they trust you will at once devote yourself with dogged determination; while you are doing this, opportunities for witnessing for your risen Lord will not fail to present themselves. While Mr. Hinderer remains you will act under his direction, and follow his advice.

The degraded condition of the female population has made the Committee glad to sanction your going out married, especially as your choice of a wife had fallen upon one who has had much experience in the Lord's work at home. The Committee are thankful to know that she goes forth with the simple desire to spend and be spent for her Saviour. They are hopeful that her presence at the station will add to the comfort of their faithful friend Mr. Hinderer, as well as be blessed of God for raising from their low estate her poor downtrodden native sisters.

The Committee had hoped, Brother HALL, to have taken leave to-day of two brethren, beside yourself, destined for work in Palestine—one to act as the Secretary of the Mission, and the other to take charge of the station at Nazareth. As however the arrangements in their case are not sufficiently mature, they address you as the only representative of that field. It has been with peculiar interest, Brother Hall, that the Committee have accepted your offer for work in the Palestine Mission, and more especially for Jaffa, not only because of your father's connexion with the Society as Director of the Home, but also because it seems right that you should inherit through your mother an interest in the Holy Land. Could your grandfather, Colonel Gawler, have been here to-day, the Committee do not doubt that he would have recognized with deep thankfulness in this consecration of yourself to this work an answer to his many prayers. So urgent for several years past have been the appeals to this Committee to send a labourer to Jaffa,

that they cannot but hope that you will find there an open door for the preaching of the Gospel, as well as a warm welcome from those who are there carrying on Missionary work through the agency of education. The Committee do not place any restrictions upon your receiving into our Protestant Communion members of the fallen Churches, who may desire to join you for the sake of enjoying Gospel light and a more Scriptural form of worship—only care should be taken that spiritual motives and not mere worldly interests are influencing them. At the same time you must consider that your first duty is to seek to bring home the Gospel in all its love and simplicity, to the Mohammedans so as to win them to the Saviour. In addition to the work at Jaffa itself it is probable that the out-stations at Lydda and Ramleh (which the Bishop intends to hand over to this Society) will be entrusted to your superintendence, but upon this you will receive further instructions. The Committee also look forward to your taking a useful part in the Missionary Conferences at Jerusalem.

The Committee are glad to think that you are to be accompanied by one who has already shown herself a true follower of "that certain disciple," of whom it is recorded that at this very Jaffa "she was full of good works and alms-deeds which she did." May you both be witnesses in life and in doctrine of the power of the Gospel, and may there be granted to you both the blessed privilege of gathering at Jaffa many true disciples of the ascended Saviour.

With no name, Brother SHELTON, of honoured brethren gone before you, or now labouring with you, does the name of the Mission in Kurrachee, the great sea-port of Sindh, stand more specially associated than with yours. It is now six and twenty years since our first Missionary to Sindh made a journey up the Indus to survey the Missionary prospects of the land, and subsequently settled in Kurrachee. And two and twenty years have passed since you yourself first took up your residence there, so that the history of the Mission lies well-nigh all within your own personal experience. It is, to speak after the manner of men, a Mission of no ordinary difficulty, whether we regard the trying nature of the climate or the elements of which the population is composed. But assuredly we may at the same time say that it is a Mission of no ordinary opportunities. You yourself have often dwelt on the concourse of different religions and nationalities which are found there, and are continually on the move—Hindoos, Mohammedans, Parsees, Jews, Armenians, Africans, pilgrims and traders. Truly the labourer in Kurrachee may be said to be "a sower beside all waters"! And well may he in the morning sow his seed and in the evening withhold not his hand, for he knoweth not whether shall prosper either this or that, or whether both shall be alike good.

However difficult the post may have been, you and we can look back over two and twenty years with none other than feelings of devout thankfulness to Almighty God. In few Missions have there been more marked tokens of God's converting power. From time to time you have been able to rejoice over one and another—not many in number, but true subjects of the grace of God—who have forsaken all for Christ. And you have had the joy of knowing too that, through the medium of an ever-shifting population, the word has been sounding out from you into regions beyond.

The Committee, dear Brother and Sister, have no other instructions to give you than that, on your return to Kurrachee, you shall pursue those self-same labours which you have hitherto found effectual,—even the sowing of the precious seed of the Word, wherever opportunity presents—and so far as your strength will permit. They would also ask you to bear in mind the importance

of seeking by an organized Native Agency to reach the rural populations, "the backbone of India," as they have expressively been called. And they would also ask you to bear in mind the importance of keeping steadily before the Native Church the duty of supporting its own Native Teachers, and the hope of being one day an integral part of the independent Native Church.

The Committee would assure you and all our dear Brethren of the Sindh Mission, how fully they appreciate the importance of Sindh as a Mission field, and of their readiness to extend operations in it, as has been often pleaded for, as God shall enable them. And, in taking leave of you, it is and shall be the prayer of the Committee that the same God who in days past has shielded you from every danger and has enabled you to be calm and trustful in times of difficulty and opposition, may stand by you still, and enable you to fulfil your course with joy, and the ministry which you have received of the Lord Jesus, to testify the Gospel of the grace of God.

You, Brother BAMBRIDGE, are girding on, for the Lord's work in the Sindh Mission, the armour which the faithful brother whom we have just addressed has been making proof of for the last two and twenty years. The Lord, who has called you to the work, will teach *your* hands also to war and your fingers to fight. May you ever be found with your feet shod with the preparation of the Gospel of peace, having on the helmet of salvation, taking the shield of faith and the sword of the Spirit, which is the Word of God. The Committee feel as they have already remarked that they are sending you to a field of much difficulty and of great promise, and it is their earnest prayer that God by His grace will enable you ever to display the Christian qualities of faith, and constancy, and patience, and by holiness and earnestness of life to show before men the power of the ascended Saviour. They are very thankful that you will have the opportunity of performing the journey to your destination in company with Brother and Sister Sheldon. They will not fix for you now the precise sphere of your location in the Sindh Mission, but will leave that to be determined on your arrival by the Bombay Corresponding Committee, in view of the exigencies of the work, and after consultation with our Brethren Sheldon and Shirt. But whatever your location, the Committee earnestly hope that you will give your chief attention at the outset to the study of the language, and that you will not consider that you have fitted yourself to any really efficient extent for your great work until you have become able to enter into the thoughts and feelings of the people in their own language. The Committee would also say—Study from the outset to *understand* the people. Cultivate a deep affection for their souls. Remember that of every great and successful missionary it has ever been the marked characteristic, *that he loved the Natives*. May the Lord Himself fit you in every way for the work, and make you the blessed instrument of bringing many now alienated souls to the saving knowledge of the Lord Jesus.

After an enforced absence of well-nigh four years from the Mission-field, the Committee rejoice, Brother KEENE, to think of your being able again to return to it. They trust that you are returning with health restored, and they are assured that it is in the fulness of the blessing of the Gospel of Christ.

From the time when you first proceeded to India, now over twenty years ago, you have given much thought and attention to the language and religion and literature of the Sikhs, and God has given you influence amongst them. It is your desire on your return more than ever to give yourself to direct work amongst them; and with this view you would wish to be relieved altogether from the work in Amritsar itself. The Committee fully sympathize

with you in your wishes, and are very thankful to be able to forward them. They will indeed rejoice to hear that you have commenced systematic evangelistic efforts amongst the Sikhs in the outlying districts from Amritsar, to which they trust you will be able to give your undivided and uninterrupted attention. It is a work which to be efficiently carried out demands the consecration to it of the whole man.—May the gracious Lord make the word preached by you effectual to the saving of many precious souls!

It was with no small joy, Brother WEITBRECHT, that the Committee received the offer of himself for the North India Mission of the son of one whom this Society so deeply loved and respected as your devoted and honoured father. Twenty-six years have passed since it pleased God to remove him to his heavenly rest, but his name is still fragrant, and we doubt not that it will secure to you in North India a very hearty welcome. It is the Committee's earnest wish and prayer that you may have from Him, who has the seven-fold gifts of the Spirit to bestow, the same heavenly-mindedness and missionary devotedness and insight into Divine things that so remarkably characterized your father.

Your thoughts have been turned towards the importance of training up a Native ministry in India, and you offered yourself specially to the Committee for this. The Committee have long appreciated the importance of this work, and they very cordially welcomed you with a view to it. Very surely has the conviction been growing that the sons of India are to be India's evangelists, and that, if it is to be so, there must be those amongst them who through careful training are able to hold their own against the learned of their own countrymen. And also that if the Native churches, which are now gradually in one place and another through India appearing above the surface as organized communities, are to be a witnessing power for Christ in the land, they must have in their ministry Native leaders of intelligence and learning. Not too soon have our brother French and others entered upon this great work. The Committee can only thank God, therefore, dear brother, that *your* thoughts have been turned towards it, your previous patient and careful study of theology seeming to fit you for it, with the Master's blessing, in a special manner. The Committee have readily entered into your own view that you should in the first instance proceed to the Punjab, leaving it to time to show the special service which the Master has for you. The Committee need hardly impress upon you the great importance of linguistic study with regard to your future work. May the God of your father evermore be with you and prosper you in all the work of your hands for Him!

You, Brother LLOYD, have been designated by the Committee to the Agra Mission. It is a Mission where much labour has been expended. A little more than sixty years ago the first Native Christian congregation was established under the fostering care of the heavenly-minded Corrie, and under the powerful preaching of the Native minister, Abdool Messah. And since that time Agra has had the Gospel preached and taught by some of the ablest missionaries in India. For the last twenty-three years it has had the advantage of our great educational institution, St. John's College, in the working of which the Committee hope that you will be able to render some aid. But, to human eyes at least, large corresponding fruit has not been produced. The progress of the Native Church has been and still is slow. Let us ever remember that faithful and diligent labour is our concern, and that results are the concern of Him who can give them, and can alone give them, and who has promised that in due season we shall reap, if we faint not.

When you arrive at Agra you will find there Brothers Vines and Hodgson, and our good lay Brother, Wright. On these are devolving the charge of St. John's College with its three hundred students, the charge of a Normal school for the training of Native agents, the public preaching in the City, and not a few other duties also. The Committee would earnestly impress on you also that you make the study and mastery of the Native language your first and chief duty. You may be called on at first to teach the Holy Scriptures for a short time each day in the College, and to help also in other Mission matters. Earnestly avoid, however, the Committee would say, regarding any such work as your chief work. *To you*, preparation for the future is your great work, and to this the Committee hope that all other work, except the taking heed to your own soul's welfare by keeping up close communion with God, will be made to bend to this. Nothing so much as a mastery of the Native language can ensure to you a deep and abiding interest in the people to whom from this time forth you desire in the Lord's name to consecrate your powers. May you, dear Brother, be enabled by His grace so to labour, in patience and in trust, that you shall yet hear from the Master's lips, "Well done, good and faithful servant."

It has pleased God, Brother BILDERBECK, to make the way open again for you and our dear sister to think of a return to Madras, and you are able to offer to do so this time chiefly at your own charges. And, although you have now advanced considerably towards the evening of your days, you believe that, by the good hand of your God upon you, you have still strength remaining for the warfare. Such was the thought of that sturdy man of God who wholly followed the Lord his God. "As yet," he said, "I am as strong this day as I was in the day that Moses sent me: As my strength was then, even so is my strength now, for war, both to go out and come in." May the Lord God, whom Caleb wholly followed, make the evening of your days a time of chiefest blessing to yourself and to many! It is now some thirty years since you began labours in connexion with this Society in Madras, and there are those here present this day who can testify to the earnestness of those labours, and how to all classes—high and low, rich and poor—it was your delight, in season, out of season, to preach the word of the truth of the Gospel. Since your return to England some years ago a great change has taken place in the organization of the Madras Mission. The several congregations of the Native Christians in connexion with the C.M.S. have been grouped into two pastorates, and to a Native clergyman has been entrusted the pastoral charge of each. Then, a Native Church Council has been called into existence, of which one of the two Native pastors is now the chairman, which raises its own Native Church Fund, out of which, aided by a rapidly-diminishing annual grant from the Society, are paid the salaries of all agents of the Native Church, and all other expenses of that Church. So that the Native Church, whose foundations have been laid by yourself and other devoted labourers, is now a well-nigh self-supporting and self-governing Church. May God of His grace grant that it and our other Native Church in India and elsewhere may stand forth, to the glory of our Lord, "fair as the moon, clear as the sun, and terrible as armies with banners."

Then again, a very complete system of Vernacular schools has been organized through Madras, out of which important benefits to the Master's cause are acknowledged to have flowed. And furthermore, Itinerating Districts have been formed in the country districts to the north and south of Madras.

But in the population of over half a million which swarms in Madras, there

is no lack of room for labourers, and it is your desire on your return to carry the message as in days past, whenever opportunity may present, to the perishing heathen multitudes. You think that, by having a few Native Catechists in conjunction with you, you will be able to prosecute your evangelistic work with more uninterruptedness. And you wish also to have a few Vernacular schools under your own charge in places at suitable distances from the already organized system of schools, which you can use as centres for preaching. In these respects the Committee will request the Madras Corresponding Committee to meet your wishes, so that side by side with the Native Church, we may have a strong evangelistic agency at work. To our gracious Master, and His constant care and protection, the Committee would affectionately commend you.

The Committee, dear Brother and Sister THOMAS, are very thankful indeed to meet you here to-day, and to take leave of you on your return to the Tamil Mission in South India. Since you left Tinnevely on your well-earned leave of absence, the change in the outward aspect of the Mission, so happily inaugurated now some years ago, has been carried still further forward, and the Native Church has been becoming more and more a distinct organization from the Mission. The Provincial Council has been holding its annual deliberations on the well-being generally of the Native Church, and the now soon expected consecration of our brother Dr. Sargent, will give that Church still greater distinctness of outline. The District Councils have been gradually carrying into practice the principles of self-support, self-government, and, we thank God, self-extension too. And the Society's Mission has on its part also been gradually assuming a more definitely evangelistic form. The few remaining Missionaries are occupied in training Native agents for the Ministry of the Word or for the work of education, or are occupied in distinctly evangelistic work amongst the various classes of the Hindoo population. The great district of Mengánapuram, the charge of which you had taken, on your honoured and revered father's removal to his heavenly rest, and which with much energy and devotedness you had held until your return home, has been so far organized that the devoted brother in charge of it at present is able to give a considerable portion of his time to the training of Natives for the Ministry.

Meanwhile from another part of the Tamil field a cry for help has come, and you have accepted the Committee's invitation to respond to it. For years past there has been an anxious desire to have systematic evangelistic operations carried on in the neighbourhood of Madras itself. Already one Tamil brother, set free from Tinnevely by the recent measures of organization, is so engaged on the southern side of Madras, and the Committee are truly thankful for your readiness to take up the work on the northern side. They expect, with the Divine blessing, not a little from your intimate knowledge of the language and of the Native character, and from your experience of the work in Tinnevely. They feel sure also, that, if her strength shall permit it, our dear sister, Mrs. Thomas, will find large opportunities for female work in the Northern side of Madras. We shall follow you, dear Brother and Sister, with our earnest thoughts and prayers, as you break up fallow ground, and organize an evangelistic district. And in again leaving home and many dear ties for your Master's sake, may you and yours find that in the self-denying doing of His will there is indeed great reward.

You, Brothers STEWART and LLOYD, have been appointed to Fuh Chow; and although the language of China is proverbially a difficult one, and the

distance is great, yet the Committee cannot help congratulating you on the work which lies before you. As far as they are able to judge there is no mission field throughout the whole world at the present moment to which the words of the great Lord of the Harvest are more applicable when He said, "Lift up your eyes and look on the fields, for they are white already to harvest." The tidings they have received, not only from Mr. Wolfe, but also from independent persons who have been eyewitnesses of what has been going on, have not failed to fill the hearts of the Committee with the liveliest hopes of a great ingathering there of precious souls, and a great extension of the Redeemer's kingdom. Although, therefore, as you are aware, only four men were available from the College, the Committee have felt it their duty to appoint two to this field. The Committee do not lay down for each of you any special work, as the acquisition of the language will be enough for the present to occupy your chief thoughts; at the same time they have no doubt that while you are so employed, opportunities for spiritual usefulness will be found by you. As soon as you have acquired the language the providence of God will indicate the work which your Divine Master would have you to do, whether in direct evangelistic work, or in the training of native agents, or, as is more likely, in both. To Mr. Wolfe you will from the first look for counsel and direction; and the Committee have no doubt that you will realize the privilege of labouring with one whom God Himself has so greatly honoured in the work. From the testimonies received from various quarters a wide and open door is presented at Fuh Chow for work among our native sisters, among whom little can be done except by their own sex. The Committee are glad, therefore, to think that you are both to be accompanied by those whose earnest desire they understand it is to be not only sharers in your joys and sorrows, but sharers in your labours and your crown. May they, with you, have many as their crown of rejoicing in the day of the Lord Jesus!

It was two years ago, Brother WILLIAMS, that the Committee took leave of you for East Africa, in company with a brother who is no longer here. You, like our Brother Remington, were brought to the verge of the grave, but it has pleased God to raise you up again. As it is with thankfulness that the Committee are able to send you forth again to a post where the climate is not tropical, so they doubt not that it will be with chastened feelings that you will go forth, and with a deeper sense than ever that "Whether you live, you live unto the Lord; and whether you die, you die unto the Lord."

The special reason that the Committee have had for appointing a second labourer to Hakodati has been that the opening among the aboriginal Ainos might be more efficiently entered upon. It is probable that Mr. Dening will desire to devote himself to this work, in which case your work will be among the Japanese; but the Committee would wish you to fall in with whatever may be Mr. Dening's wishes on this subject, and in all other matters to defer to him as the senior missionary of the station.

In going to Japan you are going to a people remarkably quick of observation, and, far more than a barbarous people, very ready to take note of anything inconsistent with the Missionary's high and holy calling.

There is probably no mission field in which a *holy life* will tell more than in Japan, and none in which the absence of it among those who go forth to be Christ's ambassadors would be likely to be more disastrous in its results. May you be enabled, dear brother, as well as our sister, who is to accompany



you, so to carry about in your body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in your mortal flesh. With such a manifestation—self-crucified and Christ glorified—the Committee will have no fear for the result of your labours.

You, dear Brother and Sister GRACE, like others of the Mission band whom the Committee have the privilege of addressing to-day, are returning to a field in which the best years of your life have been given, and in which, amid vicissitudes more marked than are wont, you have had happy experience of the unfailing grace of your Saviour, and the providential care of your God.

Your return home, dear brother and sister, after so many years' absence, to find so many of your old friends passed away, has in it an element of sadness; but the Committee trust you will go forth again re-assured of the interest taken in your work, and refreshed by the intercourse you have had with old friends.

There is no one, dear Brother GRACE, knows better than you do the difficulties that *now* beset missionary work among the Maories, and the sad change that has come over that once bright and happy field since it was ravaged by a desolating war. Yet blessed be God, as you yourself know well, even when the night was darkest, God left not Himself without witness of His grace, and there are features now that are grounds for happiness and hope.

The Committee have been glad of the opportunity which your visit to this country has afforded of considering with you the condition of the work in New Zealand, and the best plans to be adopted for the benefit of the Maori race. The two objects that pressed themselves most strongly on the mind of the Committee were the need of supplementing the education given in Government schools, and the importance of taking steps for more aggressive Mission work in the outlying districts occupied by the Maories, who had retired as far as possible from the presence of the white men. In regard to the first point the Committee are desirous to encourage their missionaries to render all the assistance they can to supply what is wanting on the part of the Government, and at the same time expressed their readiness to consider favourably any plan that may be admitted for the establishment of boarding-schools.

In regard to the second point—more aggressive work in the outlying districts—they are most anxious also to do all that they can. For such work they feel deeply that men are needed well acquainted with the Native language and habits, and with the love of the Natives in their hearts.

Such qualifications are possessed, dear Brother and Sister GRACE, by none more manifestly than by yourselves.

The Committee have arranged, therefore, that this work should fall to you in regard to the large body of Natives assembled in the King country; and with this view they have authorized your return to your old station at Taupo, in the event of the way being in your judgment open to do so. To carry on such a work efficiently they know would be beyond your strength; they have therefore arranged, that if his services can be obtained, your son, the Rev. T. S. Grace, jun., should be associated with you in this work. They know that he has the heart of a Missionary, and they know also that the Bishop of Nelson, with whom he is now labouring, is one who has learned to make sacrifices for the work's sake; therefore they have a good hope that the proposal will be carried out, and that your son will be associated with you. The Committee have also approved of your commencing a boarding-school at Taupo—for girls as well as boys, if you should see your way to it—a work in which our dear sister here has already done such good service.

Further details the Committee will supply you with before you leave. They conclude now by commending you to the same grace to which you were commended a quarter of a century ago—"a spring of living waters whose waters will not fail."

Your presence here, dear Archdeacon COWLEY, on this occasion as the representative of the N. W. American Mission, is hailed with satisfaction by the Committee, as giving them the opportunity of expressing the pleasure they have felt in welcoming an old and tried friend, their grateful acknowledgments of his long and faithful service—not only as a Missionary, but for the last eleven years as the Secretary of the N. W. American Mission—and their thankfulness that so much strength and vigour yet remains to be devoted to the service of the Saviour whom you love. The fact was referred to on Wednesday last, that never since the establishment of the children's Home has it been without one within its walls of the name of Cowley. Such a fact is proof enough that if any one may be considered as identified with the Society, it is yourself. Great changes have passed over the Mission field with which you have been connected during the thirty-five years that you have been a Missionary. Four dioceses have appeared where before there was only one. Emigrants have come and settled where before only the foot of the Red Indian was known. And yet, dear Mr. Archdeacon, the Committee cannot but rejoice in the assurance that you have not changed in your attachment to the Society and its spiritual principles—you have not changed in your desire to spend and to be spent for Christ—you have not changed in your love for the Red Indian and your desire for his best interests.

The Committee on this occasion have no new instructions to give you beyond the expression of their confidence that, by the grace of God, you will be to the Society and to its work what you have ever been—the steadfast upholder of its principles, the watchful friend of the Indian, the counsellor and director of the younger Missionaries; and, not least, in conjunction with the Finance Committee, the careful disburser of its funds.

Although the limits of the district with which the Finance Committee at Red River is immediately connected are much narrower than they were, through the division of the district into four, and although the Society must, in virtue of its character, be gradually withdrawing from some places within that very limited area, yet no one knows better than yourself that there is work still to be done among the Indians—a work none the less difficult, but the more so, because of the presence of the white man. Your visits therefore to these places, as you have opportunity, to take counsel with the brethren and to strengthen their hands, will be welcomed by the Committee as they will by the brethren themselves.

The Committee trust that you will return refreshed by the intercourse you have had with Christian friends, even as your presence has refreshed them, and that you will take back with you, a fresh assurance of their love and confidence. Although they cannot but foresee that the white man will encroach more and more upon the haunts of the Indian, and threaten even the Reserves which in other days were set apart for him, they trust you will be comforted by the thought that you have laboured not for time, but for eternity. If only you see many of those (as we doubt not you will) to whom you have ministered, and for whom you have laboured, amid the great company round the throne of God, clothed in white robes, and palms in their hands, you will have your full reward.

You, Brother SCHUTT, are commissioned to a field which has an interest of its own. You go to take the place of Mr. Collison, who is to go forward as a messenger of peace to the Hydah Indians, in Queen Charlotte Island. In the first instance, therefore, you will be stationed at Metlakahtlah, where, the Committee understand, you go prepared to do for the Lord's sake whatever may be required of you. They trust you will also be prepared to take up work among the Fort Rupert Indians, or elsewhere, if the call should come to you. The Committee wish you to act under the direction of Mr. Duncan;—to him, they doubt not, you will account it a privilege to look for counsel and advice. Much useful work among the Indian women and children will, they believe, fall to the lot of your wife, and they rejoice to know that she has both the will and the ability to do it.

The Committee cannot help referring pointedly to the fact that from the testimonies they have received, they believe never on any previous occasion have they had greater cause for hopefulness in respect of those who are going forth as the wives of their Missionaries. Indeed, they feel that they might on the present occasion fairly lay claim to be sending out thirty instead of twenty labourers. Truly it is as it should be when it is thus.

Finally, to all, the Committee would add, "Be strong in the Lord and in the power of His might;" "Be not weary in well doing, for in due season ye shall reap if ye faint not;" "The God of hope fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Ghost."

---

## LEGENDS OF THE TUKUDHS.

### No. II.



**E**TETCHOKTHEI was the youngest of three sons. The names of his parents and brothers are not known. When about twelve years of age he made an arrow, to which he affixed a flint-head. He succeeded but passably. His elder brother, who at the time was alone with him in the tent, asked him if he expected to kill a deer with it, saying that it required a good arrow to pierce the skin of a deer. He replied, "Flint always cuts, and I have no doubt I shall kill a deer with it." His brother ridiculed the idea and said, "Try your arrow on my side, and if it can pierce my skin, you may expect to kill a deer with it." He hesitated to make the experiment, but being pressed by his brother he complied. Discharging his arrow, he killed his brother. He at once ran out, and acquainted the people of the other lodges with what had happened. They immediately rushed to his father's tent, and found as they were told. Fearing that they might kill him, he fled. He was pursued for the purpose of recovering him, but without success.

It was winter; the weather was stormy, and his parents feared that he would lose himself and freeze to death. They wept incessantly for their two sons. Hope, however, that Etetchokthei might survive supported them in some degree. They supposed that he probably recollected a fine country abounding in moose, deer and fowl, to which he had sometimes gone with them, and they indulged the hope that he would be able to secure for himself the means of subsistence at least, as he had

taken with him a bow, arrows, and snow-shoes: but they were not certain whether he had the means of making fire.

Several years afterwards his remaining brother went to a country Khoirit, frequented in summer, and having been told by his father always to look out for his brother, since he might still be living, he did not fail to do so.

As he proceeded on his way, he came to a lake, and went round it. He perceived in the water something which resembled a person swimming, and on the shore he noticed a man's clothes. Lying in wait, he shortly afterwards discerned that what he had seen in the water was a man dragging after him swans, geese, and ducks. He waited till the man came ashore, and put on his clothes. Then, as the man was going to take up the fowl, he went cautiously and caught hold of him. Addressing him he said, "A few years ago, I lost my younger brother, who killed my elder brother. My parents bewail his loss every day. They have instructed me to search continually for him till I find him, since he may still be living, but that even if I find only his bones, I should return with them: are you not my brother?" He was answered, "I killed my brother, and ran off." He then said, "Where do you dwell? I wish to accompany you to your tent." Etetchokthei replied, "If you go with me to my tent, you must keep very quiet; for I have two wives, not of mortal mould; they are very great, and you must not go near them. They are invisible to mortal eyes, but should they be pleased to let you see them, they will make themselves visible." They then started for the tent; both of them carrying the swans, geese and ducks. When they arrived at the tent the elder brother saw no one in it. He, however, observed great preparations in cooking going on, fowl divested of their feathers, and put into a kettle (*Kisting-tya*=basket-kettle) with reindeer ribs and tongues. Wooden pans were laid, and what was cooked was placed in them. One large dish was filled with pemican, and set before him. Both brothers partook in silence of the viands spread before them. After they had finished the elder brother went out to see what had become of the fowl which he had seen carried out by some invisible hand. He saw them being plucked of their feathers, but did not see by whom it was done. On re-entering the tent, he was asked by his brother if he had seen anything when he went out. He replied, "I saw the fowl being plucked of their feathers as if by two persons, but I did not see any one." He was then told to wait till evening, and he would see the women. After supper, at which the fowl had been served up, he saw the forms of two women, dressed in beautiful blankets, embroidered with porcupine quills, but did not see their faces. He said to himself, "How is this? my brother said that I would see his wives, and I do not see their faces." The next morning Etetchokthei asked him if he had seen anything after supper the preceding night. He replied, "I saw two women clothed in blankets, embroidered with porcupine quills, but did not see their faces or hands: I merely saw their form." He was told to wait for a few days, and his wish would be gratified. He then asked Etetchokthei to return with him to his father's tent. His brother replied, "I do not know whether I can go with you. I must speak to my wives, and obtain their consent." Etetchokthei took occasion one day, when his brother was out, to ask his wives if they would let him visit his father. At first they objected, but finally acquiesced, saying however, that they could not accompany him, since they could not leave the large quantities of meat that they had, without some one to take care of it. They proposed that his father and the people with him should all come to them, but made this condition, that they should erect their tents a little distance from them, and that they should not often enter their tent.

Etetchokthei, with his brother, soon afterwards set out for his father's tent.

There was great rejoicing when they arrived. Etetchokthei was welcomed by his parents with deep delight and thankfulness. A feast was made by his father in honour of his return.

The next day they decamped, and proceeded to Etetchokthei's tent. They passed the whole summer with him. At first they did not see his wives, but after some time they all saw them.

At the beginning of winter Etetchokthei, with his wives, separated from his father and party, and set out for a distant land. He was told by his wives that they had been warned by Vitekochanchyo, who had said to them, "Do not go on the ice, even should it be thick and strong; for if you do so, you shall immediately return to me." Influenced by this warning, they made a circuit of the lakes that lay on their route, till one day, coming to the narrows of a lake, Etetchokthei, being wearied by the long detours he had been making, crossed and made an encampment on the opposite side. Having done so, he went to see what detained his wives. On coming to the middle of the narrows, he found the ice broken through, and that they had followed him so far. He endeavoured to recover them, but failed in the attempt.

Some time afterwards Etetchokthei dreamt that he went to the Sun, that Vitekochanchyo gave him two wives again, and that he was told to treat them well, not to say anything wrong to them, should he not find them altogether to his mind. One of them was good, and the other wayward. His dream was realized.

The name of the good wife was Yikui-trig (Dawn-woman) and the name of the other Kha-trig (Dusk-woman). The former had only one child: the other had several children.

Yikui-trig, having all the work to do, was at last wearied out by Kha-trig doing nothing at all. She therefore one day complained to Etetchokthei, and said, "If I were a servant I would not mind it, but you are my husband, as well as that of Kha-trig." He replied, "You need not do all the work; if Kha-trig works for you, then you may work for her."

One day in autumn, having been all the day hunting rabbits, Etetchokthei on his return asked Kha-trig for a draught of water, and said, "How is it you never have water for me to drink when I return from hunting, although you know I must be thirsty?" She made no reply, but told one of her sons to take snow and melt it, mix offal with it, and give it to Etetchokthei. The boy did so, and Etetchokthei drank of it. He had brought home a large number of rabbits, which he took into the tent. Yikui-trig did not take them as she had been wont to do, but left them to Kha-trig, thinking it possible that she was not pleased at having no work left her. After a little, Kha-trig, alias Trig-yinjitii (bad-tempered woman) took the rabbits, loosed the line by which they were tied together, examined them, and said that their legs, ears and eyes, were like those of a human being, and their teeth like those of an infant. Having said so, she gave way to a fit of laughing. Etetchokthei said to her, "I suppose you will make out that those rabbits are children." She replied, "Yes, I will make children of them." She then took ochre, and having rubbed a little across their legs, set them on their feet, and told them to depart. The rabbits immediately ran off into the woods. That night Etetchokthei went to bed without supper. It was prepared for him, but he would not partake of it. The next morning Etetchokthei set out, and as was believed by his wives, not to return to them. After he was gone, Kha-trig said to Yikui-trig, "Why do not you follow him? You have only one child, and have nothing to hinder you. As for me, I have too many children to think of doing so." Yikui-trig accepted the suggestion, and set out after her husband, but for several days could not overtake

him, as he always made his camp on the shore of the lake after he had crossed it, and when he saw her coming, rose and pursued his way. At length, one day perceiving the smoke of his camp, she did not cross the lake as she was accustomed to do, but made a detour in hope of coming on him before he was aware. Nor did she fail. She found him asleep with his snow-shoes lying over his head.

Awakened by the slight noise she made on her arrival, he sprang up, slipped his snow-shoes on his feet, and was about to hasten off, when she threw her child on his snow-shoe, and told him to take his child, adding, "I thought you once loved this child, and you know that since I have been with you I never said a wrong word to you." He replied, "I thought that it was my other wife, that is why I was running from you." He then took up the child, and went into the camp, with tears running down his cheeks. His wife's feet being very painful from snow-shoe walking, they remained there three days, after which they resumed their march.

After travelling for a long time they descried the smoke of camps at a distance on a hill. Etetchokthei, having erected a stage, placed his wife and child on it, telling her to remain there while he went to ascertain whether the occupants of the camp were friendly or not, adding, "if they are friendly, I will send for you." Accordingly, he proceeded to the camp, and on arriving, received a cordial welcome. He was taken into the chief's lodge, and a feast was made for him, consisting of fat meat, deer tongues, and blood soup. While the feasting was going on, it was noticed that he put aside a portion of each dish. One of the young men remarked, "Surely the stranger has a wife, from his laying aside portions of the food he received." Etetchokthei made no reply. The elderly people suggested that two or three of the young men should go and look for his wife, and if they found her, to bring her to the camp. The suggestion was carried out. Etetchokthei's wife was found where she had been left, and was brought to him.

When the feast was over, the old people recounted the dangers they had experienced from wild beasts, and the losses they had sustained. Etetchokthei, however, maintained a calm reserve. On the arrival of his wife he was apprised of the risk he had incurred by leaving his wife alone; for there was a wolf-man, who frequently killed and devoured a woman from among them. This wolf-man, it was affirmed, never killed men or boys, but confined its ravages to women. They therefore advised him never to leave his wife alone again, and also to caution her against saying or doing anything to offend the wolf-man whenever she saw him.

The next day they decamped, and set out in search of a good hunting-ground. The men, with Etetchokthei, went in advance to select a place for an encampment. The women followed, and, when they were about half-way over a lake, they saw the wolf-man standing on the track. Being afraid to pass him, they halted for a long time, until at length Etetchokthei's wife said that she would wait no longer, for her child was cold. She made a detour, and was unmolested by the wolf-man, because she was a stranger. But the woman who passed next was knocked on the head with a club by the wolf-man and devoured. Having done so, he departed, and the women were free to pursue their way. Etetchokthei's wife said to the other women, when they overtook her, "Why do you not do as I did, instead of standing waiting for the wolf-man, and freezing your children?" They replied, "Wait, you will see; it is because you are a stranger that he did not attack you, but it may not be the same another day." On arriving at the camp, Yikui-trig told her husband of what she had passed through that day.

The next day, pursuing their journey, Yikui-trig went on in advance of all the women, but was cautioned by the others against the wolf-man. She replied, "I

escaped him yesterday, why can I not do the same to-day?" The wolf-man was again obstructing the track. Yikui-trig, however, disregarding the warning given her, went straight on, and on coming up to the wolf-man received a blow on the head, which proved fatal.

One of the women, on reaching the place where the child was left, took it up and went on to the camp, where she related the disaster of the day. Etetchokthei wept for his wife, but said nothing as to what he intended doing. The other men, speaking among themselves, said, "What sort of a man is this stranger? Will he do anything to avenge the loss of his wife?"

The next morning the party again went on their journey. Etetchokthei, however, remained in the camp, saying that he had a bad headache, but would follow in good time. After their departure he tied a bit of line round his head, to indicate that he had a headache. He then lay down near the fire. Shortly afterwards the wolf-man came to him, having on large snow-shoes, and with his club in his hand. The club was a deer-horn of about thirty inches in length, with an antler near the end of about nine inches, and opposite the antler was a piece of iron, six inches in length, and well sharpened. The wolf-man immediately addressed Etetchokthei, saying, "Are you sorry for your bitch?" Etetchokthei replied, "No, but I have a bad headache." The wolf-man said, "I thought you were grieving for your bitch." Etetchokthei answered, "I think I would like to call you *sih chya* (my partner). I am a stranger here, and have no partner." The wolf-man said, "Very well." Etetchokthei then said, "Where are you going, my partner?" The wolf-man replied, "I am going after the women; will you accompany me?" Etetchokthei said, "Certainly, I will go with you; that is my reason for calling you *sih chya*. When two go together, they always call each other *sih chya*. But I am not able to walk fast enough to keep up with you. When you come to the women, wait for me." The wolf-man said, "Yes, I will do so," and started. Having passed the women, he stood on the track in advance of them. As soon as they saw him, they began to scream and say one to another, "Where is Atshin (the stranger)?" Etetchokthei soon after passed, and took up a position behind the wolf-man, to whom he said, "*Si*h *chya*, let me see your club. When men call one another *sih chya*, they always exchange property. I am from a far country. Look at my bow. Perhaps you never saw one like it. It looks very clumsy, but I can kill wild beasts with it." They accordingly exchanged. Etetchokthei again spoke to the wolf-man, saying,

How did you make this club so well? It is beautifully made." The wolf-man said, "I cannot tell you at present; I will do so another time." Etetchokthei then made a sign to the women to advance, and as they began to pass the wolf-man was anxious to get back his club. Etetchokthei recommended him to select the best-looking woman, and that as soon as he had made his choice he would receive his club. The women were passing by, and the wolf-man was glancing eagerly at one and another, when suddenly Etetchokthei gave him a blow on the head with the club, and repeated it three times, cleaving in two the skull of the wolf-man, who fell prone in the snow. Etetchokthei, having called the women, told them to get wood and make a large fire. They at once did so. He then took the corpse of the wolf-man, cut it into small pieces, and boiled them. Having done so, he took the bones and pounded them to dust. He afterwards asked the women what they were wont to do when the wolf-man was killed. They replied, "We boiled all, even the entrails, and pounded the bones, excepting the tail, which we threw away, thinking it of no consequence." He simply said, "That will do," and, taking the tail, pounded it also. As he was doing so, a voice issued from it, saying, "Do not kill me!" Etetchokthei, however, paid no attention to it, but continued pounding till

it was reduced to atoms, which he threw into the fire, whence a dingling was immediately heard. All then pursued their way, and, having reached the camp, the women related the feat of Atshin in killing the wolf-man. The men were rejoiced; thanked and honoured Etetchokthei on account of the deliverance he had wrought on their behalf. The journey was continued.

On arriving in the vicinity of some mountains, Etetchokthei was told of a dangerous locality through which they had to go; that in a pass between two mountains there was an animal, something like the wolf-man, who was wont to cause great destruction among them by dragging the women under the earth, whence they could not be recovered. On arriving at the spot, the men passed through it safely, but shortly after they heard the screams of the women. All hastened back, and among the first was Etetchokthei, who on coming to the place saw a large frog dragging in the women. With his club he confronted the frog, cut off one of his forelegs, which was raised to seize him, and when the other was lifted up cut it off also. The frog, on the loss of his forelegs, retreated into his cavern, and was followed by Etetchokthei, who gave his head a stroke, which cleft it in two. The earth over the cavern immediately opened, and out rushed the women, among them, in a very emaciated condition, a few that had been seized on a former occasion.

Etetchokthei's achievement was celebrated by feasting and great rejoicing. All honoured him, and did what they could to contribute to his comfort, but they grieved that they could not do so to the extent that they wished. Starvation came among them, and eventually they found it expedient to separate in small parties. They, however, recommended to him the best hunting-ground that they knew of, where moose, deer, and rabbits were wont to be numerous, and advised him to proceed to that locality. Thanking them for their kindness, he set out with his son, who was about twelve years of age. On reaching the place, Etetchokthei set a great number of rabbit-snares, and met with much success. He was asked one day by his son for permission to visit the snares, as he wished to see how they were set, having never as yet seen them. Etetchokthei objected, telling him that he might be enticed to destruction by a big man whom he saw every time he visited his snares, and who always invited him to his tent, but that he had declined his invitation. His son, however, persisted in his entreaty with tears, and at last obtained permission, but was warned not to listen to the allurements of that big man, whose name was Tchicho, i.e. "Big Mosquito."

The next morning his son set out to see the rabbit-snares. Evening came, and he did not return. Etetchokthei had no doubt that his son had been enticed and killed by Tchicho. The next morning at dawn he, however, set out to ascertain rightly the fate of his son. Following his son's track, he came opposite to a beaver-dam, where he traced several approaches and retreats of his son, till at length he found that his son had been met half-way by Tchicho. He followed the track till he came to the beaver-dam, where he found the skull of his son fastened to the end of a pole, which was placed upright. Observing a fresh track leading from the beaver-dam, he followed it, and discovered Tchicho angling for beaver with a rod and hook. Tchicho looked up and said, "Ha! you are here. Are you looking for your puppy?" Etetchokthei replied, "I am not looking for my puppy. I have no puppy. But I am hungry, and, seeing your track, I thought I would come to see if I could get something to eat." Tchicho said, "If you are hungry, my grandson, go and make a good fire. I have plenty of beaver, and will bring them to you presently." Etetchokthei thanked him, and, obtaining Tchicho's fire-bag, went and made a fire. Having done so, he returned to Tchicho and threw the fire-bag to him, saying, "Here is your fire-bag." It fell into the water. Tchicho, taking it up, said,



"That is nothing, my grandson. I can dry it by-and-bye." They then proceeded to the fire, Tchicho carrying the beaver. On arriving there, Tchicho immediately commenced skinning the beaver, and when he had finished put them on spits to roast. Etetchokthei continued cutting firewood till he had collected a large quantity. In cutting down a tree, he leaped twice from one side to the other under it while it was falling. Tchicho, observing this, said to himself, "I do not think I can kill him; he is too agile." Etetchokthei heard him, but said nothing. He afterwards cut and peeled a pole of three inches in diameter, and suddenly gave Tchicho three blows on the head, which sent him rolling into the fire. He then heaped wood over him, and burnt the half of his body. Having done so, he took a few of the beaver, and, selecting another place for a camp, passed the night there.

The next day he undertook a journey to see if he could not discover some human beings. After a long time, he fell on the track of a single man. Following this, he came to a deserted fireplace. Thence following a beaten track, which proceeded from it, he soon overtook a party of women *en route*, hauling their sleds. Having come up with the last sled, he heard the woman who was hauling it lament the loss of a son, saying, "*Sih ryou, sih ryou!*" i.e. "My son, my son!" He arrested the sled, and stooped down. The woman looked back to see what was the cause of the sled stopping, but, perceiving nothing, again went on. Shortly after Etetchokthei repeated what he had done. The woman then went to examine the sled, and behind it found Etetchokthei. She at once said to him, "Some years ago my son went off on account of the bad treatment he received from one of his wives. You look like him. Are you not my son?" He replied, "Yes, I am your son." They then embraced, and afterwards recounted to one another what they had experienced since their separation. They proceeded to the camp, Etetchokthei in advance. All were rejoiced to see him, and a feast was made by his mother in honour of his return.

The next morning the people proposed that the best woman among them should be given him for his wife. His mother said that it would be difficult to make a selection, since the woman that was thought the best might turn out ill, and thus a mistake be incurred. Etetchokthei said, "I know how to choose a wife for myself. Let all the young women make each a pair of garters, and I will take her that excels all the others." This was agreed to. The young women having finished the garters brought them to him, and he made his choice in accordance with the proposal that he had made.

The winter passed away. On the opening of navigation, Etetchokthei embarked in his canoe on Youcon River. As he was descending the stream, his canoe was drawn by the strength of the current into a part of the river that ran under ground. From the arch of this subterranean channel bars of iron were suspended, and Etetchokthei had to knock them aside with his paddle to prevent them striking against his head. He never returned, and nothing was ever heard of him. His loss was much lamented. From the manner of his disappearance, he received the name of Etetchokthei, which signifies, "He lost himself in a canoe."

R. McDONALD.

*La Pierre's House, 12th April, 1875.*

## CONVERSION OF GOVIND ANUNT SHASTRI LELE TRIMBUCKKUR.



**T**RIMBUCK, the birthplace of our subject, is twenty miles west from Nasik, and is, like it, accounted sacred by all classes of Hindus far beyond the limits of Western India. It is considered to be the place to which all the holy places throughout India, and the Tirthas with all the gods in heaven and on earth, with their worshippers throughout the land, are to come to make their ablutions at the interval of every twelve years, which is the year of Sivhust, or the year in which Jupiter passes through the zodiac of the lion. A more sacred spot, therefore, can scarcely be imagined than Trimbeck, on the verge of the Western Ghats, with its source of the holy Godavery, or the minor Ganges.

Here Govind Shastri was born in the year 1818. He spent his youth in his native place studying Sanskrit literature, more particularly Sanskrit grammar, which is a science of itself. Already a family man, he had a strong desire to perfect himself in this his favourite branch of study, and in order to accomplish his object he entered the Poona College, which has now developed into the Deccan College, at Poona. While there his progress was such as made him second in the first division of a hundred students. As he was without means he was obliged to take service; but, not knowing any English, his prospect was not very bright. His principal, our venerable friend, Major Candy, recommended him as a reliable Pundit to the Rev. Mr. French, of the American Mission, and ever since, with only a few intervals, Govind Shastri served in the capacity of a Pundit to several missionaries, and largely assisted in the first thorough translation of the Bible into Marathi, which edition came out in 1857 under the chief editorship of the Rev. J. S. S. Robertson; latterly he assisted in part the Rev. Mr. Hasen in the last revision of the Marathi Bible, which was completed in 1872.

His long-continued occupation with the Holy Scriptures made him thoroughly acquainted with their contents and doctrines, and it was the more likely that he would give his attention to the sacred text, since, as early as his first situation as Pundit with the Rev. Mr. French, he had been impressed with the truths and claims of Christianity, and had given hope of his conversion. This, however, was not realized then, for he remained firm in his somewhat modified Vedantic belief. However, all the while he evinced his high regard for Christianity, and a leaning towards it was not altogether suppressed. Christ was to him a divine person in a special sense of the word, and he acknowledged Him as the Saviour of the world. This belief he adopted in theory about ten years ago, when, with his Christian knowledge, he considered what is said about the so-called Dhanwantari incarnation in a certain shloka of the Bhagawat Gitá. He then said to himself, "Whoever this Dhanwantari incarnation may be, one thing is certain, that whatever is said of this incarnation, the fulfilment of it is realized in Jesus Christ alone,

for it is He who is God Himself, and making a sacrifice of Himself has put an end to sacrifices, and He having life in Himself has become the Giver of Life." In theory, then, he was an admirer of Christ; but, strange to say, instead of turning to Him, he followed the promptings of his deep reading of Vedantic philosophy, and took upon him the austere practice of a certain yog (ascetic practice) to prepare himself for becoming a Sanyasi.

In the above state of mind he came to me as a Pundit, about twelve months ago, to assist me in translation work. During this time it happened, not often, but on three or four occasions, that we had lengthened discussions on religious points, when he gave evidence that he was deeply versed in the Vedānta; but at the same time he could not deny that his soul had still a craving after something more reliable and satisfying than he had yet got possession of; yet, on the whole, I had little hope that the old man, an established Vedantist, could ever be shaken out of his adopted system of thought and practice. At the same time he would often denounce the depravity of the Brahmins, and deplore the religious and social state of his people, and, on the other hand, he repeatedly said that real happiness, domestic and otherwise, he had only found in the Christian families with whom he had become acquainted. In our own house he would also feel quite at home; and he was exceedingly pleased when, on the arrival of our second daughter from home, I told him that he should be her instructor in the Marathi language.

Shortly afterwards I left for a preaching tour in this district. After a few weeks' absence I returned on a Saturday to assist Mr. Squires at the Holy Communion on the following Sunday. On my arrival at home I inquired how the Pundit was getting on, when I was told that on the previous day he had been rather poorly, and had left earlier than usual. Mrs. Schwarz also remarked that it was sad to think of his state of mind, relating that in course of a little conversation with him he had remarked that of as many words as the text of the Bible was composed so many truths it contained; however, when baptism was referred to he had replied that he was not convinced of the necessity of this rite. Thus much I learned of him during my intended two days' stay at home, not knowing what was going on in his mind in the furnace of tribulation in which he was finally prepared for the gracious hand of the Lord to shape him into a vessel of mercy, which marvellous manner of God's dealing with him I will now describe.

On Tuesday, the 9th of February, in the afternoon I was just ready to start again for my camp when my daughters said, "There the Pundit is coming after all, though it is now two o'clock." Looking, I replied, "This is not the Pundit; this old man you see can scarcely move along." However, wrapt up to its head, the struggling figure made its way to our bungalow, and the doubt was only removed when Govind Shastri in person stood before the door with eager inquiry after my presence, and on seeing me, under intense emotion and stretching out his hands towards me, he ejaculated, "Baptize me! oh, baptize me, in the name of Jesus! of Jesus who has saved me!" There I, with my

whole family, stood amazed, overcome with emotion. The old man was almost sinking from his long walk in the midday sun, when I led him into my room. Then—"Give me water to drink; I was two hours on my way here, and I am thirsty. I will tell you how it is with me; but please give me water to drink." To this request we hesitatingly consented, saying, that we would give it him as medicine, he himself knowing best what consequences it would otherwise imply. Mrs. Schwarz handed him a glass of water, which he drank, for he was panting with thirst, and after a while he told us his touching story, which filled the eyes of his youthful pupils with tears.

From the time he had returned from this house he said, after his last teaching on Friday he had been very ill; still he had practised his daily yogish philosophy on Saturday. On Sunday he thought of adopting at once the garb of a Sanyasi, for which purpose he had, as aforesaid, vowed the practice of his yog. In consequence, he tore off his Brahminical string and plucked out the scanty hairs of his shendi. Soon after this he was seized with most acute pains, probably in consequence of a long fast and the practice of his austerities, when in a state of great debility. During the following night his pains increased to an indescribable degree. In his despair and frenzy he resorted to desperate means. On the Monday, he described, he took up a large stone and carried it on the third storey of his house, with the intention to take it on his head and to throw himself with it headlong down upon the stone-paved courtyard below; hoping in this manner to destroy himself, and to free himself from his bodily anguish. While standing on the very edge of the lofty platform, the example of Judas Iscariot flashed through his mind, and becoming conscious of the awfulness of his situation, he cried out, "What! has it come to this, that my end should be like that of Judas Iscariot? No, no! I abhor the sin of Judas." While thus turning himself away from taking the last fatal step, he thought of Jesus, and felt as if a stream of light poured in upon him, and, throwing himself upon his knees, prayed to Jesus to have mercy upon him and heal him from his bodily anguish, and that he would, before another day should pass by, profess His name freely—openly—before the world. His prayer was answered, for his pains rapidly subsided, and in the morning his only thought was how to follow out his vow to Christ. He planned to send somebody to procure for him a conveyance, but, after some consideration, he set out on foot, and thus made his way to our house.

On having learnt the purpose of his visit, I went to consult with the Rev. R. A. Squires, who himself also came and satisfied himself as to the fitness of administering baptism to the applicant; it was the more desirable as the candidate was in a very weak state of health. Govind Shastri had come without any of his clothes, and without having told his people on what errand he left the house; he now sent word to his son to come to him and to bring his clothes along with him. The interview presented a most affecting scene. Short and to the point was the quiet statement of the father of his fixed purpose and decision in the presence of his son, who, with tears in his eyes, could not utter a word

of argument to prevent his father from taking his decisive step. When he had finished with giving him his reasons for becoming a Christian, he dictated to him in what manner he, as a Brahmin, had to go about to make his obsequies, but he said, "You better call a Shastri" (whose name Govind mentioned), "and he will tell you all the particulars you have to observe; but," he added, "though I am dead for you in one sense I shall not change in any of my feelings as a father to you, your brothers and sisters; it is for you to consider whether you will do the same towards me."

Govind had wished to be baptized before many witnesses of his own people of Nasik, but the time having been short, this was not practicable. However, on the following day, being Ash Wednesday, his baptism took place in a full church, for all our people were deeply interested in his case.

Up to the present date (three weeks after his baptism), I am thankful to say that our dear brother in Christ is growing in grace.\*

On his return with me to our bungalow, after baptism, he was for a short time in anxious thoughts, when the immensity of the step which he had taken was right fully present to his mind. As he had stood on the threshold of becoming a Sanyasi, a sacred person worshipped by all the people, so now he found himself an outcast from his people. When I sat with him in the evening (which I often did during the first week, which was a week of much nursing, both bodily and spiritually), he opened his mind to me, but I only needed to refer him to St. Paul's experience in *Philippians iii. 4—11*; he at once grasped the subject as applicable to himself, only he said, "I do not feel the fulness of Paul's overflowing measure of assurance." And then, when I directed him to the sure promises of God through Christ, the foundation of which was laid in His eternal love, his reply transformed itself into an earnest prayer that the Lord may reveal Himself fully to him, and fill his poor heart with the abundance of His grace. On another occasion he remarked, "If I had become a Sanyasi I should now be sitting on the water's edge of the holy Ganga (Godavery), and people would be coming to worship me and to bless themselves with my names; now I am here a poor sinner, but I have my Ganga. My Ganga is the blood of Jesus, the stream of water and blood that flowed from His pierced side, and I am happy through its cleansing power and the blessing of peace."

The report of Govind Shastri's conversion of course spread at once, and several English and Native papers have taken notice of it. The Shastri also received letters from old acquaintances of his, one particularly from a friend, who is almost a Christian himself, and who expressed his great joy that he had come to this decision. From the town of Nasik many Brahmin visitors, young and old, have come to converse with him, and in all humility he gives his reasons for the hope that is within him.

His health is much improved, and since his strength is increasing, he becomes more and more desirous, at an early opportunity, to explain

---

\* Recent accounts are to the same effect.—Ed.

his views in a public meeting, and also once a week to preach to the people in the town.

May God and our Lord Jesus Christ be glorified in him and through him for ever and ever !

C. F. SCHWARZ.

*Nasik, March 5, 1875.*

## BISHOP CROWTHER ON THE NIGER MISSION, 1875.



**W**HEN a change is about to take place from an old constitution to a new state of things, there will ever be a conservative party to defend the retention of old time-honoured systems in opposition to those who desire a change from the old, unprofitable, and meaningless customs and superstitions received from the traditions of their fathers.

Heathenism is in Africa the old system which invests the old men and priests with power, by which to rule, govern, and keep the population in awe under their control. The priests in particular, through whom the gods speak as their oracles, whose word must not and cannot be denied, are in fact the chief ruling power among many superstitious tribes; through them sacrifices, human or animal, are made to propitiate the gods; through them oaths are administered to bind the keeping of an agreement made between two parties in all matters of importance, commercial or political.

When the new and foreign element is introduced alarm is taken; the aggression must be opposed. Christianity is that silent but powerful aggressor which threatens the downfall of Paganism.

Having succeeded in arranging business at the New Calabar Mission to the end of March last, so that Mr. Carew could commence his work with facility, I was able to leave Lagos for the annual visitation this year by an earlier opportunity. Embarking in the S.S. *Victoria* from Lagos, we arrived at Bonny on 17th June.

### BONNY.

This place is blessed with two places of worship, both of which are answering their separate ends and objects beyond expectation.

St. Stephen's Church, in charge of the Rev. F. W. Smart, is for the Native congregation, where they are preached to in their Native language. Although the edict which was proclaimed against church-going had not been removed since the beginning of 1874, yet the number of church attendants had gradually increased. It was not till the month of June this year that I saw a few adult Native females at church from the town and villages. The heat of anger against church-going having somewhat subsided, the converts and others secretly attended class and church; this has been connived at by the ruling power, until at last the attendants increased to 150 on the morning of the Lord's day. The persecutors could not understand how it was that they could not stop

the profession of a religion against which heavy fines are imposed, severe whippings and confinement in irons with starvation are inflicted, and even death itself is threatened—the absolute power of life and death of the slaves being in the hand of the masters; whereas, on the contrary, without force or holding out any worldly inducement, and in the face of punishment, the number of church-goers increased. From a real conviction, the converts found that Christianity is the religion which meets their case as sinners; it points out to them the Saviour. This also proves that the Word of God was not handled with craft and deceit, but in sincerity, commending itself to every man's conscience in the sight of God. During the year to Whit-Sunday, fifteen adults and five infants were admitted to the Church by baptism. But the parents and guardians are still indifferent about sending their children to school; instead of which they are either employed at the plantations—a new work in which the chiefs have of late turned their attention instead of palm-oil trade only—or the children are left to spend their time as they please. The political state of things at Bonny is still very unsettled. I wish there were more union between the king and chiefs. The views of the few educated minds are at variance with those of the old men, who are the fathers and the leading men in the country. Unless both classes can be so tempered as to meet half way with each other for the good of those under their controlling power and influence, the subjects are the sufferers. Where an acknowledged leading head is not regarded, there can be no order. When priests and priestesses of the gods take the lead in swaying the destiny of the nation—some of them acting the part of Ahab, and their wives, the priestesses, the part of Jezebel, stirring up their husbands against Christianity, as threatening the abolition of their idolatrous system, you may fairly conceive some idea of the state of things in this Mission.

*St. Clement's Church.*—This little church has very well answered the end for which it was put up, namely, for the benefit of the shipping department in the river; it is an English-speaking congregation. It is now highly appreciated both by Europeans and English-speaking Natives in the river, and by passengers going to and fro when halting till the ships are ready for their destination. A captain of a ship who brought some of his sailors to church, said that “it was like an oasis in the desert, or a spring of water in a dry land.” Many who are stationary in the river have become regular attendants, of whom ten to fourteen are Europeans; they now confess the beneficial effect of observing the Christian Sabbath. During the persecution, when St. Stephen's was watched, the congregation of St. Clement's steadily enjoyed liberty of conscience from the edict of despotic power enforced against the congregation of the sister church.

Many of the persecuted converts found an asylum here, when they were watched in their own church. During this trying time I was going to preach at St. Clement's when we passed a group of young men slowly pacing their way towards the direction of the church, one of whom was pointed out to me as a soldier in the late Ashantee war. I asked to whose house he belonged. On naming his master, I requested

him to give him my compliments when he returned home. The young man replied, "No, I no fit." I asked why he was not fit. He replied, "If I deliver your message I report myself, because my master will say, 'Where did you see the Bishop? Ah! you have been to church;' therefore I must get punishment." I immediately saw my mistake, and so recalled my message. Up to this time things appeared to be going on well, there was every hope that they would continue to improve; on a sudden, however, during my absence to Benin River in October, a pretext was found for persecution, by asking one of the young converts lately baptized to make sacrifices to the manes of his long-deceased father, which the lad Joshua objected to do, on the ground that he was a Christian, and it was against the Christian faith to do so. The accuser of Joshua was said to be a priestess, a determined character, who would not be defeated by a slave-lad. Severe punishment was inflicted to extort from him concession, to aggravate which he was removed away to the plantations, accompanied by the accusing priestess, who determined to have him brought back to do worship to the gods. After a long, cruel punishment, a half concession was extorted from Joshua: he was released for that time till another attempt was made to try his faith in Christ. Joshua refused as before; he was again punished, and threatened with death if he did not comply. The lad plainly told his persecuting master, "If you give me any hard and difficult work to do, I will do it to the utmost of my power to serve you; but to do sacrifice to the dead I cannot, it being against the doctrine of the Christian faith." Joshua was then bound with cords, put into a canoe, and taken to the river to be drowned. The master got into the canoe to see the order executed. An attempt was made again to get him to renounce his faith, but the lad, strengthened from above, was as firm as before, when he was unmercifully plunged into the river, but floated. He was once more taken up and plunged into the stream. As his head showed above water, it was beaten with paddles, and the stomach pierced through with a spear, when a stream of blood gushed out, which covered the face of the water, and the body sank.

Since this occurrence, other chiefs were enlisted in the persecution, and ten of the notable converts have been caught and confined in irons, to await their fate. On my return from Benin River, I demanded a meeting of the king and chiefs on the 10th November, to bring before them the case of the persecuted converts. They would have shunned me had I not been advised how to proceed about it by a well-wisher who disapproved the violent action of the chiefs. He counselled me to take them by surprise early in the morning, before they prepared to go to the shipping on business. Accordingly, at half-past six o'clock a.m. we started from the mission-house for Bonny Town, taking the bush road, and made direct for the house of the Chief Oko Jumbo, whom we took by surprise. I briefly told him the object of our visit, and requested him to inform his brother chiefs that I wished to meet with them before they went to the shipping for business. By appointment King George was as good as his word; he soon joined us; mes-



sengers were hastily despatched to call the other chiefs ; some, however, had already escaped by the back creek to the shipping. At eight o'clock I had the mortification to be told that they were not all at home and could not be got together till ten o'clock.

At ten I received another message, that they would not return till two o'clock. I determined to wait till two. Not till four p.m. was the meeting convened in the public place of audience, in the open air, under an old tree ; however late, I was glad for the opportunity. I was three times shunned and disappointed last year. I broached the subject of the persecution at once.

The old story—a lame and groundless accusation of the converts refusing to work on Sunday, of their being obstinate and disobedient—was repeated by the accusing chiefs. I knew this was not true. I struck at the root at once, and told them that it was because the converts refused to join in the worship of the gods, in making sacrifices and eating offerings to the dead—that I could not be deceived in such a matter—that we are commanded to teach all men—they, the chiefs, not excepted—to abstain from sacrificing to dumb idols, and eating the sacrifices to the dead, which provoked God to anger—confirming all these prohibitions by appropriate passages from Scripture, which were distinctly read by one or another of our party. The chiefs heard on this occasion more Scriptures against idol worship, with its unprofitableness and inability to do good or to do evil, than they had ever expected. The weakness of their superstition was publicly exposed before them, which they could not defend.

Strange things are done by some European merchants in Africa, which Christian friends in England could hardly believe were possible. Some three months ago an intelligent, well-educated European (an Englishman) degraded himself so far as to conform to the idolatrous practices of the heathens at Bonny ; to join their secret club, he performed all the idolatrous rites required on the occasion. This, it was said, cost him about £300 worth of goods. He was agent for a very respectable merchant in England. I publicly asked the chiefs, individually, whether it was not true. They all answered in the affirmative.

The sum and substance of what the chiefs stated as being the true cause of their action was as follows :— That their people did not take time in the adoption of the Christian religion ; they were too fast in embracing it ; they wanted to upset the old system in one day. Appealing to me, they said, “ You had never pulled down any of our idols,” but the converts wanted to take all away by storm. That, instead of buying palm-oil on Sunday at the market, they had got a piece of ground from a chief of the place, where they built a church (shed), in which they preached that “ Juju (objects of worship) be nothing.” Thus the people in the interior violated the oaths by the gods which they formerly held sacred ; so that, in consequence, they could no longer bind them to fulfil their engagements. Pointing to a stranger from the interior, who was at the meeting, they said, “ There is one of them sitting there ; ask him if it be not so.”

Another fault which they found was that Mr. Smart preached to their

people in the Ibo dialect, which they did not clearly understand, in consequence of which they did more than what he taught them: they wished that he should preach in English. This was, of course, to mystify Christianity in an unknown tongue. Besides all this, that Mr. Smart coaxed the converts secretly to be baptized, without first getting the consent of their masters. They admitted that the children who have been brought up at the school have always behaved well, and they had no complaint to make against them; they would prefer them to be educated rather than their adult slaves. I rejoiced in my heart to know from the chiefs themselves that these were the only grounds of persecution.

I explained to them that the injunction to servants to serve their masters as if they were serving Christ Himself was most strongly impressed upon them, and that we taught the converts to the advantage of their masters, while heathenism does not enjoin its votaries to be so faithful to their masters.

In regard to the Ibo dialect, in which Mr. Smart preaches, I assured them that we were labouring to arrive at the proper dialect acknowledged by all the Ibo tribes, as we have done in Yoruba, which will remove anything they may have occasion now to complain of.

I requested the release of the ten persons arrested and kept in irons, but they denied the fact of such an arrest, and even of drowning any one. The doer of this atrocity was angry, and demanded my informants. After a long and warm discussion among the chiefs themselves in the Bonny language (a dialect of the Idzo) which we did not understand, they deputed Chief Oko Jumbo to tell me that they would give the subject a calm consideration.

On the day previous to my meeting with the chiefs, King George Pepple had made efforts to convince some of the old chiefs of the intolerance of forcing the worship of the gods by persecution, and putting the converts to violent death. A well-known, kindly-disposed gentleman, Capt. Bowler, who was present, being appealed to by the king to say whether what he had told them were true or not, this gentleman stated his mind on the subject of persecution: that it had been tried and proved centuries back; that persecution was never successful to check the progress of Christianity, instead of which it had roused the attention of even the indifferent to inquire into its nature and ultimately to adopt it.

This testimony from a captain, a merchant, before heathen chiefs, was most valuable.

#### NEW CALABAR MISSION.

Very little can be said about its working as yet.

It was undertaken in March last under the same arrangements as the Bonny and Brass Missions, namely, under an agreement that the chiefs should pay a share of the building expenses, and 2*l.* a year school-fee for the education of each boy placed at school, besides boarding expenses.

Every man of business who has had to deal with this people in

money matters knows well that it is easy to enter into an agreement with them, but to get them to fulfil it is no easy matter. But I have made it a rule never to show that I doubted their ability to pay, nor their sincerity to fulfil their promise; I always took them at their word, and so drew up an agreement, to which they willingly and readily put their signatures. Although they themselves have invited us to establish a mission, and promised to put from fifty to 100 children to school, yet they were so slow and so tardy in sending children that many of them were actually snatched out of the canoes when they came to the shipping, and brought to school, which increased the number to thirty-two. When once the children were there, the fathers or guardians were reconciled. The king himself has not yet sent a single boy to school; he is waiting for the Juju priest to precede him. Had we waited for the king or the Juju priest to set the example, there would not have been a boy as yet at school. These two persons are afraid which should set the example of being the first to desert idolatrous worship.

It is now two years, November 23rd, since it was agreed that their share of building expenses was to be 200*l.*, which they calculated to be fourteen casks of palm-oil, out of which only seven casks have been paid; the remaining seven are still unpaid. I have been told that the chiefs have paid their share of palm-oil to King Amachree; but that he has been trading with it on his own account. However, I always considered it a providential opening to be invited by the chiefs themselves to establish a Mission among them; the opportunity should be taken advantage of as soon as possible, lest a little delay may bring about a change in their minds, and the country be shut up against us for another indefinite opportunity. Their taking a share in money matters is a secondary consideration.

The buildings put up are the boarding school-house, the Native minister's house, and the catechist's house. Preaching places will be put up in towns and villages inhabited by the people among mangrove swamps, in which we can go and preach to them.

#### BRASS MISSION.

This is our eighth year at this place. The Rev. Thomas Johnson is still the minister. In all the changes and struggles that a Mission can go through from heathenism to Christianity, to get out of darkness into light, this station has had a good share. The persecutions of converts, and their steadfastness during those trying seasons, have been often reported; their liberality in shape of contributions according to their abilities, and thankoffering after cessation of persecutions have been stated. The rapid increase of the congregation at Divine worship on the Lord's-day morning has necessitated the enlargement of the little church. Beside the contribution of last year, amounting to 109*l.*, this year's contribution to complete the lengthening of the church amounts to 77*l.* 10*s.*—of this King Ockiya contributed 7*l.* 10*s.*; Christian friends in the river and visitors increased this contribution to 100*l.*; making a total of 209*l.* from local sources to the improvement and enlargement

of this church, now called St. Barnabas. Without such helps from local sources, chiefly from the converts, I would have hesitated to spend another 200*l.* from our annual grant.

This church was opened in its enlarged state on Sunday, the 17th of October, when I preached from Isaiah liv. 2, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations. Spare not, lengthen thy cords, and strengthen thy stakes."

Though many were absent at the oil markets in the country, yet there were 341 persons present at the morning service, a sufficient proof of the necessity of the enlargement, now well supplied with plain seats, which will accommodate 500 persons well packed; fifteen candidates were baptized after the second lesson—five males and ten females.

On Thursday, the 21st, a confirmation service took place, when twenty-one males and twenty-four females—forty-five in all—were confirmed, among whom was Chief Spiff, who was baptized by the name of Thomas on Whit Sunday.

The support that this chief received from above, which enabled him to endure this fiery persecution from heathen priests and brother heathen chiefs, must have been of an extraordinary kind. It was to my astonishment that I saw, submissively sitting among the converted chiefs at church in front of Thomas Spiff, the Chief Oruwari. This man was one of the great persecutors of Thomas Spiff. A great change has taken place in him; he has enrolled his name among the candidates for baptism: three persons of his household, one of whom was his young wife, who was brought up at school some years ago, and two young men, have been baptized and confirmed. Oruwari was present to witness the ceremonies of the Christian religion. Very lately he gave permission to his household—he owns some 100 slaves, and has many wives—that those who felt disposed might go to church and worship God, twenty-seven of whom he has lately sent to Mr. Johnson, with his sanction, to have their names down in the list of candidates for baptism; they attend class with himself regularly every Thursday afternoon. He has also delivered up three of his most important idols; they have since been very roughly handled and broken; two of these I will send to Salisbury Square as curiosities as soon as Oruwari can get the image-maker to repair the broken parts.

Oruwari (the house or abode of the god) was naturally a man of very cruel temperament, revengeful to the highest degree; he made himself obnoxious everywhere among his own and neighbouring tribes, with whom he dealt in palm-oil. Last year great troubles befell him; some old-standing debts incurred by his great ancestors, generations past, during the time of the slave-trade, were demanded of him by the descendants of the then oppressed creditor. In vain did Oruwari plead ignorance of these debts; the claimants traced them out, and proved them by oral tradition, so he was adjudged to pay them to the value of sixty slaves, or else be excluded from trading with the shipping in the river, and be confined to his house. Oruwari, finding that he had no more friends in the priests or his brother chiefs, nor sympathy from the

surrounding tribes, whom he used arbitrarily to oppress, nor protection or help from his gods, at last fled to the God of the Christians whom he had unmercifully persecuted. His own significant expression was this: "Those whom we persecuted and attempted to reduce to poverty are growing fat, while we, who persecuted them in defence of the gods, are growing lean." This, though worldly interest, decided him. From the converts he met with sympathy and kind reception. At present he is a wonder to many, and the current question is, "Is Chief Oruwari a church-goer?" This is a brief history of the man whose aim it was, three years ago, to annihilate the converts of Brass River Church.

In looking over the statistics for this station I saw under "candidates for baptism" the large number of 251. On asking how such a number of candidates could be, I was told that when the people had attended service for a few weeks they did not consider themselves recognized as members of the congregation till they had put down their names in the book. This will account for Chief Oruwari enlisting himself and twenty-seven of his household with him lately.

After a due course of preparation, those who are found fit are selected for baptism. When any of the members of the congregation are going to the palm-oil market, which would cause them some weeks of absence, they generally report themselves to their minister, that he may know their whereabouts; at the market-places they abstain from trade on the Lord's day, and find themselves none the worse for it in their sales and purchases; singular to say, if anything was gained at all by a trader, it was on their side. This has been remarked in the river by many of their unconverted brethren. The converts have become industrious and more honest than their heathen companions, and the people in the oil-markets regard them as honest in trade and prefer to deal with them. "Hitherto the Lord has helped us."

#### AKASSA STATION.

There seems to be some stir among this people. Their habit of removing from the Nun to St. Gana River annually for several months together makes it very difficult to make lasting impressions on their minds by way of regular instructions. However, they have been many times visited by Mr. P. J. Williams, the present catechist, although on some occasions some almost insulted him by blows, because he went over to them in their retreat to urge them to worship God instead of practising their superstitions. But from others he obtained a kindly reception and a quiet hearing. Their king, Oponama, died some months ago, which they attributed to church-going. They overlooked the fact that he had been in a bad state of health for many years. The opposition against Mr. Williams was carried out by unanimous refusal to sell him small patches of land on the back of the Mission-ground, overgrown with bushes and jungles; but he afterwards prevailed upon them to give up the patches for a few heads of tobacco and some yards of cotton cloth for each patch.

Death has removed several old chiefs and priests who were stern opponents to Christianity. These circumstances have greatly shaken

their faith and confidence in the worship of the gods of their forefathers. The leading old chiefs paid me a welcome visit on the 14th of October, when I asked, What did they think about the truth of God's Word, which we have been preaching, and the assurance made by their gods through the priests? God's Word declares that we must die sooner or later, therefore we must prepare and flee to Jesus Christ to fit us for it; whereas the gods assured them, through the priests, that if they offered prescribed sacrifices they need not fear death. I asked, What was the cause of the loud cries, and mournful lamentations, and firing of guns, which were echoing in our ears as we sat talking? They replied, "Ah! Depagara, the great medicine-man, be dead! True alabo (i.e. gentleman), God be true, Juju be lie; we are all thinking what to do with Juju." I asked whether any of them was ready to be buried with Depagara this evening, to accompany him into the world of spirits? "No!" was the reply. "Why did not Depagara tell Death to wait till you were all ready to go together?" They replied, "He (Death) no will hear that." Then I impressed upon them the necessity of going to church now. "Go to God each of you, as soon as possible; wait not one for another." Procrastination is the great danger of this people. Perceptible changes are taking place in the minds of some, although others are as indifferent as ever. It was a rare thing to get any of the children to stay at school. Now there are five boys on the premises as boarders, some of them over twelve months there.

#### OSAMARE.

The dwelling-house at this station is at last made habitable; it has cost us a large expense and great labour to get the site filled up above the height of the annual flood. The population may be estimated at about 3000 inhabitants. It is a market-town, situated on the left bank, or east side, of the river, having the Ibo proper on the back, with whom they meet at an interior market-town called Igota. The people of Osamare speak better Ibo than those of Onitsha, being near the country of the Umu Tsuku (the children of the god Tsuku), or country of Aron, the seat of Tsuku. During my stay at this place, I collected about 300 Ibo words, to be compared with the Onitsha dialect, when it was found to be nearer the Isu dialect than Onitsha. The settlement of an Ibo vocabulary at present engages my attention, as will be stated hereafter. There has been but one male adult baptism and five children at this station. This is the beginning of a church at Osamare. The man was baptized by the name of Abraham—an indication that he is the elder brother of multitudes to follow his example as believers in the Lord Jesus Christ. Who hath despised the day of small things?

*(To be continued.)*

## RECORDS OF THE MISSIONS.

## NORTH-INDIA MISSION.

IV.—THE PANJAB—(*Continued.*)

## Peshawar.

**W**E cannot preface our reports from this deeply-interesting mission better than by quoting the language of the Calcutta Committee's Report concerning it:—

"A singular interest attaches to this frontier city, arising from various associations, historical, political, religious, and biographical, and all interpenetrated with a flavour of exciting mystery. Strange influences from beyond the frontier, which closes in on the station, are supposed to be always at work here. The pleasant peach-gardens that surround the city are but in harmony with the genial frankness of the Afghan exterior, potent to seduce the stranger into a fatal confidence. The visitor, who has passed with admiration these groves of delicious fruit, is presently shown, as he approaches the station, the scenes of various terrible assassinations; and as one passes through the bazaars among crowds of Afghans, Afreedies and Wuzzeeries, he remembers the extraordinary zeal with which Government lately pursued a couple of missionaries who had travelled into the country of these important strangers, and drew them back as from a tiger's lair. Then one hears of the Akhund of Swat, a title of unknown import, and of his far-reaching sway in matters religious. Meantime, however, one sees peace on every side; the public preaching of God's Word listened to by lawless and excited Mohammedans, often with interest, and with no violence except of language, and the missionary comes and goes freely through the length and breadth of the valley, using indeed a careful discretion unneeded elsewhere, but well received even when a vigorous controversy with some venerated moulvie might be supposed to threaten his welcome. In the city two or three very neat girls' schools are growing in popular favour. The church is filled with a small but respectable congregation, and the school is admirable both in its numbers and educational staff. Good government has contributed largely to these peaceful results, and the incessant intercourse of the senior missionary for some years past with the people, whether as guests at the mission-house, or as hosts in the outlying villages."

A fresh interest in the work at Peshawar was awakened in the minds of many at home by the presence among us for a few months last year of the Rev. T. P. Hughes. India already owes one young missionary to the influence of his telling speeches while in England. He alone (we believe) among the missionaries who have laboured at Peshawar—a city consecrated by the graves of our brethren—has been permitted to live in its much-dreaded climate for nearly eleven years, then to come home in good health, and only on a flying visit, and to return at once with undiminished energy to his post. May a lengthened career of usefulness be now granted to him!

The Peshawar Mission is a mission to Mohammedans, and its annals afford striking evidence that, hard as it is to reach a Mussulman's heart, and disappointing as have been the results hitherto of assaults on Islam in Turkey and elsewhere, the Gospel is nevertheless, for "every creature," Moslem as well as

heathen, the power of God unto salvation to every one that believeth. Mr. Hughes's address at the Conference on Missions to Mohammedans in October last was perhaps the most encouraging part of its proceedings. He has made Islam his special study, and few Englishmen know it as well. His valuable "Notes on Muhammadanism" (Allen & Co.) are a repository of important information on the inner workings of the system.

With Mr. Hughes are associated the Rev. Worthington Jukes and the Rev. Imâm Shah (Native Pastor). The Native lay agents, who appear to be very efficient, are mentioned in the printed Local Report of the Mission, which is evidently from Mr. Hughes's own pen, and which gives so clear and succinct an account of the work, that we have simply to extract a large part of it just as it stands:—

*From the Peshawar Local Report.*

During the year the Mission was deprived of the services of its senior missionary, the Rev. T. P. Hughes, who, after an absence of nearly eleven years from home, proceeded on six months' furlough to England, accompanied by Mrs. Hughes and family. Mr. Hughes returned to this country on the 9th of December.

The Rev. Worthington Jukes, in addition to the sole charge of the Mission during Mr. Hughes' absence, has continued the superintendence of the Educational Institutions of the Mission, with the assistance of Babu U. C. Ghose, the efficient head master of the Boys' School.

On the 26th November, the Rev. Imam Shah received Priest's Orders from the Bishop of Calcutta, and has since assumed sole charge of the Native Church.

An additional Evangelistic Agent has been engaged in Moulvie Nur-ud-din, a convert from Mohammedanism, who was educated in Christian Theology at the Lahore Divinity School. He has been assisted by Munshi Syud Shah, a converted Afghan, who was also educated in that Institution.

The Native Church consists of 60 men, 28 women, and 40 children. Some of these are Eurasian drummers, who are ministered to by the Native clergyman. The contributions of the Church, which are an increase upon former years, amounted to Rs. 144 : 6 : 3. This fund has been managed entirely by the Native Church Council, and is applied to the relief of Christian poor and church expenses. A Native Church Pastorate Fund has also been established, the interest of which, in a few years' time, combined with contributions from Native Christians, will relieve, in part, the

Mission of the pay of the Native clergyman.

During the year there have been seven religious inquirers. The first was a man whose worldly motives soon showed themselves, and he was discharged. The second was a Pathan, who was afterwards baptized at Amritsar. The third accompanied Mr. Jukes to Cashmere and became a soldier in the Rajah's army. The fourth was a Khaibari, who went to Lahore and was baptized by Mr. Hooper of the Church Mission. The fifth is a poor but earnest Christian Punjabi, who is employed as colporteur, and was baptized by Mr. Jukes. The sixth was a Muzabi Sikh, who has been sent to his native city with a letter of introduction to the Missionary; and the seventh is a Durzee, who, whilst he is learning the virtues of our Christian faith, is engaged in the apostolic labour of tent-making, and seems an earnest and consistent character.

The Mission Schools are five in number. The Central School (which is an Anglo-Vernacular Institution, and teaches up to the Calcutta University Matriculation), the Martin-Chapel Vernacular School, the Anglo-Vernacular Cantonments' School, and two Vernacular Girls' Schools. The number of pupils on the rolls is 630, being an increase of nearly 100 upon last year.

It is, perhaps, unnecessary to add that all efforts possible are made to instruct the students of our schools in the Holy Scriptures, so that they may be "wise unto salvation."

The Evangelistic efforts of our Mission consist chiefly of bazaar preaching and itinerations from village to village. The bazaar preaching takes place every



Tuesday and Friday in the centre of the city, and is conducted by the Rev. Imam Shah, Moulvie Nur-ud-din, and Munshi Syud Shah, assisted from time to time by the missionaries.

The itinerations of the Rev. T. P. Hughes last cold weather were exceedingly encouraging. The people still show kindness and hospitality, notwithstanding their knowledge of the one object of the missionary's visit. The village Hujras (or guest-houses) are the most favourable place for a quiet and attentive audience, and the missionary is often invited to the mosque to continue a discussion with the Moulvie of the place.

The Rev. Imam Shah also paid a friendly visit to several villages in Eusufzai last winter, and was very kindly received by some of the chiefs. In one village the chief invited the Moulvies to discuss with our Native clergyman, and undertook the office of arbitrator!

The itinerating work in the Hazara Valley has been encouraging. On two occasions Native agents were sent from village to village, and a large number of portions of the Sacred Scriptures and religious books were sold. Mr. Jukes also visited some of the Ensufzai villages and crossed over into Hazara, where he was much impressed with the willingness of the people to listen to the preaching of the Word. But by far the most interesting part of our evangelistic operations are the religious conversations which have taken place in the mission-house with our numerous Afghan visitors and guests, not only from our own territory, but also from across the border. The latter are at first shy, and require a deal of persuasion to stay the night; but when once they become our guests, bigotry and prejudice are removed from their minds. An old chief from beyond our frontier came to see us a few days ago and brought sixteen of his retainers. They all stayed the night. "This is the third time I have stayed with you," said the old man, "and some of the people begin to wonder whether I am becoming one of the Padri's followers. I shall never forget," he continued, "the first evening I spent in this room (the library), how suspiciously Meer Khan drank his first cup of tea!" It is thus that the apostolic and Christian injunction to "use hospitality,"

which is one of the characteristics of the Afghan nation, is reciprocated by us. Its good effects are manifest. The Moulvie who, in the village mosque or in the bazaar, is bigoted, becomes amenable to reason, and the ignorant villager, who in the streets looks with scorn upon the foreign conqueror, sips his tea in silent respect. Oftentimes respectable chiefs sit up until a late hour in the Mission Library, or in our study, discussing the vital doctrines of our holy faith.

We acknowledge with thanks the gratuitous and zealous labours of our Honorary Catechist, Mr. Sohun Lall, at Abbottabad. Two inquirers sent by him have been baptized, both of them converts from Mohammedanism.

In taking a retrospect of the past year, we have no cause for discouragement, although the actual converts have been but few. On the contrary, when we see the quiet under-current which is manifesting itself, we cannot but take courage. Oftentimes, men who first hear the Gospel at Peshawar make an open profession of Christianity in stations down the country. In 1866, an old man, formerly a commandant in the army of the late Dost Muhammad, applied to us for baptism and was refused the rite, but received a letter of recommendation to the missionaries at Seal-kote, where he was baptized. This old man has since died, but his family, including a grown-up son, have since joined the Christian Church in our Church Mission at Amritsar. This is one of several instances which we might give of this preparatory feature in our frontier Mission at Peshawar. It is of course far more difficult for a Mohammedan to make a good confession of faith at Peshawar than at less-bigoted stations. We have now connected with our Native Church a Pathan who first heard the words of salvation in the Derajat ten years ago, in the midst of his wanderings, and who but recently sought Christian baptism in the city of Lahore.

We do not judge of our work by the actual number of Pathan converts, but rather by the extent to which we believe our Mission is influencing the religious mind of the people.

The work is the Lord's. In obedience to His command, and in dependence upon His Spirit, the seed must be sown patiently, but in hope.

We also give some extracts from the Rev. W. Jukes's Annual Letter, and from a translation of the Rev. Imâm Shah's Report, all which will be found interesting. Our friends will especially thank God for the Christian patience and gentleness of our Native brother:—

*From Report of Rev. W. Jukes.*

We have much to be thankful for, even in this north-western outpost of India, and I feel certain in a few years' time, many who now read the Gospel secretly will come out boldly, and profess their faith in a crucified Saviour. Although we have not many adult baptisms to boast of during the past year, there have been many inquirers of all classes, one of whom I baptized a week or two ago, after closing the annual statistics. The man was formerly an elephant keeper or driver, but having had his shoulder-bone broken by an elephant, he has been unable to continue his employment. For some time previously had he been inquiring into Christianity, and since his arrival here he has learnt with avidity the creed and prayers we told him to commit to memory. Latterly he has asked our Native Pastor daily when he should receive baptism, and when he gave me one day a very interesting account of a dream he had had of my baptizing him, I felt it was a pity to delay it any more. Ever since his baptism his face has been radiant with joy, testifying to the inward happiness he is receiving through the Gospel. For some time during my absence to the hills in the hot weather, our Native Pastor instructed a Pathan, who had formerly been in a regiment stationed at Tullagung, which Mr. Gordon had been in the habit of visiting, and this young man received from him the good news of the Gospel, and has since been baptized by Mr. Hooper, in Lahore. We have another man, a tailor, waiting for baptism, but he is not quite ready yet to receive it.

The attitude of the Pathans is exceedingly friendly, and although no Khans of any position have received baptism, many of them have Bibles, and frequently is the subject of our Lord's Divinity earnestly discussed. The Apostolic and Christian injunction to show hospitality, which is so everywhere manifest in the Afghan character, is warmly reciprocated by us, and universally approved of, except by those who have been mixed up much with Hindus,

and this cheap and social method in winning the Pathan has the desired effect of attracting them to our Mission Bungalow, near which accommodation is made for their passing the night, and often, till a late hour, may they be seen discussing with the Missionary. The Maulvie, when our guest, does not stand so much upon his dignity, as amongst his village followers in the Mosque or Hujra, where he feels bound to uphold the Koran, but reasons quietly and unostentatiously, and bazaar people cannot make that noise here which they feel bound to indulge in whilst in the city. This is by far the most pleasant and cheering part of our work.

For the last eight or ten months we have had the assistance, as a catechist, of Maulvie Nuruldin, educated by Mr. French, of Lahore; he has been very energetic, in company with our Native Pastor, in endeavouring to get at the Mohammedans by some fresh method. There are a number of people who will not stand among the lower class of people to hear the Gospel, so we have hired a shop in which vernacular books for sale have been placed, and one or two of our Evangelists are almost always to be found there, ready to converse with any who come. In this way many have been reached; but latterly, from unavoidable reasons, the shop has been given up, and we find it very difficult to get another, for the landlord will not let it, if he knows it is for Christians; but I hope we shall be successful before long. Notwithstanding the bigotry of the Mohammedans, and the interdiction of their great leader, the Akhund of Surat, they continue to receive them, and lately a celebrated Sheik Maulvie of this place, borrowed a Persian Bible from our Native Pastor.

There is one man, a Maulvie, spoken of as a Bibliomaniac in our last report, who frequently comes for books, and when he once gets into our room of vernacular books it is difficult to get him out of it again, for he has got such an insatiable appetite, and has not the money to buy the books. We cannot

grudge them, however, for he reads them wherever he goes, and creates a desire for them in others of good birth and education, and reaches a number of people we cannot get at. He has been frequently requested to desist reading them aloud; but this he has refused to do, as he says

there is so much good in our books, and at last he gets them to admire them also, which results in their asking me for more. Butler's Analogy, among other books, has been much in request, the first part of which only has been translated.

*From Report of Rev. Imâm Shah (Translation).*

The preaching in the bazaar at the Martin Chapel has been carried on as usual. The attitude of the people towards us has been much the same as in former years. The same questions have been put, and the same objections have been made. The same abuse has been given. There are of course some people who listen impartially and are pleased with the words of the preachers, who discuss with fairness and speak with respect and love. God, however, alone knoweth the thoughts of their hearts, but there are some who are not far from the kingdom of heaven.

Generally, the audience is exceedingly troublesome, especially when the European Missionary is not present. During the past year they have done their best to persecute us, sometimes following us to some distance from the preaching-place, and shouting after us the whole way. Oftentimes the people treat me and my Native helpers in such a manner that I can scarcely refrain from weeping; not so much on account of the

abuse we receive, but rather when I think that perhaps, instead of exalting our Holy Saviour's name in the sight of the heathen, we have been an occasion of bringing shame upon it. We do, however, remember that the Lord Himself hath said (St. John xv. 20), "The servant is not greater than his Lord. If they have persecuted me, they will also persecute you."

When the city is filled with strangers from Cabul, then it is that our troubles increase. Their desire to persecute and slander us makes them gnash with their teeth, and if we were not most patient in our bearing towards them, they would most certainly strike us.

One day a Pathan said, "It is in my heart to kill you. I should of course be hung for it, but then I should be a martyr (Shahd)." I replied, "A martyr is one who patiently and without resistance suffers for the truth. You wish to use force. Where is the martyrdom in such an action?"

In a recent letter Mr. Hughes mentions an influential Afghan chief, Ibrahim Khan, who is very friendly to the Mission. "He is one of our best supporters, and all his friends are our friends. At our Educational Durbar, when the Bishop and Sir R. Pollock were present, he gave an address in Pushtu in support of our work in the schools." This chief has given his little son to the missionaries to educate. "How much," writes Mr. Hughes, "might turn upon the conversion of this young Afghan! Let me beg of you to pray for his conversion. Everything is done to keep up his *pukhtunwali* (nationality), whilst he is brought as much as possible under Christian influence."

Peshawar was the last of our missions visited by the late Bishop Milman. A correspondent writes, "He arrived there on February 22nd last. On the 25th, he confirmed thirteen Native Christians, delivered two Hindustani addresses in the mission church, visited the Native cemetery, was present at the bazaar-preaching of the missionaries, and attended evening service in the mission church. On the 27th, Sunday, he administered the Holy Communion at the mission church, and in the evening, notwithstanding that his illness was now gaining upon him, he preached on behalf of the C.M.S. at the station church, which was filled with troops and civil and military officers, and spoke with great earnestness, alluding to the many missionaries who have died at Peshawar. Next day he attended the distribution of prizes at the mission school, and delivered an address in Hindustani, though suffering greatly from

bodily weakness." All that week he was very ill; and on the following Sunday, at his request, our missionaries, Mr. Hughes and Mr. Jukes, received the Communion with him at the hands of his chaplain. On March 15th he died at Rawul Pindi, whither he had been removed, and next morning his body was committed to the grave, the service being read by his chaplain, the chaplain of the station, and Mr. Hughes. "There is not the least doubt," writes Mr. Hughes, "that he died in the service of the C.M.S. He was essentially a Missionary Bishop. Nothing in mission work was too small or insignificant for him to seek to encourage. He had a word and a shake of the hand for every Christian."

The Prince of Wales did not go quite so far as Peshawar, but while he was in the Punjab, Sir Bartle Frere and Canon Duckworth paid the city and mission a visit. Mr. Hughes writes, "They both took a deep interest in our work. Sir Bartle was very much interested in our schools and the mission library, in which we have the only collection of Pushtu books in the world. Imam Shah (the Native pastor) read a passage of Scripture in *Hebrew and Greek*, at the mission chapel, which interested Canon Duckworth very much."

In the same letter, Mr. Hughes begs most earnestly for more men for the Panjab. He reminds us that the Panjab proper (*i.e.* beyond the Sutlej) is the peculiar possession of the C.M.S., and that all the frontier stations (*i.e.* beyond the Indus) are ours. "Beloochistan," he adds, "might be ours if we had men for it; and we know not how soon Yarkund, Kashgar, and even Cabul, may be opened to the evangelist." But when he goes on to say that "China and East Africa appear to monopolise the sympathies of the Committee," our China brethren will most emphatically differ from him! Certainly he may be assured that although Africa has certainly been very prominent of late, the Panjab really stands second to no field in the interest of the Committee.

### Kashmir.

The interesting work in the Happy Valley has suffered another interruption, as our readers are already aware, by the return home of Dr. Maxwell. He has issued a very interesting Report of his Medical Mission; but as the most important parts of it were printed in the *C.M. Gleaner* for March, it is unnecessary to repeat them here. We may mention, however, that the Rev. W. Jukes, of Peshawar, while visiting Dr. Maxwell at Srinagar for his health, had the privilege of baptizing three adult Kashmiris.

For the present season, the Rev. T. R. Wade, of Lahore, and the Rev. John Williams, the Native medical missionary of Tank, have been deputed to carry on the work in Kashmir. Towards the end of the present year it is hoped that Mr. E. Downes, having then completed his medical studies, will go out to occupy the station.

Thus we come to the end of our survey of the North Indian Missions. We have seen many agencies at work, and much patience in keeping them up, notwithstanding that at every station from Calcutta to Peshawar our brethren are so sorely tried by the "hope deferred" that "maketh the heart sick." We doubt not that God, though in His mysterious wisdom He at present withholds large visible results, has a rich blessing in store for North India. Let us wait upon Him continually, in humble and believing supplication, that this blessing may be speedily vouchsafed, remembering always that He is "wont to give more than either we desire or deserve."

## WESTERN INDIA MISSION.



FROM the great field of Northern India we turn to the Bombay Presidency. The missions carried on by the Society among the twenty-two millions of souls inhabiting either the Presidency proper or the adjoining Native States, may be arranged in three groups, viz. Bombay, the Deccan, and Sindh. The missionary staff comprises fourteen ordained and four non-ordained labourers, not reckoning a young missionary just designated to Sindh; and also four Native pastors and fifty-seven Native lay agents. The statistics for the past year give 911 baptized Christians, of whom 386 are communicants. (The number of persons attached to the congregations, but as yet unbaptized, is not included, as is usually the case.) The figures show a decrease from the preceding year, which is owing partly to the return of the liberated Africans to Mombasa, and partly to the removal of some of the Nasik people to other parts of India in search of employment. The baptisms during the year were, adults 14, children 45 not including some 40 of the Africans who were baptized before leaving Bombay.

The Western India Mission has always been one of the most difficult and least fruitful. All that we have said under the head of North India concerning slow progress and "hope deferred" applies with even sadder emphasis to the Bombay Presidency. Some instances, however, of the power of God's grace will be found in the Reports presently to be submitted; and our resource for the future must be that "continuing instant in prayer" of which the new Bishop of Bombay, Dr. Mylne, impressively spoke on the occasion of his interview with the Committee just before leaving England.

## I. BOMBAY.

Bombay, with its seven to eight hundred thousand souls, is not only the second city in the British empire, but is a place of perhaps unequalled importance as a missionary centre on account of the extraordinary variety of races, languages, and religions among its motley population. It is the great nucleus of traffic between East and West. Behind it is all India; before it is the sea, connecting rather than separating India and Western Asia, Africa, and Europe. Hindus of all tribes and castes, Mussulmans from every Mohammedan country, Negroes, Arabs, Persians, Beloochees, Afghans, Malays, Parsees, Jews, Indo-Britons, Indo-Portuguese, and pure Europeans, jostle each other in the streets of Bombay; and every deity finds its worshippers in the temples, mosques, and churches of all descriptions and denominations.

The work of the Church Missionary Society in Bombay consists of (1) the Girgaum Mission Church, with an English-speaking congregation, the members of which contribute liberally to the more evangelistic agencies; (2) a Native congregation, with its own Native pastor; (3) a mission to the Mohammedan population of the city; (4) the Robert Money School; (5) a Native Female School; (6) a Boarding School for the daughters of Native Christians; (7) Vernacular Schools in connexion with the Native Pastorate. The missionary staff consists of the Rev. J. S. S. Robertson, whose forty years' experience in the field is still engaged in the office of Secretary for Western India; the Rev. T. K. Weatherhead, minister of the Girgaum Church; the Rev. J. G. Deimler, who conducts the Mussulman Mission; the

Rev. T. Carss and Mr. Joseph Jackson, Principal and Tutor of the Robert Money School; Miss E. Morris, in charge of the Female School; and the Rev. Appaji Bapuji, pastor of the Native congregation. We append some extracts from the last Annual Letters:—

*From Report of Rev. J. G. Deimler.*

I. Our work among the Mussulmans consists of preaching in the streets, reading and conversation in our shops in the Bhendi bazaar, in calling upon Mussulmans in their homes, in paying visits to the sick in the hospital, &c. There is no doubt another Missionary and a couple of suitable catechists would find an ample field of labour amongst the Mussulman population of Bombay. I have directed my attention especially to visiting Mohammedan houses, either with Mrs. Deimler or alone, and on several occasions I presented the Bible or another useful book to the master of the house.

In last year's Report [See C.M.S. Annual Report, 1874-5, p. 49] I mentioned a Mussulman widow, remarkable for her attainments as well as courage in confessing Christ as her Saviour. This widow was baptized in the church which is in our compound, in the presence of some of our friends. We praise God for His grace, which brought her to witness a good profession of faith, and to enter the Church of Christ. Being rather aged, she wished to remain in seclusion amongst her own people, and we could not but hope that she might, under existing circumstances, by professing Christ, do much good to her Mohammedan relations and friends. Lately she has gone with her brother to her own country, Cutch, taking with her a number of Bibles and tracts for distribution as opportunity may offer. As far as we know, she is the first Mohammedan female convert in Bombay. Our prayer for her is, that she may grow in grace and spiritual life, and that she, by professing Christ, may be a saviour of life to many.

II. *The East Africa Mission.*—The labour for this Mission, of one kind or another, either in sending off Africans, or in executing commissions for Mr. Price, has occupied much of our time. In March last I engaged two Parsi carpenters and two Hindu smiths, who were greatly needed for the Society's colony near Mombas. In July we made arrange-

ments for the despatch of six East Africans to Mombas. In my last Report I mentioned that there were a number of Africans engaged as agriculturists in the Government model farm at Bhargaum, Khandern. The superintendent kindly permitted Mr. W. Jones, the Society's African catechist, to reside amongst them and to instruct them in Christianity. Mr. W. Jones stayed there for about ten months, teaching them in their leisure time how to read, and explaining to them the truths of the Christian religion. When these people arrived in this country they were heathen, but under the former superintendent they all had been made at least nominal Mussulmans, and as such the catechist found them. However, kindness, patience, and faithful teaching made them all desirous to embrace the Christian religion, and at the same time they all wished to return to their native country. They remained in our compound more than a month, till all our arrangements for sending them off were completed. On the 13th December I baptized the party, consisting of eighteen men, twelve women, and thirteen children, in our church. They received an outfit and provisions, and were despatched on board a bungalow direct to Mombas.

Mr. W. Jones, the Society's East Africa catechist, with his family, accompanied these people to Mombas as their guide and spiritual instructor. He left India at the urgent request of Mr. Price, to become the pastor of the Christians in Giriama. Though I had wished very much that he should stay somewhat longer, in order to visit the rest of the East African Sharanpur youths, scattered in different parts of Western India, and to look after their spiritual interests, I could not fail to see that there was at the time a call of God for him to leave for Africa, and thus I commended him to the grace of God on his further labour and usefulness in Africa, with the ardent prayer that Jesus Christ, the Head of the Church, may make him a burning and a shining light in his own country. I sincerely regretted parting

with him, as he had endeared himself to me very much in the long intercourse and connexion I had with him since 1855 by his tact and energy in his labour, as well as by his submissive spirit and the spirituality of his mind. He has passed at times through severe trials and difficulties, but has ever maintained his Christian character. It is remarkable that Jones, Semler, and

David, whom we ever since 1855 had assisted in preparing for the work of God in Africa, now, at a time when the Africa Mission is unfolding, come in for a prominent share of labour, and prove to be some of the most useful workmen in the field. This is the working of God's providence, which we adoringly acknowledge.

*From Report of Rev. Appaji Bapuji.*

*The Congregation.*—The number of the congregation is little larger than last year, viz :—thirty men, twenty-five women, sixteen children, besides eighteen girls belonging to Mrs. Robertson's Boarding-school. We had our usual service on Sundays, and the average attendance is above forty, but the average attendance at the communion table is smaller than last year, owing to the inability of some to attend at the morning service. The congregation, with few exceptions, gives me pleasure and satisfaction. They are growing in grace and are becoming sensible Christian men and women, and begin also to recognize their obligation to God and man. They have still to learn much. I am glad to mention that a few of them show desire to be useful in the extension of their Saviour's kingdom, and hence I get some help

from them in my school and preaching work.

In connexion with my congregation we have a Sunday-school for Mrs. Robertson's Boarding-school, when occasionally others join to it. This Sunday engagement gives me great pleasure and encouragement. The girls who attend it hold out a great promise of future usefulness.

From October last I have devoted my mornings, except on Sundays, to visit the Bombay Medical Mission Dispensary, where often I have an opportunity of addressing the people who come there for medicines. I have already made a large number of acquaintances, who frequently visit the dispensary, and on Saturdays I also accompany the medical staff of that mission to some near village, and spend the whole of the day in ministering to their bodies and souls.

*From Report of Rev. T. Carss.*

I am happy to be able to report that the Robert Money Institution continues to carry out the great purpose for which it was established in a way that, considering the circumstances in which it is placed, and the difficulties with which it has to struggle, must, I think, on the whole, be considered satisfactory. My love for the work, in which I have been for so many years engaged, is not so great as to blind me to the fact that the word "satisfactory" must here be taken as merely describing the present state of the school as compared with that of former years, or as compared with other Protestant missionary establishments in this Presidency.

Within a few yards of us there is an immense pile of buildings belonging to the Romanists, in which upwards of a dozen Jesuits are zealously and successfully engaged in the work of educating the Natives of Bombay.

Their rule of not imparting religious instruction to the non-Christian students attracts a large number of boys who are for ever hopelessly excluded from Protestant institutions by our rule of compulsory religious education.

So long as we are true to our principles, and keep prominently before us the fact that we are Missionaries, and not mere secular teachers, so long will the school hold substantially the same position which it has occupied during the forty years of its existence.

I have sometimes thought that a Jesuit Mission in a colony of staunch Irish Protestants would convey a pretty fair idea of our position in this stronghold of Brahminism.

One can easily understand that no school established by the Jesuits in such a colony, however efficient, would ever attract any boys save those whose parents had either grown indifferent to

religion, or whose pecuniary circumstances tempted them to try the experiment of obtaining secular education for their children, whilst forewarning and arming them against the religious instruction of their teachers. Above all they would be carefully taught to regard all kindness on the part of their teachers simply as part of the means employed to effect their spiritual ruin. The educational agency is, however, the chief, I had almost said the only, means of storming the citadel of Hinduism.

Literature, which confirms the popular idea amongst them that Christianity is an exploded superstition, which it betrays a weakness of intellect to accept, has an extensive circulation, whilst books of a decidedly religious tendency find very few readers. The direct preaching of the Gospel can, as a rule, only be brought to bear upon the ignorant and degraded masses outside the pale of Hinduism, at whose conversion the ordinary Hindu merely sneers.

It is true that personal influence can often induce a number of respectable Hindus to listen to a religious address; yet, whilst we are truly thankful for this means of usefulness, and pray for and expect a blessing on its use, it remains true that, as far as the higher classes are concerned, a constant and systematic presentation of the truth is almost entirely confined to Mission schools.

Our average attendance during '75 was 188, which is about 30 more than in the previous year. Whilst we have done our utmost to make the school thoroughly efficient as regards secular education, all the boys have been carefully instructed by Christian masters in the truths of Christianity, and no efforts have been spared to gain their confidence and love. Though much against our interests in an educational point of view, yet we never allow the boys to forget that this is a missionary institution.

In our senior class, besides the Bible, the boys have read portions of *Butler's Analogy* and *Bunyan's Pilgrim's Progress*, and on Saturday mornings I have given addresses, which the boys dignify with the name of lectures, on the truths

of natural religion, and on the Bible as a Divine revelation. It is exceedingly difficult to give a just report of the result of our labours. It would be easy to describe how thoroughly discouraged we sometimes feel, and how faint we are apt to become at the sight of the numerous instances of hypocrisy, indifference, selfishness, and ingratitude, but this would be to present only one side of a picture which most undoubtedly has another and a brighter one. There are evidences, neither few nor slight, that our labour is not in vain in the Lord.

In numerous instances, prejudices are being removed and confidence is being gained; faith in Hinduism is losing its hold on the intellect and affections, though a hollow observance of its forms is retained; a thorough acquaintance with the facts and claims of Christianity is being gained, and a powerful influence for good is being exerted on the character.

The great event of the year was the visit of the Prince of Wales to India, as far as it affected us here in Bombay.

We erected a large platform in front of the Money School, from which our Native Christians and a large number of our students obtained an excellent view of his Royal Highness, and of the truly gorgeous procession of Native kings and princes. Canon Duckworth, the Prince's chaplain, visited the school twice, and won golden opinions of himself, both from teachers and taught. He not only expressed his deep interest in the work, but also seemed desirous of acquiring an intelligent idea of its character and extent. He examined several of our senior classes in Scripture, and expressed his satisfaction with the attainments of the boys in religious knowledge. His visit will not be soon forgotten by the boys.

Classification of the pupils:—

Brahmins	94
Other Hindus	82
Romanists	7
Mohammedans	10
Jews	12
Protestants	8

Total 219

In connection with Mr. Carss's allusion to Canon Duckworth's visit, we may mention that in the *C. M. Gleaner* for July will be found a letter from Canon Duckworth himself to his congregation in London, giving his own impressions—which were highly favourable—of the Robert Money School.

We have been favoured with a private letter from Mrs. Robertson respecting the Girls' Boarding School, from which we take the following:—



It is a school for the daughters of Native Christians, where they are being trained for teachers and Zenana visitors. They go out with the Zenana missionary ladies, and are found to be very useful in the work. Two of them are Sunday-school teachers, and they have also been appointed teachers in the week-day school—the one which was formerly Miss White's school. I have seldom seen

more promising girls than those now in the boarding-school. They are so well behaved, and give me such comfort and happiness and hopes of their future usefulness. Dear girls, my earnest prayer is that they may all be preserved from the evils which abound in this country, and become very earnest workers in the vast field around them.

## II. DECCAN.

Among the Marathi-speaking population of the inland parts of Western India, the Society has six European and three Native ordained missionaries, viz. the Revs. R. A. and H. C. Squires, who were engaged respectively at Nasik and Bombay during the absence of Mr. Cooke and Mr. Carss in England, but who have now begun together a systematic itinerant mission, their head-quarters being at present at Junir; the Revs. C. F. Schwartz, C. S. Cooke, F. G. Macartney and Lucas Maloba, at Nasik; the Revs. W. A. Roberts and Shankar Balawant at Malligâm; and the Rev. Ruttonji Nowroji at Aurungabad. Mr. Schwartz's two daughters have recently been engaged by the Society for zenana and female education work. One is at Nasik, the other at present at Bombay.

### *Nasik and Sharanpur.*

The Christian village of Sharanpur, with its numerous institutions and agencies, has not flourished of late. The Training Institution for Native agents has been suspended, though it is now to be revived under Mr. Cooke's management. The African Asylum is at an end, owing to the removal of all the inmates to the Society's new settlement at Mombasa; and there is no likelihood of any more rescued slaves being taken to India, now that they can be disposed of in Africa itself. The Orphanage has diminished in numbers, but apparently from causes that are not unsatisfactory; the elder boys having been sent out into life, many of the girls having married, and the admissions having been fewer than usual. The old Industrial Institution does not, strictly speaking, now exist; but the workshops go on, the men working on their own account, and the orphan boys being employed as apprentices. The High-School has suffered by the competition of a Government school in the town of Nasik. Evangelistic efforts have been carried on, but with some irregularity owing to the sickness of the Native Catechists; and no visible results have encouraged the labourers.

One very remarkable conversion has been a source of great joy to the Rev. C. F. Schwartz, that of Govind Shastri Lélé, long engaged as a pandit to various missionaries, and who (while still a heathen) had been employed to check the translation of the Scriptures into Marathi. This event occurred a year ago, but the story was withheld from publication until Govind Shastri's profession should have stood the test of time. Mr. Schwartz now writes that although the pandit retains some peculiar views, he "clings to Jesus as his Saviour, and is most regular in attending on the means of grace." The full narrative of his conversion, which is deeply interesting, will be found on another page (468) of our present number.

A favourable report of the Native Christian community, which comprises 383 persons of all ages (134 being communicants) is given by Mr. Schwartz:—

*From Report of Rev. C. F. Schwartz.*

With much thankfulness to God I am able to say that our Native Church, as a Christian community, presents some signs of spiritual life. In the first place, our Sunday services are now, as a rule, well and most orderly attended, and the preaching of the Word is intelligibly received, and instances of sickness and death have given evidence that, however feeble it may sometimes seem to be, yet what our people have received of the means of grace, they have received to a saving knowledge of Christ their Redeemer, on whom they learn to rely in the hour of need.

Holy Communion is, as a rule, well attended every first Sunday in the month. In order to make this service to be felt one of special importance, and to give an additional opportunity to instil into the minds of our communicants more Scripture knowledge of the holy mysteries, and to excite holy thoughts of devotion to our crucified Saviour, I have introduced a preparatory service on the preceding Friday night, with an appropriate lecture.

The attendance at our daily evening service has also much improved since I gave them an exposition of the Book of Psalms, which portion of Scripture the people themselves selected.

The Church Council I have found established for some time back. This institution is still in its infancy; however, I have tried to further its growth and strength, and to secure its immediate usefulness. It cannot be too soon established wherever a Native Christian community rises into existence, and in my short experience even it has been to me an auxiliary for the good of the Church. With reference to Church discipline, the fact that it is applied by the representatives of the Church in concert with the pastor, makes it at once indigenous, and of greater weight, not merely with the offender, but with the whole body.

Our present inquirers are encouraging. If they will not look back, but press onward to the kingdom of heaven, I hope they will soon profit by the instructions they are now receiving preparatory to their being baptized.

### Junir.

We have already mentioned that this long occupied and long unfruitful station has been made the centre of the evangelistic work newly undertaken by the brothers Squires. During last year it was only visited from Bombay by Mr. Appaji Bapuji, who writes:—

'I was very much encouraged in our house visiting. A cloth merchant, by caste a Maratha, was arguing against eating animal food, and in order to do it effectually he brought from his house a copy of the Bible in Marathi, and began to turn up passages in the Bible which bear on the point. He seemed to have read a good deal of the Bible, and was in the habit of reading it constantly. I asked him where he got the Bible. He replied he bought it. He showed me also other religious books and tracts. Some time back I was of opinion that that station should be abandoned as there was no fruit of so many years' faithful labour; but now I am of a different opinion. There are signs that the seed sown is

taking root, and there is a small nucleus of a Church already, and also a few inquirers. On the occasion of the baptism of a child, several of our Hindoo hearers wished to be present to witness the ceremony, and, after seeing it, were much surprised that it contained no such strange things as they had heard. The people seem to have undergone a great change, and when I bring to mind what a reception I had from the same town twenty-eight years ago, when I was not allowed by the persecuting lords even a short respite to take my food. From the minute I entered it to the time I left it I was hooted and pelted continually, and now we are saluted and greeted with a smile and asked to go in into their houses and shops.

## NORTH PACIFIC MISSION (Continued).

## Kincolith.



THE Annual Letter of the Rev. R. Tomlinson gives, as will be seen, a satisfactory account of the work at this station, where there are about 100 Christian Indians; and the interesting letter which we also subjoin, relates at length the story of his praiseworthy effort, in the summer of last year, to benefit the Kitishean Indians on the Naas River. The narrative of his visit to them in the preceding year (1874), to which he alludes, was printed *in extenso* in the *Intelligencer* for August and September, 1875.

*From Report of Rev. R. Tomlinson.*

At the end of January, at the earnest request of one of the chiefs of the Kit-tadamiæ, a village about forty-five miles higher up Naas River, I sent up a Native teacher who resided at this chief's house for about six weeks, until the people of the village left for the Naas Fishery. Though few besides those in the house attended daily school, several used to join them at evening family prayer, and twice every Sunday the house was well filled.

After the baptisms at Metlakahtla I did not return with the rest to Kincolith, but early in February visited Victoria to endeavour to interest the Indian Department and the local government to take some steps for the benefit of the Kitikshean tribes. How God has blessed my humble efforts for the benefit of these poor people you will gather from a brief account which I send you.

During the fishing season at Naas this year, those from Kincolith, instead of occupying a separate camp as heretofore, were surrounded by large numbers from all the different villages, and I had grave fears lest such a sudden influx might interfere with that order and quiet which for two former occasions had been maintained. In this I was mistaken, and I am happy to be able to report that, as a body, the Christians from Kincolith, both by their teaching and conduct, exerted such an influence for good that on the Sabbath, instead of the din of work and the medicine-man's rattle, all was quietness and peace. Nor did their influence altogether cease when the fishing season was over. Frequently during the summer and autumn, several of them would form a party and visit the Naas villages, and hold services in one of the

chief's houses, lent them for the purpose. The number attending these services steadily increased during the year.

A little before Christmas the village council met, and it was decided to supplement the work carried on at Naas during the year by an invitation to all the chiefs—those who had attended the services which had been held, and a few others who were known to be favourably inclined to the truth—to spend the Christmas with us. Though the weather was very severe, and the ice bad, nearly thirty accepted our invitation, including five chiefs, and among these one who a little more than a year ago sided with those most opposed to us. They remained with us nearly three weeks, and before they left they expressed their regret that they had been so long opposed or indifferent to the truth, and promised to act differently in future.

I am happy also to be able to inform you that after three years' direct opposition to school teaching, the Nishkahs are beginning to open their eyes to the folly of such conduct, and several have sent their children to school, and when the river opens we look for a much larger number.

As regards the village, though there has been but a small increase to our numbers during the year, there has been a visible improvement in the bodily health and moral character of the settlers. We have much cause for thankfulness, especially when we contrast the peace and order among us with the drunkenness and quarrels of those tribes who have not yet come under the influence of the Gospel.

*Feb. 10th, 1876.*

The present position of the Mission is

this—It stands on a government reserve specially granted for the purpose. The schools are now assisted by a yearly grant from the Indian Department; this grant to be increased in proportion as the number of scholars increases. Law and order have been so far established in the surrounding district, that we are no longer exposed to those intertribal quarrels which so long set a barrier to all progress. The opposition from the medicine-men and others is rapidly disappearing, and many who had long turned a deaf ear will now willingly hear the Gospel. Not only the Christians at

Kincolith, but also the great body of the Niahkabs are becoming sensible to the advantages of living as civilized beings. So strong is this feeling at Kincolith, that we have at present under our serious consideration the construction of a saw-mill. By the aid of this mill, we hope to be able to erect substantial cottages suitable to the requirements of the people, and arranged in streets.

Then, again, there is an earnest desire on the part of many of the Christians to spread the Gospel, but they are still as babes in religion, needing constant instruction and guidance.

#### WORK AMONG THE KITIKSHEANS.

##### *Letter from Rev. R. Tomlinson.*

In the account forwarded to you last year of my visit to the Kitiksheans I mentioned that I was considering some plan by which a stop might be put to the acts of violence committed by some of those tribes upon packers and other white men passing through their country, and at the same time encouragement given to those among them who were peaceable and well disposed. The main points of the plan proposed were these:

1st. Not to promiscuously punish the tribes guilty of the act of violence, but by separating the well-disposed among them from the others, to find who were the real instigators of these acts.

2nd. That some public work be undertaken which would benefit all the tribes at once, and thus show them that, while the Government were determined to punish the bad, they were not indifferent to the interests of the good. Though the Local Government still have control of the land, and are responsible for the maintenance of peace among the Indians, it is by the Indian Department of Canada that all grants for schools, all presents and favours to the Indians are dispensed. To obtain the assistance of the Local Government, therefore, it was necessary that any plan proposed must be such as they considered conferred a benefit on the province at large.

3rd. That the work be to cut a serviceable trail from the head of navigation on the Nass to the Forks of Skeena, as all the Kitiksheans must pass that way to the Nass Fishery; and such a path would be used by all white men travelling through this part of the country, and so be a public benefit.

4th. That the work be done solely by Indians, and only for a short time each year, so as not to interfere with their salmon fishing.

5th. That a sum of money be granted by the Government, for the disbursement of

which on this work I would hold myself responsible.

Finding that this plan met with the approval of Brothers Duncan and Collison, I visited Victoria in the spring to lay it before the Indian Commissioner, and also the Provincial Secretary. Unfortunately, the then unsettled state of the Indian land question between the two Governments prevented the Indian Department from taking the proposal under their consideration; but the Local Government not only received the proposal, but also gave it their hearty support, and immediately gave me a grant of 100*l.*—the amount asked for. With this sum I purchased implements, food, and other things to be used on the work or given as payment to the workmen. These articles I forwarded to the head of navigation on Nass River, where the work was to begin; and as the scheme was undertaken, not alone for the temporal good of the Indians, but more especially for their spiritual enlightenment, a short account of what occurred during the progress of the work may prove interesting, more especially as it brought to light many of the good as also many of the weak points of Indian character, and disclosed some of the trials with which we have to contend, and how by the good hand of our God upon us we were enabled to overcome them.

Leaving Kincolith on Saturday, May 22nd, 1875, we camped near the Nishkah villages. On Sunday we held two services at one of these villages, and on Monday resumed our journey, and a little before noon on Wednesday we reached the head of navigation, or Gilackshup as the Indians call it. Here we learned that our proposed scheme was likely to meet with determined opposition from some of the Kittakdamix tribe, who thought that their interests would be compromised, and their trade with the Kitiksheans less profitable if light and civilization were intro-

duced among those tribes. The young man whom I had especially chosen to look after the goods, pay the men, and help generally, not only on account of his knowledge of figures but also the Christian character he bears, when he heard that there was likely to be this opposition, being naturally of a timid disposition, got frightened, and asked to be permitted to return to Kincolith. I was not prepared for this, as before this he had shown great willingness, and had expressed his thanks at being chosen for the post. I well knew that in an undertaking of this kind an unwilling servant is worse than none, so I gave my consent; but it was no easy matter to decide what was to be done in the way of supplying his place. Finally, I engaged an elderly man, Charles Woods by name, one of the Christians from Kincolith, on whose honesty and truthfulness I could rely. He was unable to write or keep accounts, but then he was useful to me in many other ways, as he had accompanied me every time I had visited the Kitiksheans.

Our party consisted of Mrs. Tomlinson and myself and our two children, the Mission boarders, viz., four grown girls and one little boy, and Charles Woods. Our first object was to erect our tent. This tent was cottage-shaped, thirty feet long by fifteen feet wide, made of strong twilled cotton, cut out and stitched by Mrs. Tomlinson and the boarders. When erected it formed quite a large room; the walls were six feet and the ridge of the roof thirteen feet high. It proved invaluable to us during our stay. The tools and other articles were packed in a smaller tent.

Several families of Kitiksheans arrived during the day, but though friendly to us personally, none asked to work. This made it plain that some great effort was being made to prevent us carrying out our design.

Before we could meet this opposition, it was necessary for us to know accurately from whence it arose. Two things showed me that the opposition did not arise from any dislike the Kitiksheans themselves entertained to the plan, their friendliness to us personally being shown by the willingness with which they accepted our invitation to join us at evening family prayer.

On Saturday morning it was intimated to us that the opposition to the work was caused by the jealousy of the Kittakdamix, who thought that they ought to have been asked to work. To avoid any misunderstanding and show them that there was no obstacle to their being employed except their own unwillingness, we visited their village and called a meeting. The head chief declined to attend, and it soon became evident that there was a large party at the village under his influence determined to offer a factions opposition, while others were really anxious to

work but afraid to be the first to say so. The meeting broke up without coming to any decision. We returned to our camp.

Before we lay down for the night we sent round to tell those camped near us that the next day would be Sunday, and asking them to remain at their encampment and abstain from work. On the Sunday morning we were much delighted to find that they not only did so, but when we rang our little hand-bell they assembled in the tent, and were most attentive during the service and sermon. Several remained after service to learn the text. They assembled again in the evening. There were some thirty adults present on each occasion. Thus the Sunday passed quietly and happily away.

Monday we spent in surveying. In the evening we were asked to call a meeting. At this meeting they begged of me not to think too hardly of them; that they were not at their own villages, and broadly hinted that they were restrained by their fear of others. At the close of the meeting some twenty agreed to begin work in the morning; but, alas! for the weakness of our nature, before morning they had heard some further reports of the opposition of the Kittakdamix, so that when I rung the bell for work no one answered the summons. As it did not appear how we could counteract the influence of the Kittakdamix over them, and time was precious, we determined to give up the attempt for the present and return home.

When this determination was announced, and they saw by our packing up and sending off some of the things that we were really in earnest, they looked much disappointed and grieved. Two Nishkah chiefs, friendly to us, who had come up the river to trade with the Kitiksheans, spoke very strongly to them of their folly in letting such an opportunity of benefiting and raising themselves slip. But what turned the scale and gave them courage to cast away their fear was a speech of one of their own chiefs. It was the best oration on such a subject I have ever heard, and showed that though debased and ignorant in many ways, they are not deficient in oratory. I wish I could give you an epitome of the speech, but to do it justice would make this account too long; suffice it to say that he showed them that by hanging back from fear of others they were acting the part of slaves and not free men; that they were standing in their own light and building up what might prove an insuperable barrier to their progress; that they were debasing themselves while others were trying to raise them.

To this speech no answer was made, but they gathered in knots at their different camps, and it was plain that though apparently so quiet they were earnestly discussing the matter. More than the usual number

joined us at evening prayers. It is needless to say that the thought of returning without accomplishing the work for which we had come was a great trial, yet I had one comfort. From the time I had first entertained the design I had made it a special subject of prayer that God would not let me move in it except in the way and at the time that was most for the promotion of His glory.

It was past midnight before I laid down to rest. A little before four next morning I was awakened by the sound of voices, followed in a minute or two by the entrance of two men into the tent. On perceiving that I was awake they asked me if I would allow any one to work. I answered that I had packed up everything and sent for a canoe, but that if ten or any larger number came forward with a bona fide intention to work I would remain. No sooner did those outside the tent hear this than they gave vent to their pent-up feelings in wild shouts, and came crowding into the tent to the number of forty-seven, all speaking together, asking for spades, shovels, axes, picks, &c. In about half an hour all the names were taken down, and the various implements served out, and with a loud shout they set to work.

All worked with a will until about 5 p.m. when work was unexpectedly brought to a standstill by the arrival of a party of the Kittakdamix, who ordered the workmen to cease work, and threatened that if work was resumed they would seize all the implements, and in addition break up and throw into the river several boxes of grease belonging to the Kitiksheans, temporarily stored at Kittakdamix. I was about a quarter of a mile ahead of the workmen, but when informed of what had occurred I immediately repaired to the spot. Here I found that all had stopped work. To my question why they had done so I received no answer. I next demanded to know if any one had told them to stop, and, if so, that he should step forward and say so. No one of the party just arrived, when appealed to in this direct manner, wished to be the first to stand up and deliberately oppose the work, especially as they must have seen that I held paper and pencil in my hand, and that my next move would have been to take down his name, &c. All kept silence. I ordered work to be resumed, and promised to hold a meeting when work was over to inquire into the matter. Meanwhile, perceiving that those who had just arrived were divided into two parties, and believing that one of these parties, headed by an elderly chieftess (who was acting for her son at that time absent from his village), was not actuated by any real spirit of opposition, I applied myself to the task of separating these two parties. In this I was quite successful, so that before the meeting was held the chieftess and her party, after expressing themselves satisfied with

my explanation, returned to their village. At the meeting it was proved that two chiefs had been the instigators of the whole opposition, and had even urged their adherents to excite a quarrel with the Kitiksheans. This information caused intense excitement. After the first ebullition of feeling was over, I got them to leave the case in my hands, as it was I who had asked them to work. On gaining their consent, I dictated the following answer:—

“Tell those who sent you our object in coming here was peaceable. We are engaged on a useful work, and have no wish to interfere with any one's rights. Before we began work we had waited several days, and had even called a meeting at their village, and invited them to attend, thus affording them an opportunity to speak, and consulting their interests as far as we could. They say that they will destroy some grease boxes belonging to these workmen—they can do it. They say that if work is resumed they will come and take away the axes, shovels, &c.—they can do it, for I will command the workmen not to resist. But one thing they cannot do—they cannot quarrel. It takes two to make a quarrel, and we will not fight. If they break up the boxes of grease I will give the owners others in their place, and send them quietly home. The spades, axes, and other goods do not belong to these workmen; do not belong to me; they are the property of the Government. Tell them I have taken a note of their names, and intend to forward them to the authorities as the names of the two men who are proved to be endeavouring to excite a disturbance in this district.”

Before breakfast next morning we were visited by the two chiefs. They were evidently quite taken aback, and not a little frightened by the way we had treated their attempt to stop the work, and they now came in a very penitent mood, and begged me not to report them, promising at the same time not to further oppose us. The workmen, when they heard what the chiefs had come for, seeing their advantage, came in a body and told the chiefs that since they were opposed to the work, and they (the workmen) had no wish to create a disturbance, they would stop work. This frightened the chiefs more; they begged of them not to do so, urged them to continue the work, and promised to send some of their young men from their village to help; that if the work was stopped they were undone, for every one would know that they were the cause of it.

Thus, by the good hand of our God upon us, all opposition was overcome, and the work proceeded. Thirty-two additional workmen joined us. Before evening we had made such progress that we were obliged to move our tent about a mile and a half inland. Next day we had over eighty men at work; Satur-

day was spent in paying the men, &c. At morning service on Sunday about 100 were present. Several remained after service to look at some Bible prints, and listened attentively to Charles's explanation of them. Sixty attended afternoon service, and fifteen remained to learn a Nishkah hymn. They succeeded in getting the tune, and learning two verses. We met again in the evening, when there were about forty present. Who can tell what will be the result of this day's sowing? Among the hearers were representatives of six different tribes, whose homes are many miles apart. May the Holy Spirit water the seed sown and make it fruitful in many hearts!

On Monday we started work again with eighty-five workmen. Before evening we moved our camp to a spot about a mile ahead of the workmen. Here we camped on a grassy slope, exposed to the summer breezes, and therefore nearly free from the mosquitoes, which began to be very troublesome. Work was vigorously carried on, and many difficulties overcome during the week. Every evening we met for prayer and a short exposition of some simple text—from thirty to fifty present each time.

On Saturday evening I informed the workmen that as I had only brought with me goods sufficient to pay what was due to them we would not resume work on Monday, but that next year, all being well, we proposed to take it up again. Food was running short with the workmen, which made it necessary for many of them to press on on Saturday evening, so that not more than fifty attended service on Sunday; but most of those who attended seemed really in earnest to learn about God, and several of those assembled to learn the hymn showed such diligence that they learned all the verses and the tune perfectly before evening. Many of the older men also assembled in the tent, and, expressing their regret that they had made so little use

of the opportunities afforded them, questioned me about God and Jesus, and why Christians did or did not do many things. Thus most of the day was spent in teaching.

One great work remained to be done. A week's wages was due to eighty-five workmen, and they were to be paid in goods. When I left home it was impossible to know how many would work, or exactly what they would want, so I had taken a little of most things generally required. The sum total of these just amounted to the sum required to pay the men. Now, how were we to satisfy eighty-five men, most of whom wanted what they would not get, and whose previous experience for the most part consisted in cheating and being cheated, and who were, many of them, for the first time in their lives to meet with open and rigidly just dealing? I felt the difficulty, yea, more, I felt that nothing but the direct help of the Holy Spirit could enable me to show that kindness, firmness, and command of temper which the case required. The result proves, as it ever will prove to all who sincerely try it, that God is faithful to His promise. After twelve hours' incessant attention the task was completed, and I feel that that Monday's work has done much to impress them with the true nature of Christianity.

The next morning we packed up the tools, &c., which were left, and started on our return journey. On the Thursday morning following we reached Kincolith, where we were glad and thankful to hear that all had gone well during our absence. In conclusion, you will be glad to learn that there has been no further interference with white men passing through the country, and that the Provincial Government are so pleased with the results that the Provincial Secretary has written a letter expressing his satisfaction, and offering, on the part of the Government, to grant a further sum of money if I am prepared to carry on the work.

We feel sure that the perseverance and tact shown by Mr. Tomlinson in this enterprise will be warmly appreciated. We hope it has been renewed and vigorously prosecuted this summer, and that God will make it a means of commending His Gospel to the Indians it is so well calculated to benefit. We are often told, by those whose ignorance of what missionaries *are* doing is marked by a loud profession of superior knowledge as to what they *ought* to be doing, that if we wish for success in our work among the heathen, we must civilize as well as Christianize. But this is precisely what the C.M.S. always has done among uncivilized races; witness New Zealand, North-West America, West and East Africa. Witness, too, very emphatically, Metlahahltla, and, as the foregoing narrative shows, the companion mission at Kincolith.

We have been visiting, in this review, one of the remotest corners of the mission-field. Do we not see there the most impressive proof of those familiar words in our morning Psalm, "In His hand are *all the corners of the earth*"?

## THE MONTH.

---

### The Lesson of the Dismissal of July 4th.

In another part of this periodical will be found a brief account of the proceedings at the Valedictory Dismissal on the 4th July, with the Instructions delivered to the departing missionaries. Let us here, in a few words, endeavour to show the significance of that deeply interesting gathering.

Although only eight of the seventeen brethren who took leave of the Committee on this occasion are fresh labourers, the virtual addition to the active staff is larger than that. Archdeacon Cowley, and Mr. Faulkner of Lagos, are, indeed, returning to their posts after so short a stay in England that the continuity of their work will scarcely have been interrupted; and Mr. Sheldon goes back to the same arduous work at Karachi in which he has already spent more than twenty years, after an interval of barely eighteen months. But with these exceptions, all are about to undertake what will be more or less new spheres of effort. Mr. Bilderbeck is assuredly not forgotten in Madras, after his abounding labours there during so many years; but still, after ten years' absence, he will find settled Native Churches built up upon the foundation he (with others) laid with so much patient zeal, and it will be his part to clear further ground for further spiritual edifices, in other words to preach the Gospel among the dense heathen population of the city still untouched by Christian effort. Mr. Keene has always regarded the brave Sikhs of the Panjab as the object of his peculiar sympathies; but as he will not now resume the charge of the regular missionary agencies at Amritsar, which formerly pressed upon him, he will be able to give himself wholly to the evangelization of the Sikh people, and thus really initiate a new work. Mr. Grace, though going again among the Maoris, and proposing, if the way should be made clear, to occupy his old station on Lake Taupo, will be reviving a mission long in abeyance, and his commission is the result of a determination on the part of the Committee to take up again, with renewed vigour, the cause of the remnant of the New Zealand aborigines.

Still more distinctly an addition to the existing force are the three brethren who, on resuming their active labours, have been transferred to other fields. Mr. J. D. Thomas can now be spared from Tinnevely because of the development of the Native Pastorate, and in taking up an itinerating district in the northern environs of Madras, he will be breaking fresh ground. The place in the East African Mission which Mr. Williams's serious illness compelled him to vacate is now filled by others, and by sending him to the more temperate climate of Hakodate, we add one to the Japan staff, and set Mr. Dening free to go among the Aino aborigines. Mr. Henry Johnson's appointed sphere is not a new one, though it is new to him; but his occupation of it is part of a general plan of advance in Western Africa, as shown in another paragraph (see p. 500).

Then as regards the younger men now entering upon their missionary career. It often happens that such are designated to fill vacancies caused by retirement, sickness, or death. Of only one can this be said on the present occasion. Mr. Mahood's lamented death last year left an important sphere vacant at Fuh-Chow, and one of the two appointed to that mission, Messrs. Stewart and L. Lloyd, may be regarded as taking his place. Mr. Hill



undertakes new work under Mr. Hinderer at Leke; Mr. Hall occupies a new station on the list, Jaffa; Mr. Bambridge will be an additional labourer in Sindh; Mr. J. A. Lloyd and Mr. Weitbrecht are valuable recruits for North India, and neither of them takes a place left vacant; while Mr. Schutt, although he will take up Mr. Collison's school work at Metlakabla, releases the latter for the fresh and promising field in Queen Charlotte Island.

The reinforcement therefore is a real one, and implies a distinct extension of the Society's work; and we rejoice to know that it does not comprise all who hope to go forth before the present year closes. Mr. R. Clark, Mr. Vaughan, Mr. Honias, and Mr. Maddox, are to return to India a little later; an excellent Liverpool clergyman, the Rev. W. B. Blackett, has just offered for Calcutta; and we have reason to believe that others for the great Indian field—fresh labourers in every sense—may be shortly looked for. And only one out of three men designated for Palestine was present at the Dismissal. God is, we trust, answering believing prayer, and thrusting forth labourers into His harvest.

It is, however, important to bear in mind that an increased staff means increased expense. The estimates for the year are very large, and it is now certain that they will be exceeded. Are the friends of the Society prepared to support the Committee in fearlessly going forward where God's hand may beckon? We are sure that their sympathy is with this policy of faith and hope; but will they seriously lay to heart the greatly increased income that will be required? The large receipts of the last three years have been mainly due to Legacies: will our friends give permanence to the amount that has been reached by raising up to that sum the *regular* contributions?

---

#### Latest from East Africa.

THE Zanzibar mail of June 3rd has brought us news of the arrival there of Lieut. Smith, Mr. O'Neill, and Mr. Mackay, of the Nyanza Expedition, and also of Commander Russell. The house at Zanzibar, in which Dr. Livingstone stayed before starting on his last journey, had been hired by Mr. Price for the use of the Nyanza Mission, to serve as head-quarters, store, &c. The little steam-launch *Daisy* was being put together, and Lieut. Smith was about to attempt the ascent of the Wami in her. No definite information could be got as to the likelihood of that river proving available for access to the interior, but the general opinion was unfavourable. In the event of failure, Lieut. Smith will no doubt try the Kingani, in accordance with the Committee's instructions; and if that also should turn out not to be navigable, the ordinary land route will have to be followed. We must be prepared for unforeseen obstacles and unexpected disappointments in so difficult an enterprise; but we doubt not that He who has sent so plain a call will, in His own good time, make plain the way of obeying it.

Mr. and Mrs. Lamb were already settled at Mombasa; and Mr. Lamb writes in warm terms of Frere Town, and of the work hitherto done there. The colony had received a serious addition to its numbers in the shape of seventy-five more liberated slaves, sent there by Dr. Kirk—making nearly four hundred in all. Captain Russell, therefore, has arrived just when his services as Lay Superintendent will be especially useful.

The Sultan's proclamations, given in our last number, had excited much discontent among his subjects, as was to be expected. Like the masters of the possessed damsel at Philippi, they see that, if the slave trade is really

stopped, "the hope of their gains is gone." Dr. Kirk, however, was doing his utmost to sustain the Sultan in his new and enlightened policy, and had himself gone in H.M.S. *Thetis* to one place, Kilwa, to overawe an apprehended disturbance. We hope his resolute and untiring efforts in the good cause will receive the appreciation and full support of the Government at home.

Mr. and Mrs. Price propose returning to England by the steamer of the present month, the state of their health forbidding their staying to face another hot season at Mombasa. They have indeed well employed their two years in East Africa. A great and important work has been successfully initiated, and left in a most promising state to their successors; and on their return among us they will assuredly receive no common welcome.

---

### The New Appointments in the Yoruba Mission.

MANY of our readers will have noticed with special interest the last Minute in the Selections from the Proceedings of the Committee printed in our preceding number. Both Mr. Henry Johnson and Mr. James Johnson have made many friends in this country, and their missionary career is regarded with great interest. Three years ago they were in England together, having both come over from Sierra Leone, where the former had been engaged in educational, and the latter in pastoral work. Henry, instead of returning to Africa, went to Palestine, at the Committee's request, to study Arabic, with a view to his future usefulness in the Fourah Bay College and among the Mohammedan tribes reached from Sierra Leone. James did return to Africa, though not to his old work. He was appointed to the pastoral charge of the large Native congregation at Broadfruit Station, Lagos. The letter from him printed in our January number shows the nature of his work, which is interesting in many ways, and has been zealously carried on during the past two years. In particular, he lays stress, and he has done so in other letters, upon the importance of aggressive evangelistic efforts to win the Mohammedans, who seem now to be numerous, if not influential, in Lagos. He has made it a special object to gain an influence for good over them, and apparently not without success.

Meanwhile, Mr. Townsend, as mentioned two months ago, has retired finally from the Yoruba Mission, with which his name has been so intimately associated from its very commencement; and he has assured the Committee of the ripeness of the Native Church at Abeokuta and the other stations in the interior for further development. A decided step forward would be the committing of the whole work to African hands; and, as will have been seen, this step has been taken by the appointment of Mr. James Johnson to the general charge of the missions in the inland districts, including Abeokuta, Ibadan, and several smaller places. Four Native ordained pastors and several well-qualified catechists minister to the 2000 African Christians in these districts; and it will be Mr. Johnson's part to perfect the organization of the Church and its agencies, and to be its guide and director in spreading the light of the Gospel among the surrounding heathen. It is a noble task, and one worthy of his best energies.

At this juncture Mr. Henry Johnson returns from Palestine, well equipped to bear the standard of the Cross against that of the Crescent. Fourah Bay College is just reopened, as mentioned in our last, with wider aims and larger hopes, seemingly all ready for him. But, meanwhile, a missionary perfectly familiar with Arabic and with Oriental life, Mr. Schapira, is already on the

spot (see our April number, p. 248) ; and at the same time, Breadfruit, with its openings for intercourse with the Moslems of Lagos, is, by the removal of Mr. James Johnson, to be left vacant. The obvious course has been adopted by the Committee, viz. to appoint Mr. Henry Johnson to Breadfruit, and thither he will shortly proceed. There can be little doubt, however, that the most inviting field of battle against the Islamism of West Africa is on the Upper Niger, and there, perhaps, Mr. H. Johnson may hereafter find a yet wider sphere of usefulness ; but, for the present, the leadings of Providence seem to take him to Lagos.

May the blessing of God rest upon both these brethren in their new duties ! May He endue them with His Holy Spirit, and enrich them with His heavenly grace ! And may they be much honoured of Him as instruments in the evangelization of Africa !

### Statistics of the South Indian Missions.

VERY complete statistics of the Native Christian congregations connected with the C.M.S. Missions in South India, made up to September 30th, 1875, appear in a recent number of the *Madras C.M. Record*, from which some facts of interest may be gathered.

First notice the number of *towns and villages in which there are Native Christians*. It is no less than 1054. Of these, 776 are in Tinnevely. A large map of that province has been brought home by Mr. Barton, in which all the 776 names are marked ; and a truly significant sight it is, a lesson to the eye not easily to be forgotten. The remainder are thus distributed among the other three South Indian fields :—107 in Travancore and Cochin, 155 in the Telugu country, and 16 in the Madras district.

Then observe the number of *Native Christians*. The baptized members are 28,402 adults, and 20,526 children ; besides which there are 14,330 catechumens, making a total under instruction of 63,258. The distribution is, Madras, 1671 ; Tinnevely, 40,111 ; Travancore, 17,672 ; Telugu Mission, 3804. The communicants are 12,728. As is well known, the great majority belong to the humblest classes ; but it is a good sign of the progress of education in India, that nearly half the men, one fourth of the women, and one third of the children are able to read, the number having increased ten per cent. in the last year.

In this *education* the C.M.S. takes a large share as far as its own districts are concerned. There are no less than 607 village schools carried on under its auspices, taught by 533 male and 160 female teachers, and attended by 13,333 boys and 4681 girls, one third of the boys and two thirds of the girls being Christians. This is exclusive of thirty-two higher class Anglo-Vernacular schools and training institutions, with 2574 pupils, of whom 653 are Christians, 1473 Hindus, and 432 Mohammedans.

Another feature of interest is the amount contributed by the congregations to the *Native Church Fund*, i.e. to the support of their own religious institutions. The total is Rs. 22,271, of which Rs. 17,276 is raised in Tinnevely. Madras, with Rs. 1937, shows much the highest sum per head. The Travancore and Telugu Christians are far behind. To appreciate the amount we must bear in mind the extreme poverty of the people (especially in the two last-mentioned fields), and also the great difference in the value of money between India and England.

And what is the *missionary staff* to which is entrusted the care of these

numerous little companies of Christians, as well as the evangelistic work carried on among the heathen population? The European missionaries are 26 (i.e. at the date of the tables); but this includes the two Secretaries of the Mission, and eight or nine engaged in educational work. The Native clergy are given as 59, viz. Madras 4, Tinnevely 37, Travancore 14, Telugu Mission 4; but, as our readers know, there has since been an addition of 15 to their ranks, of whom 14 belong to Tinnevely and one to Madras. The Native lay catechists and readers number 280. A list of the pastorate districts is given, from which it appears that the congregations under the pastors' care severally vary much in numbers and in the degree in which they are scattered among the villages. Thus, the Rev. P. Arumanayagam, of Asirvadhapuram, has under his charge 3198 Christians (including catechumens) in thirty-two villages; while the Rev. R. Hopper, of Anukkragapuram, has 292 Christians in two villages.

Once more, what is the *progress* of these Native churches? During the year ending September 30, 1875, 1275 adults were baptized, besides 2115 children. In adult baptisms, Travancore stands first, the number there being 702. These figures cannot, however, be just added to those of the preceding year, for among the items given in the tables we observe 1038 funerals.

We have mentioned above the higher class educational institutions worked by the agency of the C.M.S. In another part of the *Madras Record* we find the result, as far as they are concerned, of the last matriculation examination at the Government University. Nineteen students from the C.M.S. schools passed it, viz. seven from the Noble High School, five from Cottayam College, four from Palamcottah English Institution, two from Tinnevely Anglo-Vernacular School, and one each from Ellore School and the Harris School for Mohammedans in Madras. One from Cottayam and one from Palamcottah were placed in the first class. In the "F.A." (First Arts) list, five students passed from the Noble High School, and six others who had matriculated from Cottayam and Palamcottah and had continued their studies at the Free Church College in Madras, aided by funds supplied by C.M.S. supporters. It is not stated how many of these thirty successful candidates were Christians. Probably only a minority; but it is satisfactory to know of those who were not, that so many well-educated Hindus and Mohammedans had qualified themselves for good positions in life in schools where Christian teaching is an essential and prominent feature. We trust that in many cases the seed thus sown, and which with this class of men could scarcely have been sown by means of any other agency, may, by the Divine blessing, spring up unto eternal life.

Statistics are interesting to those who are willing to study them. But missionary work must not be estimated by them. And while the "numbering of the people" can be accomplished year by year on earth, our rejoicing is that South India will, through God's infinite mercy, contribute no small quota to that great multitude before the throne *which no man can number*.

---

### Signs of Life and Growth at Jaffna.

THE Annual Letters lately received from the missionaries at Jaffna in Ceylon, both European and Native, are in several ways particularly encouraging. This Mission, with its four Native pastors, its ninety-two Native lay teachers (male and female), its 450 baptized adult members, and its forty-eight schools with

over 2000 scholars, was for some time left entirely without superintendence by an English missionary, owing to the failure of health of the brethren who laboured there. Nevertheless, the work was carried on vigorously without it, and no part seems to have suffered except the higher-class schools. The Rev. J. T. Simmons now has the general superintendence, and the Rev. D. Wood is in charge of the educational machinery. The importance of this latter department is illustrated by a noteworthy fact mentioned by Mr. Simmons, viz., that a considerable majority of all the converts owe their conversion to the school-teaching; also that a larger proportion of these are satisfactory in their Christian conduct and progress than of those converted in other ways. He adds that not a few of the present scholars, boys and girls, have given up all heathen practices, say they wish to be Christians, and are in some cases enduring persecution at home for the truth's sake.

Some interesting special services and meetings were held last year, at which Native Christians gave earnest addresses, and Mr. Sankey's hymns (translated into Tamil) were sung. "Every one of the catechists speaks of the time with gratitude to God as a time of quickening." We give one or two interesting extracts from the Native ministers' letters, showing the blessing vouchsafed to this effort:—

*From Rev. E. Hoole, Native Pastor.*

It gave us much pleasure to see, when a revival sermon was preached on brotherly love, the following significant occurrences take place after the service:—

A few of the Christians who were in church and had some social differences between them, met at the portico of the church and wished each other fellowship, and were reconciled in their differences, which were gaining strength day by day. As another instance I may mention the endeavours of two or more of those present at the service to reconcile and reunite a husband and wife, who unfortunately were driven to separate for a few months, and of whose reconciliation I entertained fears. The reconciliation was effected notwithstanding, and this family is now living in peace and happiness.

*From Rev. J. Hensman, Native Pastor.*

We had revival meetings, which proved effectual in leading several of our Christians to a sense of their short-comings, especially with reference to their duty to their perishing heathen friends and relations round about. Some have indeed dedicated themselves afresh to the service of the Lord. One of our independent Christians, in the midst of his several engagements, does not omit to talk of Christ and the blessedness of receiving Him through faith, to every one he meets with. He is particularly

earnest in the conversion of his wife and children, who are yet unconverted. I found him very often conversing upon the one thing needful with groups of people. He gets up a class weekly, of heathen women, for the regular study of the Word of God, and it is his constant eager desire that some at least must be convinced of the truth, and from them it might spread to others. I was also much gratified to find the interest manifested in some of the meetings held in this Christian man's house, and it is my hope that, ere long, God would have for Himself a people in this village, which is now under the servitude of Satan.

Another Christian feels it a privilege and happiness to go about doing good to the Christians and heathens in his place. His example is felt with great power, and his preachings and teachings are very effectual. The people see that there is real power in Christianity from the example of this independent Christian.

A Christian woman, the wife of an independent Christian, wishes much for the conversion of her friends and neighbours, and endeavours to speak of Christ to those that come within her reach. When her Christian relations grow careless or indifferent in attending the means of grace, she exerts herself much in making them grow warm. When the Pastor goes to her house to instruct the Christians thereabout, she quits her house duties, and collects

people for being instructed. She having taken a liking to read the Bible herself, and to read it to others, she has learnt to read, and has now gone through her first book.

Another Christian, living only from hand to mouth, speaks of Christ with great courage to his masters, though very often treated by them with contempt. One day when he was asked by his landlord why he continues to be a Christian, and what advantage he has

by it, replied, "I feel that all my sins are washed away in the blood of Christ, and I enjoy a peace of mind, which is not the case with you." This reply silenced the man, and he went away coolly. He works much for his brother's conversion, and joins us in the meetings we hold for heathens in his village. I indeed earnestly desire to see greater activity on the part of our Christians in evangelizing their countrymen.

### Evangelistic Efforts among the Higher Classes in South India.

"THERE has been a growing feeling for some years past among Indian Missionaries," said the *Madras C. M. Record*, a few months ago, "that sufficient effort has not as yet been made to reach the higher and more influential classes of the Hindu population, more especially those in the larger towns." Circumstances, indeed, rather than design, have led our brethren in South India to devote their time chiefly to the lower strata of the population; but the result is the same. Almost the only agency by which the upper classes have been touched at all is the Anglo-Vernacular School. Now, however, simultaneously at Madras and in Tinnevely, fresh efforts of a directly evangelistic character are being made to bring the Gospel before them.

In Madras, a Native agent, Mr. Samuel John, a younger son of the late Rev. John Devasagayam, has been commissioned to engage in this special work, and he has begun both energetically and judiciously. He has obtained introductions to a good many Hindu gentlemen, whom he visits for the express purpose of religious conversation. Once a week he meets a number of young Brahmin students, who reside at a hostel, called the Students' Home, frequented by men preparing for the University examinations, &c., and gives them regular addresses. He delivers lectures at Mr. Sattianadan's new hall at Chintadrepettah, holds meetings in his own house, and has received invitations to meet a Native Literary Society. In some of his addresses he has followed a line of teaching drawn from a little book familiar to many of our readers, *The Philosophy of the Plan of Salvation*—the chapter entitled "Man becomes assimilated to the object of his worship" proving especially useful in showing the demoralizing effects of idolatry. Occasionally, too, he has taken such a subject as "Truthfulness." But, generally, his main object is to show that man is a sinner, and needs a Saviour.

It is a striking proof of the effects of English education among the intelligent classes, that Mr. John appears, from the voluminous journal now lying before us, to have met with little serious objection to Christianity. There is indeed a general failure to realize what sin is, and therefore to perceive the necessity for a Mediator; with many, a vague belief that a virtuous life will secure the Divine favour; with some, a contented estimation of all religions as various steps to heaven. But such notions, alas! are not peculiar to Madras, nor to non-Christian countries. Some kind of knowledge of the Gospel seems general; one man professes himself "a follower of Jesus, though not openly"; another complains that it should be "thought that he has no regard for Christ"; and apparently the most common replies to Mr. John's exhortations are merely the "excuses" of our Lord's parable. "He

told me that there are certain things which he must settle regarding his property, and afterwards he will embrace Christianity." "Thinks it would be hard to convince the females of his house of the folly of their superstition." "Professed a great regard for Christ, and said that, after settling certain worldly affairs, he will be baptized." "Certain family concerns prevent him from publicly acknowledging Christ." "Said that I was rather hasty, and as religious matters required much consideration, it would be some time before he could give me an answer." Such are some of the cases Mr. John describes. It is not so much a fanatical heathenism that the Gospel has to contend with in men of this class, as the natural alienation of the heart from God; and what an obstacle *that* is we all know. It is painful, however, to find arguments drawn from the works of English Unitarians, and even the blasphemous cavillings of men of the Bradlaugh school, used by Hindus against the message of salvation. Truly our Native brother needs much wisdom from above in a work of such peculiar difficulty, and so trying to faith and patience. May it be abundantly vouchsafed to him!

In Tinnevely, at the beginning of last year, the continued advance of the Native Church rendered possible the release of two missionaries (the Revs. N. Honiss and V. W. Harcourt) from their pastoral charges, and their appointment to special evangelistic work in defined districts among the Brahmin and Vellalar castes. Like so many promising plans, this has been interrupted by the return home of Mr. Honiss on account of illness, not, however, before he had made an encouraging commencement—his journals, as well as Mr. Harcourt's, giving a very interesting account of the readiness of the people to hear the message of salvation. He is hoping to return to India this autumn, and resume the work. The plan of operation is thus described by Mr. Harcourt:—"To choose as centres for work the most populous and influential towns; to employ in each centre a staff of labourers, consisting of an experienced catechist of good social standing, a colporteur, and an Anglo-Vernacular schoolmaster in connexion with a good school; also, in each centre to have a book depôt or reading-room. The missionary to visit one of these centres every month, and, either in a tent or available house, remain a week or ten days, visiting the town itself thoroughly, and the surrounding towns within a radius of three or four miles." He adds, "The plan has been a success in so far as we have been able to carry it out. The heathen of the higher classes have been addressed more frequently and more efficiently than has been heretofore done in these parts. They have seen a distinct and fresh organization busying itself with their spiritual welfare, and commanding their attention by the social standing of the Evangelists. Indeed, our advent has sometimes occasioned quite a sensation in a town. I have also combined the holding of meetings in public buildings with street-preaching, and have found such occasions rare opportunities for presenting the Gospel without obstruction to a body of intelligent Natives."

We subjoin a few extracts from Mr. Honiss's journal, and we shall give some from Mr. Harcourt's when we come to Tinnevely in the *Records of Missions* :—

*From Journal of Rev. N. Honiss.*

*Jan. 24th, 1875.*—While making a round of calls one morning upon Hindu friends in Palamcottah, I enter the house of one who is always glad to see me. He holds a Government appoint-

ment, and speaks English fluently. I find him with his head leaning on his hand, bending over a book on the table. He is supposed to be a follower of Siva, but he is now devoutly reading the

Gospel of Jesus Christ according to St. John. "I am glad to see you reading that book," I remarked. "I read it every morning before going to office," was his reply, and we had a little reading and prayer together, he having first taken the precaution of closing the door.

*Feb. 6th (Kadyem)*—The meeting to-day was in the verandah of a Brahmin rest-house. About 150 were present, of whom half belonged to the heaven-born caste. In my address I endeavoured to prove that Christianity was more calculated to promote the welfare and happiness of mankind than Hinduism, and therefore more likely to be the true religion. We had not succeeded in getting any one to take the chair; indeed all appeared to be rather afraid of being thought to be on friendly terms with us. There was a good deal of noisy discussion before the meeting properly began. I had no sooner commenced than an elderly Brahmin, sitting close by, interrupted me with a number of questions. It was at last agreed upon that I should have an hour without interruption, after which, any one was to have the opportunity of replying. But the old Brahmin interrupted again. I took out my watch, and placed it beside the old gentleman that he might mark the time, and see that I did not exceed my limits. This elicited a few friendly remarks in our favour, and there was a general feeling manifested to see fair play. The old Brahmin called for the village accountant, who, with his palmyra leaf and style, took down such notes of my address as the Brahmin desired. This arrangement had a quieting effect upon the old gentleman, who, however, was with difficulty restrained from several times bursting out afresh. When his time came for him to reply, he began by some questions which did not appear to have much connexion with the subject before the meeting, but I begged that he would say all he had to say, and then I would ask for a short time again to reply. My opponent, however, required immediate answers to each of his questions as he put them. As this plan generally ends in both parties getting warmer than is desirable in a religious discussion, or both speaking together, which is not edifying, I declined. He appealed to his friends, and, being a great man, of course found plenty to agree with him. Another noisy discus-

sion followed, and so the meeting ended without any rejoinder to the address. Several men followed me to the tent, and asked among other questions, "You say all are sinners. Then Mary was a sinner, and how could she be the mother of a spotless child?" "God is everywhere, and He must have known of Satan tempting Eve. Satan would not have been able to find Eden without making inquiries, and God must have heard what he was going to do; then why did He not prevent it?"

*Feb. 8th*—Two Brahmans came and presented me with a letter in English, of which the following is a copy:—"Sir,—We, the undersigned, request you to attend the meeting that will be held to-day at the school-house, Kadyem, exactly at two o'clock, and to be kind enough to lend your ears to the subject discoursed upon, and to raise objections if there are any. Sir, your anxious friends, &c., &c." They further told me that a Guru (Teacher), learned in all the wisdom of the Hindus, as well as that of the Christians, had just arrived from Pavanasam. The school-room where the meeting took place was situated in the Agram (Brahman) quarter, and they begged me not to allow my horsekeeper to enter it. The room was well filled, and the audience composed almost entirely of Brahmans.

Proceedings commenced as usual by a great number of people all speaking at once. At my suggestion, the great Guru—whom I found to be a young man not more than thirty years of age, and who had had the benefit of an education in a Mission School—rose and spoke for half an hour. He was very nervous and excited, and spoke with such rapidity that I had a great difficulty in following him. When requested, he spoke more slowly, but not less nervously. The following is a brief abstract of his address:—

"In your lecture in the rest-house on Saturday you found fault with us for performing certain ceremonies, while similar ceremonies are sanctioned in the Christian Scriptures. You laugh at us for rubbing ashes on our foreheads; but did not the Jews sprinkle blood on their doorposts, and thereby save their first-born from destruction? Did not the Jews make use of the ashes of an heifer in their sacrifices? If we paint the symbol of our God on our brows, I find the redeemed are represented in your



Scriptures as having the name of God on their forehead. Our idols, you say, are lifeless, and cannot hear our prayers. Are they more lifeless than the ark made of shittim-wood and overlaid with gold? Has water no power to wash away sin? Then why was Naaman commanded by the prophet to wash seven times in Jordan? Is there no efficacy in particular streams? Then why was Jordan found efficacious when Abana and Pharpar had failed? And why, again, do Christians to this day sprinkle their converts with water at baptism? Jesus Christ said that whoever did anything for His disciples, He would take it as done to Him. And when we worship idols who are the servants of God, God accepts the homage as offered to Him. It has been said there can be no acceptable worship without faith. Have we no faith? Yes, verily, for every devout Hindu believes that the lifeless-looking image is God, and that our faith makes it God."

They listened courteously to my reply. We parted the best of friends, and I trust not without some good impressions being made.

*Feb. 9th to 14th*—The Brahmans of Krishnapuram displayed a very friendly spirit. Over fifty attended our meeting, and a group of women stood within hearing. At the close, an elderly man said, "It is very good of you coming here to address us in this way; if you come frequently, we shall get wisdom." At first they were not disposed to listen to the catechist who accompanied me, but, finding he knew more about their religion than they did themselves, they listened attentively. As a rule, Brahmans are disinclined to listen to any but an European, or one of their own caste.

At Terumaliappapuram, we had a large and prolonged meeting of the middle classes in the courtyard of a rich man. After the addresses, our host said, "We have heard all, but what can we do? If God gives us a willing mind, and ten join together, we will become Bible men." After this, as a mark of their good-will, they ornamented me with garlands, and presented the customary betel-leaf, &c.

On the 14th I moved to Ambasamutram, which was my head-quarters for the greater part of a month. This place would form a most suitable station for an itinerant Missionary, as there are

big towns and important villages in all directions. Here there is a substantially-built church, erected almost at the sole expense of a Christian Tahsildar. There has been a catechist stationed here for some years, more as an evangelist than as a pastor, for the congregation is very small (composed chiefly of mission agents), and the converts in the neighbourhood are very few. In "doing" Ambasamutram, I commenced by holding meetings every evening in our ordinary way, in street after street; but the work was not half nor a quarter finished when I was obliged to move on. One meeting did not differ materially from another, and it would be wearisome to give a detailed account of each one. There was an attendance of from 100 to 400. We always gave notice beforehand, and endeavoured to secure the presence of the headman of the street in which we preached. Mats were spread on the ground, which, by the way, the people on one occasion declined to sit down on, as my horsekeeper, and not my regular peon, had brought them, and the impure mats had to be set on one side. I always had a table, chair, and desk covered with baize and lighted with candles. Any good impressions that might be made in the evenings were followed up by the catechists visiting from house to house in the day, distributing tracts and portions of Scripture. I am much indebted in this place to some energetic schoolmasters, who rendered efficient help with their voices and musical instruments. One had a violin, and others played upon small native instruments. I could never make out that they played any particular tunes, but the people were more than satisfied.

*March* —The Mohammedans of the town of Tinnevely, of whom I saw a great number during my stay, manifested an unusual amount of intelligence and spirit of inquiry. One rich Mohammedan requested the honour of providing me with a dinner, which proved to be well worth the eating, and would have been enough for a small dinner-party.

Several Mohammedans came with hard questions already prepared. It was curious to watch the gradual way in which they generally approached the main point of their argument. This is a specimen: "Sir, when a body is in motion, it is quite reasonable to tell it to stand still, if you so wished it; but

could you with propriety bid a body stand still that was never yet in motion?" "No; certainly not." The questioner then clears his throat and blows his nose, and says, "That's all right. You would not say to a body that had never moved, &c., &c." And then another blowing and clearing, and "that's all right." "Now did not Joshua bid the sun stand still for three days, and you know that the sun had never yet moved? The Koran, referring to the same event, says Joshua bade *the earth* to stand still, which is reasonable enough." I gave him some reasons for thinking that the earth suddenly coming to a stand-still might have proved as inconvenient to the Israelites as to their

enemies, and, pointing to a road close by, asked where it went to. "To Sher-madévy," was the ready reply. "No; the road does not go anywhere; it has never yet moved." "Ah! but that," said my friend, "is common parlance." "And that," I replied, "is exactly the language of the writers of the Bible, when describing historical events." Another curious question was, "Would it be a friend or an enemy that would eat you?" For the life of me, I could not think what was coming next; but I was not left long in doubt. "Did not Christ tell His disciples to eat Him, when dead? and did they not do it? What do you make of that?"

---

### Archdeacon Hunter on the Cree Language.

A VALUABLE work has just been published by the Christian Knowledge Society, to which, in anticipation of a fuller review which we hope will appear hereafter in our pages, we desire to direct the attention of our readers. It is *A Lecture on the Grammatical Construction of the Cree Language, with Paradigms of the Cree Verb, with its various Conjugations, Moods, Tenses, Inflections, &c.*, by the Ven. Archdeacon Hunter, who, as is well known, was formerly an energetic Missionary of the C.M.S. in North-West America. The lucid and able Lecture which forms the introduction to the more scientific portions of the work was delivered some years ago before the Institute of Rupert's Land. It is well worthy the attention of all who take an interest in that fascinating "science of language" which has been so much popularised of late years by Professor Max Müller and others. The languages of the East have long been the object of diligent study on the part of comparative philologists, and it is high time that the languages of the West received some share of attention. Archdeacon Hunter has done good service by introducing the Cree tongue in so attractive a manner to English students.

---

## TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the missionary reinforcement described at page 498. Prayer for the brethren returning to the mission-field, or going out for the first time.

Prayer for our two African brothers Johnson in their new and important spheres of labour. (P. 500.)

Thanksgiving for progress in Southern India. (P. 501.)

Prayer for the Native Churches of Ceylon (p. 502), that the Shepherd and Bishop of their souls may continue to have them continually in His holy keeping.

Prayer for the higher classes of Madras and Tinnevely, and for the success of the special efforts to win them to Christ which have lately been commenced.

Prayer for Peshawar and the Afghans, and for the missionaries labouring in that field. (P. 481.)

---

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, June 12th.*—The Secretaries referred to the death of the Rev. E. B. Squire, who in 1836 had gone out on a tour of inspection to China in connexion with this Society, and whose attachment to the principles and interest in the work of the Society had remained unabated to the end. The Committee recorded their sense of the long and faithful services of the Rev. E. B. Squire in the furtherance of the Gospel, both at home and abroad, and the loss sustained by the Society by his removal, and directed that an expression of the same, and of their sympathy in her bereavement, be conveyed to the widow.

The Principal reported the ordination on Trinity Sunday, by the Bishop of London, of the Rev. J. Williams, admitted to priest's orders; and Messrs. R. W. Stewart, J. Bambridge, L. Lloyd, and J. S. Hill to deacons' orders.

The draft of a Memorial to Lord Derby, expressive of the Committee's views on the subject of the Opium Traffic with China, having been presented and read, was adopted by the Committee, and the Secretaries were directed to arrange for a deputation of the Society's Parliamentary friends to present the Memorial to Lord Derby.

On the application of the Secretary to the British Syrian Schools Society, the Committee made a further grant of 50*l.* in aid of the funds of that Society.

*Committee of Correspondence, June 20th.*—The Report of the Sub-Committee appointed to review the condition of the New Zealand Mission, and to consider questions in connexion with that Mission requiring settlement, was presented and read, recommending, 1st, with regard to the future training of Native ministers and agents, that it be explained to the brethren in the New Zealand Mission that the Committee are willing to take steps for the establishment at Auckland or elsewhere of a Training Institution to be entirely in the hands of the Society, if the Conference should be of opinion that the time had come for such a measure and there was a probability of a sufficient supply of candidates; 2nd, with regard to the future Christian education of the Natives, that the Committee should encourage the Missionaries to render all the assistance they can in supplementing the Government education with religious instruction in the way suggested by the Conference, at the same time expressing its willingness to consider favourably any plan that may be submitted for the establishment of boarding schools as recommended by the Conference; 3rdly, with regard to carrying on more aggressive Mission work in the outlying districts, that Mr. Grace should be authorized to occupy Taupo on his return, and be at liberty to establish a boarding school, and take the active superintendence of what should be practically a new district, including the Taupo Mission and the King country, with the assistance of a younger Missionary, and that inquiry be made whether Mr. Grace's son would join his father in charge of this new district; and also that efforts should be made to strengthen the districts to the east of Opotiki, and to the north of the Wanganui; and finally recommending that the Rev. E. C. Stuart be asked to undertake a careful and deliberate inquiry into the circumstances of the districts mentioned by Mr. Grace, and generally into the state of the Mission, and to act as a Commissioner sent by the Committee to report fully to them on the state of their New Zealand Missions. The Report of the Sub-Committee was adopted, and its recommendations were directed to be carried into effect.

Letters were read from Mr. W. H. Collison and Mr. W. Duncan, dated

Metlahkatlah, bringing before the Committee the longing desire felt now for a long time by the Hydah Indians inhabiting Queen Charlotte's Island and the mainland opposite, to have a Christian teacher sent among them; and stating further that Mr. Collison was prepared to commence work amongst them at once, if the Committee could send a man to take his place at Metlahkatlah. The Secretaries stated that an application for missionary employment had been received from Mr. Henry Schutt, national schoolmaster at Norbury, near Ashbourne, and letters having been read bearing satisfactory testimony to the Christian character and Missionary qualifications of Mr. Schutt, the Committee resolved that a Mission be commenced among the Hydahs of Queen Charlotte's Island, and Mr. Collison assigned for the work; and that Mr. Schutt be accepted as an agent of the Society, and appointed to Metlahkatlah to labour under the direction of Mr. Duncan.

*Committee of Correspondence, June 27th.*—The Secretaries having drawn attention to the desirableness, in view of the exigencies of the Church, of a Suffragan Bishop being appointed for the Punjab, whose chief work it would be to forward the organization of the Native Church, the Committee were of opinion that it was desirable that a Suffragan Bishop for the Punjab should be appointed, and requested the Hon. Clerical Secretary to confer with the Archbishop of Canterbury on the subject.

*Committee of Correspondence, July 4th.*—The Rev. E. N. Hodges, Tutor at the Church Missionary College, and the Rev. A. W. Poole, Curate to the Rev. A. M. W. Christopher, Oxford, having offered themselves for missionary work in connexion with the Noble High School, Masulipatam, the Committee thankfully accepted their offers to go out in the autumn of 1877—Mr. Hodges to be appointed to the Rugby Fox Mastership, and Mr. Poole to devote himself to the work among the educated Natives of Masulipatam.

*General Committee, July 4th.*—A Special Meeting of the Committee was held at the Islington Institution, to take leave of the following Missionaries:—

Rev. V. Faulkner . . .	}	Returning to the Yoruba Mission.
Rev. H. Johnson . . .		
Rev. J. S. Hill . . .	}	Proceeding to join the Yoruba Mission.
Rev. J. B. L. Hall . . .		Proceeding to join the Palestine Mission.
Rev. J. Sheldon . . .	}	Returning to the Western India Mission.
Rev. J. Bambridge . . .		Proceeding to join the Western India Mission.
Rev. W. Keene . . .	}	Returning to the North India Mission.
Rev. H. U. Weitbrecht . . .		Proceeding to join the North India Mission.
Rev. J. A. Lloyd . . .	}	Returning to the South India Mission.
Rev. J. Bilderbeck . . .		
Rev. J. D. Thomas . . .	}	Proceeding to join the China Mission.
Rev. R. W. Stewart . . .		
Rev. L. Lloyd . . .	}	Returning to the New Zealand Mission.
Rev. J. Williams . . .		
Rev. T. S. Grace . . .	}	Returning to the N. W. America Mission.
Ven. Archdeacon Cowley . . .		
Mr. H. Schutt . . .	}	Proceeding to join the North Pacific Mission.

The Instructions of the Committee were delivered by the Hon. Clerical Secretary, and were briefly acknowledged by the Missionaries. They were then addressed by the Rev. C. D. Marston, Vicar of St. Paul's, Brompton, and were commended in prayer to the favour and protection of Almighty God by the Rev. Robert Clark.

## Contribution List.

From June 12th to July 10th, 1876.

In this List are acknowledged all sums paid or remitted to the Parent Society in London, as follows:—

*From Associations—all sums.*

*Collections of 10s. and upwards. Benefactions and Legacies of 5l. and upwards.*

Smaller sums, Annual Subscriptions, and Payments made to Local Associations, on account of the General Fund, are acknowledged in the Annual Report.

Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

\* \* All Post-Office Orders should be drawn on the General Post-Office, London, and made payable to "Edward Hutchinson, Esq.," the Lay Secretary.

### ENGLISH ASSOCIATIONS.

Bedfordshire: Great Barford .....	5	5	5	Goxhill .....	6	7	6
Boston .....	1	17	10	Irby-upon-Humber .....	4	5	0
Woburn .....	23	15	0	Nettleton .....	7	0	
Berkshire: N. Berks. Grove .....	16	3		Middlesex:			
Letcombe Regis. ....	3	0	9	City of London:			
Buckinghamshire: Drayton Beauchamp	3	9	9	Allhallows the Great and Less .....	11	0	
Ellesborough .....	5	4	6	St. Stephen's, Coleman Street .....	16	4	0
Cheshire: Stockton Heath: St. Thomas'	2	1	1	North Bow: St. Stephen's .....	5	13	6
Coventry: Boecastle .....	1	17	5	Clerkenwell: Martyrs' Memorial			
Cumberland: Arlecdon .....	1	5	0	Church .....	4	14	6
Derbyshire: N. W. Derbyshire .....	40	0	0	Ealing: St. John's .....	23	4	11
Devonshire: Devon and Exeter:				Hammersmith: St. Matthew's .....	48	2	5
Hatherleigh .....	2	17	0	Highgate: St. Anne's .....	16	1	8
Plymouth and S. W. Devon .....	46	18	3	Islington: St. John's Church, Upper			
Silverton .....	2	7	6	Holloway .....	26	2	6
Dorset: Blandford .....	15	18	2	St. Paul's, Upper Holloway .....	16	0	0
West Chelborough .....	1	15	9	St. Paul's .....	16	4	7
Evershot .....	2	9	3	St. John's Wood, &c.:			
Melcombe Bingham, &c.: Hilton .....	10	13	10	St. Stephen's Church, Avenue Road.	16	1	1
Poole: St. Paul's .....	5	9	4	South Kensington: St. Jude's .....	70	0	0
Essex: Grays District: Stifford .....	13	8		Notting Hill: St. John's .....	2	15	6
Walthamstow .....	4	12	0	Somers Town: Christ Church .....	3	9	6
St. Stephen's .....	17	19	6	Monmouthshire: Caerleon .....	4	3	0
Gloucestershire: Bourton-on-the-Water ..	1	0	0	Northamptonshire: Lutton .....	2	0	5
Cheriton .....	3	17	11	Nottinghamshire: Marnham .....	10	0	
Longborough .....	16	5		Southwell .....	14	7	9
Hampshire: Blendworth .....	15	15	0	Oxfordshire: Haseley .....	2	10	0
Chawton .....	19	19	10	Shropshire: Altringham .....	4	2	11
Hertfordshire .....	150	0	0	Hodnet .....	21	13	6
Hertfordshire: Bovingdon .....	9	9	2	Somersetshire: Yeovilton .....	10	14	0
Chippierfield .....	1	17	0	Staffordshire: Burnsaal .....	1	0	0
Eastwick .....	5	5	0	Burton-on-Trent .....	73	12	2
Kent: Beckenham: Clerical Meeting, for				Suffolk: Lowestoft: St. John's .....	16	14	9
M.O. Home .....	1	14	0	Occold .....	1	16	7
St. Mary's, Shortlands .....	1	5	5	Surrey: Balham, &c. ....	5	11	4
Belvedere: Ladies' Association .....	3	12	0	Beddington .....	1	1	0
Blackheath: Ditto .....	31	7	0	Bermondsey: St. James' .....	23	1	1
Bromley .....	13	3	6	North Brixton: Christ Church .....	10	10	0
Eastling .....	10	0		Camberwell, &c. ....	25	15	6
Ewell .....	1	1	0	Ewell .....	119	6	10
Farnborough .....	10	8	8	Kingston, &c.: Ham .....	1	0	0
Folkestone .....	50	0	0	Lambeth: Holy Trinity: Sunday-			
Greenwich: Parish Church and St.				school Collection .....	12	0	
Mary's .....	19	6	6	Richmond .....	69	2	6
Lancashire: Liverpool, &c. ....	650	0	0	Tulse Hill: Holy Trin. Sunday-schools	5	0	3
St. Jude's .....	13	16	0	Wandsworth .....	30	0	0
Penwortham .....	12	10	0	Wimbledon .....	100	0	0
Leicestershire: Ashby-de-la-Zouch, &c.	37	19	9	Sussex: Lower Beeding .....	5	16	0
Barbary .....	1	14	4	Iping, &c. ....	3	15	0
Horninghold .....	1	9	6	Iping .....	8	10	
Lincolnshire: Ancaster .....	5	12	2	Warwickshire: Coleshill .....	49	18	3
Barton-upon-Humber .....	13	16	9	Wiltshire: Furtun: Parish Church .....	7	8	2
Boston .....	145	6	0	Worcestershire: Ladies .....	22	0	0
Cadney .....	3	9	3	Yorkshire: Beverley .....	2	8	6
				Bridlington Quay .....	10	0	0

Tinton.....	20	11	9
Masham.....	23	14	1
Healey.....	4	8	8
Northallerton (including 10 <i>l.</i> for China).....	48	9	2
Wakefield.....	60	0	0

## ASSOCIATIONS IN WALES.

Cardigan.....	8	2	6
Carmarthenshire: Llandilo Fawr.....	20	11	1
Flintshire: Holywell.....	8	0	6
Glamorganshire: Crickhowell.....	7	3	0
Port Eynon.....	3	3	0
Montgomeryshire.....	4	1	0
Pembrokeshire: Steynton & Milford.....	4	1	10

## FOREIGN CONTRIBUTIONS.

Barbadoes.....	17	0	10
France: Croix.....	5	4	0
Tasmania.....	21	0	0

## BENEFACTIONS.

A. A., St. Leonard's-on-Sea.....	5	0	0
A. N.....	10	0	0
Anonymous.....	15	0	0
Brooke, Sir W. de Capell, Bart.....	10	0	0
Brown, James Clifton, Esq., Holmbush, Horsham.....	50	0	0
By Sale of Jewelry from a Lady.....	540	0	0
Churchill, Miss E. A., Colliton House, Dorchester.....	10	0	0
Churchill, Miss F. C., ditto.....	5	0	0
Clifton, "In memory of a beloved relative....."	10	0	0
Cruddas, W. D., Esq., Newcastle-on-Tyne.....	100	0	0
Drew, T. Muir, Esq., 5, Cornwall Terrace, Regent's Park.....	25	0	0
Esdalle, E. J., Esq., 14, West Mall, Clifton.....	30	0	0
Farrer, Miss G., Stoke Ferry, Norfolk.....	20	0	0
Girdlestone, Rev. C., Weston-super-Mare.....	5	0	0
Hawes, Mrs., North Lodston, Narberth.....	10	10	0
"In Mem. F. B. S.".....	6	17	3
"In Memory of a Friend," by S. P.....	25	0	0
J. B. W.....	200	0	0
MacInnes, Miss, Fern Lodge, Hampstead Heath.....	10	10	0
MacInnes, Miss Grace, ditto.....	10	10	0
Markby, Alfred, Esq., 9 New Square, E.C. 21.....	0	0	0
Noble, Lieut.-Col. W. H., Fort House, Gravesend.....	5	0	0
Roberts, W., Esq., Manchester.....	50	0	0
Shaw, B., Esq. (for China).....	10	0	0
Wensley, J. W., Esq., Liverpool.....	5	0	0
Yorke, Misses H. A., J. Y., and C. A. G.....	7	0	0

## COLLECTIONS.

Canton, Cardiff.....	1	1	0
Heinemann, Miss, and Miss E. F., Missionary Boxes.....	15	6	
Hook Sunday-school Missionary Box, by F. S. Clayton, Esq.....	1	13	6
Miles, Mr. Tom, Reading.....	10	10	
Missionary Box Collection, &c.....	5	10	0
St. Magnus Sunday-schools, E.C.....	10	2	
South Kensington: St. Stephen's Sunday-schools.....	1	7	4
Stonebridge Common, Dalston: All Saints' Sunday-school.....	2	11	0

## LEGACIES.

Amphlett, late Miss Louisa, of Hampton Bishop, Hereford: Exor., Mr. H. T. Hill, by J. F. Symonds, Esq.....	10	0	0
Atkinson, late Captain G., by Messrs. Woolcombe and Co.....	21	0	0
Bowles, late Admiral Sir W., K.C.B., of Hill Street, Berkeley Square: Exors., General Sir George Bowles, K.C.B., Admiral A. Farquhar, and Thomas Fassett, Esq. (200 <i>l.</i> , part of), by Messrs. Nicholl, Newman, and Co.....	90	0	0
Grinfield, late Miss E. A., of 4, Victoria Square, Clifton, Bristol: Exors., W. G. Lely and J. W. Russell, Esqrs., by Messrs. Riffe, Russell, and Riffe.....	130	0	0
Huson, late Miss Jane, of Henstridge: Exors., Rev. T. Gatehouse and John Smith, by H. Kaines, Esq.....	50	0	0
Portal, late Miss (part of Dividend on April Annuities), by Messrs. Dimond and Son.....	195	1	8
Preston, late Miss C., of 11, Barnaby Square, Islington: Exor. and Extri., Rev. A. M. Preston and Mrs. J. E. Dobinson.....	400	0	0
Thomas, late Lewis, Esq., of Abergole (500 <i>l.</i> and interest 2 <i>l.</i> 1 <i>8s.</i> 10 <i>d.</i> ), by John Jones, Esq.....	502	16	10
Turner, late W. Esq., of Wellington, Shropshire: Exors. and Extri., Mr. W. Turner, W. A. Sole, Esq., R. Anslow, Esq., and Mrs. A. Sole.....	50	0	0

## EAST AFRICA FUND.

Deverell, John, Esq., Brighton.....	100	0	0
Herefordshire.....	5	0	0
Hoare, Joseph, Esq., Hampstead.....	63	10	0
Northallerton.....	10	0	0
Thankoffering.....	5	0	0

## PERSIA FUND.

Brooke, Sir W. de Capell, Bart, by Messrs. Hoare and Co.....	10	0	0
From J. J. and M. B. in memory of L. B.....	5	0	0
Hoare, Joseph, Esq., Hampstead.....	63	10	0
Kennaway, Sir J., Bart.....	10	0	0
Martin, J., Esq., 2 New Square, Lincoln's Inn.....	10	0	0
Rowlandson, Lieut.-Col.....	5	0	0
Wright, Miss, Yeldersley Hall, Derby.....	5	0	0

## PUNJAB GIRLS' SCHOOL.

F. F.....	100	0	0
From a Friend.....	10	0	0
Hoare, Joseph, Esq., Hampstead.....	63	10	0
Smith, Mrs. Philip, 55, Gloucester Place, Hyde Park.....	5	0	0
Wright, Mrs., Yeldersley Hall, Derby.....	25	0	0
Wright, Miss, ditto.....	15	0	0

## HENRY VENN NATIVE CHURCH FUND.

Hoare, Joseph, Esq., Hampstead.....	50	0	0
-------------------------------------	----	---	---

## VICTORIA NYANZA FUND.

"An Unprofitable Servant".....	5000	0	0
Hales, Rev. R. Cox, Ancre Hill, Monmouth.....	50	0	0
Hoare, Joseph, Esq., Hampstead.....	63	10	0

The Secretaries thankfully acknowledge the receipt of—

A Parcel of Fancy Goods from the Chapel Allerton Sunday School Working Party, for Rev. D. Olabi, Ibadan.

A Box of Apparel, &c., from the Bishopwearmouth Ladies' Working Party (per Rev. Canon Cockin) for Orphan Schools at Amritsar.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

---

OPIUM.

FRIEND OF CHINA. *London: P. S. King, 1875-76. PAMPHLETS, by General Alexander and others, London.*

II.



IN a previous article we have endeavoured to place before our readers as forcibly as we could the terrible fact that, for our own selfish ends, we have for a century been busily engaged in forcing opium upon the Chinese, despite the avowed reluctance of the authorities of their empire, and by the exertion of our superior might in secret and open warfare. It is true that originally this can hardly have been said to have been a national crime. It was the act of the now defunct East India Company, and in the earlier stages of this nefarious traffic the English public knew little of the unhallowed means by which wealth was gained by the shareholders in that great commercial venture. But even this last weak excuse was swept away when the dominion of India passed from the Company to the Crown. There has been no abatement of the evil. The only change has been that what was previously smuggling is now enforced by the fire and sword of formidable expeditions, acting in the name of the Queen, and sanctioned by the Parliament of England. It is difficult for any one who is not blinded by prejudice to see how the last state is better than the first, or how the fact that we have been dictating terms to the Chinese in the midst of the devastation we had caused removes the smuggling and piracy by which opium was first introduced into a more pure and respectable state as legal commerce.

We further strove to show the precarious nature of the revenue arising from this source. If the trade is kept within its present dimensions, it seems hardly possible to conceive how, in the face of the cultivation of the drug to which the Chinese have been driven, our import can successfully for any lengthened period hold its own. In the extracts from official reports which we presented, and which might be largely multiplied, this fact was apparent. If it were not for the insurmountable aversion of all who can claim to be Chinese patriots to the thorough establishment of this evil in their midst, and if the energy was bestowed upon the cultivation of opium which is exhibited in other departments when the people are without let or hindrance, and have the full approbation of their Government, instead of connivance and uncertainty arising from possible interference and punishment, our trade would probably already have been in a worse plight than it is. It is only to

the lowering of our taxation of the article, and to the extension of the market for it, that we can reasonably look for the maintenance of the revenue arising from it. Hence, however speciously disguised, have been our attempts to open up trade with China through the route of the Irrawaddy. If we could contrive to flood the western districts of China with this baleful drug as we have deluged the eastern, there might be hope for a further permanence of our dishonourable gains. It is right that betimes public attention should be directed to the probable issue of expeditions like that unfortunate one to which the loss of Mr. Margary's life is due.

Again, we have endeavoured to show that there are as yet no indications of any reversal of the injurious policy which we have so long pursued. In a country like India, where our power is all paramount, it would be quite possible, if we took as much pains to discourage the growth of opium as we do to encourage it, that it might gradually be supplanted by more wholesome, and in the end, no doubt, more secure sources of revenue than we now obtain from this facile but precarious source. Even over what are termed independent States—if there are really now any independent States—such as those of Holkar, our influence would not be exerted in vain. On the contrary, it is much to be feared that, unless the utmost vigilance is exercised, there is a disposition among our Indian officials to promote rather than to diminish the growth of opium. If there were sensible manifestations of a diminished export to China at the present rates at which it can be laid down there, it is not clear that there would not be an effort to maintain the revenue by exporting more from India at a cheaper rate, and thus restoring the deficit. At any rate, it is certain that there are no active efforts being made to circumscribe the cultivation within narrower limits, and so gradually to withdraw from an acknowledged wrong-doing. We do not say that even this is the course which ought to be pursued, and that a *protracted* withdrawal would be right and honest; all that we would assert is, that there is not even the encouragement perceptible which might be gathered from an avowed purpose of some repentance for the past and determination of amendment for the future. On the contrary, the position now taken up by Government authority seems to be the “Non possumus.” To all argument and all expostulation—and may we not add to all conviction of past and present evil—there is but one determined response, “We cannot,” which we fear must be interpreted “We will not,” forego this means of equalizing our Indian income with our expenditure.

But if we pursue the argument farther, although it is true that at present opium is a source of revenue to our Indian empire, and although unquestionably it is a source of great wealth to a limited number of mercantile houses engaged in this trade in China, is it equally clear that it is a national benefit to the English people? Are our manufacturers, whether in Manchester or elsewhere, deriving that benefit from trade with China which might have been anticipated from the throwing open of so extensive a market to commercial enterprise? Only recently there were some strong animadversions made in the public press on what was



supposed to be injurious advocacy of the claims of our home manufacturers by the Marquis of Salisbury, which it was supposed would operate to the detriment of the people of India. It is no concern of ours here to examine how far these statements are well or ill founded. But is it not the fact that our persistence in the opium traffic with China is to the serious detriment of our manufacturing industry throughout England generally? Have we that market for our commodities which we have a fair right to expect? It may be well to devote some short space to an examination of this question. We have already quoted in our former article (July, p. 394) a most striking testimony from Consul Medhurst bearing upon this point. "One source of the blight" upon English trade with China is the diversion of the industry and intelligence of the Chinese to the production of opium, which, he says, is making "alarming progress" throughout the country. But who are they who are ultimately responsible for this? Surely those who have a "monopoly," and who must and will find a vent for the sale of the article which they cultivate, and whose finances are dependent upon its sale. Surely those who have forced the Chinese into a competition with themselves by originally creating a taste for a drug, which taste did not previously exist, and subsequently by leading them to the most natural conclusion that if they could not stop the evil they might as well have the profit of it as leave us to reap it. We have already noted how long they resisted this and what sacrifices of revenue and risks they submitted to before attempting thus to beat us with our own weapons. It may be easy to declaim against the Chinese for this, but where Christian feeling exists it is not so easy to see how we can justly expect the heathen to be more righteous than ourselves. As it is, we show but very poorly beside them in this matter.

But there is further testimony, that even with all the water-carriage which exists in China it is not easy to disperse large quantities of bulky commodities in any way calculated to meet the requirements of modern commerce without far more ready and easy communication with the interior than at present exists. In Japan already railroads exist. In China the authorities object to the introduction of them. Making all allowance for prejudice and exclusiveness, it is yet the deliberate conviction of a most shrewd and competent observer, Dr. Williamson, who has travelled extensively through the country, and is well acquainted with it, that the obstacles to the opening up of intercommunication with the various parts of the empire are distinctly attributable to the most reasonable and righteous dread of the Chinese authorities that the greater are our facilities for intercourse with these people the more deadly and pernicious will be the results to them. We would wish, if these pages should happen to fall into the hands of any interested in the commercial enterprise of England, that they would seriously weigh the following extract in which Dr. Williamson argues most forcibly that the introduction of opium into China, and the strenuous efforts which we have in various ways made to promote it, has been "not only a sin but a commercial mistake: "

The Chinese Government still honestly hope to deal with the native question;

they are most decidedly opposed to increased importation, and the best men in the country, foreign and native, are at one with them. They have also a most wholesome fear of any wider distribution of this drug; and that is one of their great covert objections to railways, or to admitting us freely into the interior in any manner whatever. In this respect the merchants have again hurt their own cause, and also retarded the great march of true progress. For I believe that had it not been for the position we took up in regard to opium, the empire would, by this time, have been open from end to end; so that the short-sighted greed of our pioneers, who made fortunes out of this drug which few lived to enjoy, has left to their successors the heritage of a crippled commerce, and the malediction of a great nation.

What, again, is the testimony of Mr. W. H. Cooper, the Acting-Consul at Chefoo? His statement is:—

Though coal is excavated at several places in the province, none is allowed to be brought to the port. The authorities show themselves very averse to the production being increased beyond what is required for native use, and, indeed, are opposed to any step tending in any way to develop foreign trade, advance foreign intercourse, or introduce the appliances of western civilization.

With the exception of coal and iron, the mineral resources of the province are still untouched.

The authorities and people both seem well aware of the hidden wealth of their hills. The lower orders at times complain that they have to starve while, if a mine were allowed to be opened, a demand for labour would at once arise and food become easily attainable. The governing class may be tempted to obtain funds to enable them to establish an arsenal by taking off the interdiction, but the thought that by so doing they will accelerate an influx of foreigners among them is more than sufficient to overcome their inclination, so universal is the belief, and so convinced are they that all revolution of the existing state of things or material progress will bring on them endless trouble and disaster.

To what is this hostility of the governing classes plainly attributable?

We will not say it is exclusively, but it is mainly, if not exclusively, attributable to our steady persistence in forcing opium upon the Chinese at the point of the bayonet. When our first commercial ventures in the drug were sent forth, they were sent in armed vessels prepared to meet any resistance which the Chinese Government might make. It is hardly an exaggeration to say that from the very outset no attempt even was made to establish trade in this article by fair means and on a legitimate basis. It was introduced into China by armed smugglers in the service of the then Indian Government. There may be a distinction between armed smuggling and piracy, but it is too fine for us to appreciate. Even if the commerce so carried on was in articles harmless or beneficial in their character, and the opposition to them was selfish and unreasoning, it could hardly be but that ill-will would be engendered. How much more so when even the apologists for the traffic must admit that it must be most injurious, and multitudes of Englishmen admit that it is a disgrace to our nation.

Again, is it in accordance with common sense and reason to suppose that a foreign government can look on with indifference and see their officials bribed, their whole fiscal regulations paralyzed, and demoralization introduced among their subjects by the introduction of a new vice? Is it not an acknowledged fact that this has been the way in which we have established our opium traffic in China? Not a tittle of evidence that we are aware of has been adduced to show that until we

actively intervened, opium-smoking was a Chinese national vice. There may have been isolated individuals who practised it ; not that that would prove much, if anything ; but even this requires proof, which may or may not be forthcoming. Is there, again, any attempt at denying that the dissemination of the article throughout the country was unceasingly promoted by bribes paid by Englishmen to Chinese officials to induce them to connive at practices forbidden by their own Government ? The only answer made to this that we are conscious of is that it was the business of the Chinese authorities to enforce their own regulations upon their own subordinates ; but we have never heard from the apologists of the traffic that it was a duty for English Christians to abstain from bribing Chinese heathen, or that it was the business of the English Government to co-operate with the Chinese authorities to restrain their subjects from doing evil against which the Chinese were ceaselessly protesting.

It may be convenient here to furnish a brief retrospect of the successive measures by which we have established our present opium relations with China. As we have shown, it was originally introduced by what may be euphoniously termed avowed smuggling in armed vessels. But when Commissioner Lin intervened in high-handed fashion, and compelled the surrender of the opium which we had accumulated in Canton, we went to war. In the prosecution of this the Chinese lost about 18,000 or 20,000 in killed and wounded, and were made to pay twenty-one millions of dollars by way of indemnity ; nearly one-third of this was for the opium they had destroyed. The treaty of Nankin was the result of this war, by which five ports were opened to us, and we gained the island of Hong Kong. When we got possession of this latter place, we set up an opium monopoly there as well as in India, for the solace of our Chinese subjects and for our own benefit. We carried on too a still more glorious smuggling trade from it than ever we had done before, "the facilities for that purpose being great." This the Chinese attempted to stop. Customs' stations were established just outside of British waters, and cruisers lay in wait to overhaul the junks which left the harbour. These measures were resorted to because we would not allow a Customs' official or a Chinese Consul in Hong Kong. Then we had a fresh grievance, Hong Kong was blockaded, trade was paralyzed, our Government was appealed to to raise the "blockade." In other words the Chinese made some effort to stop the vast smuggling trade which for thirty years we have been carrying on from Hong Kong. So far from making the slightest effort in assisting the Chinese to repress contraband trade, or after, when the trade was legalized, to afford them facilities in recovering their opium revenue, we made Hong Kong the chief seat of our endeavours to defraud them. And now we are half indignant, and accuse them of *maia fides*, because in utter despair they wink at the cultivation of opium by their own people.

Our next step in advance was when in 1857 Lord Elgin was dispatched on what we cannot help terming his most disastrous errand of *forcing*, by all the force which resides in Armstrong guns, the

legalization of opium upon the Chinese. Whatever his own opinions in private may have been about the morality or even the policy of his errand, he went upon it. On his way to his destination the steamer *Ava*, which carried his instructions, foundered at Ceylon, and when they were recovered by the divers they were literally saturated with the opium which formed part of the cargo of the vessel! It may be mentioned as a curious fact, on the other hand, that in the first volume of the Narrative of Lord Elgin's Mission, published by his private secretary, Mr. Oliphant, there is no allusion to opium whatever. Upon the surface of that book it would seem as though the "*Arrow case*" (a smuggling junk) was an "accidental circumstance, which was the remote and insignificant cause which led to a total revolution in the foreign policy of the Celestial empire, and to the demolition of most of those barriers which, while they were designed to restrict all intercourse from without, furnished the nations of the West with fruitful sources of quarrel and perpetual grievances."

Mr. Oliphant's statement of the case as between the English and the Chinese is a fair specimen of the manner in which, as we have forced opium on China, so we persistently refuse to admit that it was the true "*casus belli*." The silence, however, is too profound; it would have been politic to have been less reticent. However, his narrative continues "*qualis ab incepto*," we read on and on, and there is still nothing about opium. There is a great deal about the insolence, the insincerity, and the duplicity of the Chinese, until we come at last to the treaty of Tientsin. But even in it there is no mention of opium. There is some allusion to tea and grain, but nothing more. No Englishman who had merely a copy of the treaty in his hands would have had any idea that he had been waging a war about opium. He would have, with previous knowledge, to read between lines to ascertain the real purport of what is so studiously veiled. It is true that there is a separate article appended whereby the Chinese are constrained to pay two millions of taels for losses sustained by British subjects" (what were they?) and two millions more "for the military expenses of the expedition which Her Majesty the Queen had been compelled to send out for the purpose of obtaining redress;" there were, besides, the losses sustained by the Chinese themselves in resisting our attacks.

It is due to the memory of Lord Elgin to record that when the questions of rate of tariff and transit duties did make it impossible any longer to ignore opium, he honestly declared that when he had resolved not to press the legalization of the opium traffic upon the Chinese Government, it was "because he could not reconcile it to his sense of right to urge the Imperial Government to abandon its traditional policy in this respect" (Narrative, vol. ii., p. 280). Still under the pressure of the necessity which sent him to China, he did urge it upon them, and opium was at our instance "inserted in the tariff as liable to a duty of thirty taels per chest." While, however, foreigners were empowered to convey their goods into the interior of the country, paying a duty not exceeding two and a half per cent. *ad valorem*, "from these advantages the trade in opium was expressly excluded."

But at whose suggestion? At that of the Chinese Commissioners, whom we were then trampling under foot by force of arms. And yet we are told upon high authority that we are to take no account of the opinion of the Chinese upon this point!

It is plain from this that in the most persistent manner we have forced opium upon the Chinese. This is bad; but is even yet more discreditable to us that, because Chinese smugglers and Chinese subordinate officials are venal, therefore we insist that the Chinese have not been in earnest in their resistance to the introduction of opium into their country. Sacrifices have been made by them of a most remarkable character; the risks of war with a superior power have been encountered avowedly to resist this evil; the most carefully-worded and earnest appeals have been made by them, pleading, in almost touching terms, with us to cease from this traffic, as injurious and hateful to them. We may make what deduction we please for a large amount of insincerity on the part of many; but it is irrational to assert in the teeth of these facts and documents that strenuous exertions were not employed by the Chinese Government to induce us by all the available means in their power to forego this trade. As a specimen of the official documents which have been presented to us, we regret to say utterly in vain, we adduce the following, which is quoted in the evidence given by Sir Rutherford Alcock before the House of Commons Committee on East Indian Finance in 1871. We commend it earnestly to the attention of our readers.

Subsequent to this conference, I received, in the month of July, from the Foreign Board of Peking, an official note urging upon Her Majesty's Government the policy of prohibiting the importation of foreign opium, as being prejudicial to the general interests of commerce. As the memorial is but a short one, I think it would be satisfactory to the Committee if I read it, instead of giving a mere abstract.

"From Tsungli Yamen to Sir R. Alcock, July, 1869.—The writers have on several occasions, when conversing with His Excellency the British Minister, referred to the opium trade as being prejudicial to the general interests of commerce. The object of the treaties between our respective countries was to secure perpetual peace, but if effective steps cannot be taken to remove an accumulating sense of injury from the minds of men, it is to be feared that no policy can obviate sources of future trouble. Day and night the writers are considering the question, with a view to its solution, and the more they reflect upon it the greater does their anxiety become, and hereon they cannot avoid addressing His Excellency very earnestly on the subject. That opium is like a deadly poison, that it is most injurious to mankind, and a most serious provocative of ill-feeling, is, the writers think, perfectly well known to His Excellency, and it is therefore needless for them to enlarge further on these points. The Prince (the Prince of Kung is the President of the Board) and his colleagues are quite aware that the opium trade has long been condemned by England as a nation, and that the right-minded merchant scorns to have to do with it. But the officials and people of this empire, who cannot be so completely informed on the subject, all say that England trades in opium because she desires to work China's ruin, for (say they) if the friendly feelings of England are genuine, since it is open to her to produce and trade in everything else, would she still insist on spreading the poison of this hurtful thing through the empire?

"There are those who say stop the trade by enforcing a vigorous prohibition against the use of the drug. China has a right to do so, doubtless, and might be able to effect it; but a strict enforcement of the prohibition would necessitate the taking of many lives. Now, although the criminals' punishment would be of their own seeking,

bystanders would not fail to say that it was the foreign merchants seduced them to their ruin by bringing the drug, and it would be hard to prevent general and deep-seated indignation; such a course indeed would tend to arouse popular anger against the foreigner. There are others, again, who suggest the removal of the prohibitions against the growth of the poppy. They argue that, as there is no means of stopping the foreign (opium) trade, there can be no harm, as a temporary measure, in withdrawing the prohibition on its growth. We should thus not only deprive the foreign merchant of a main source of his profits, but should increase our revenue to boot. The sovereign rights of China are, indeed, competent to this. Such a course would be practicable; and, indeed, the writers cannot say that, as a last resource, it will not come to this; but they are most unwilling that such prohibition should be removed, holding, as they do, that a right system of government should appreciate the beneficence of Heaven, and (seek to) remove any grievance which afflicts its people, while, to allow them to go on to destruction, though an increase of revenue may result, will provoke the judgment of Heaven and the condemnation of men. Neither of the above plans, indeed, is satisfactory. If it be desired to remove the very root, and to stop the evil at its source, nothing will be effective but a prohibition to be enforced alike by both parties.

"Again, the Chinese merchant supplies your country with his goodly tea and silk, conferring thereby a benefit upon her; but the English merchant empisons China with pestilent opium. Such conduct is unrighteous. Who can justify it? What wonder if officials and people say that *England is wilfully working out China's ruin*, and has no real friendly feeling for her? The wealth and generosity of England is spoken of by all; she is anxious to prevent and anticipate all injury to her commercial interest. How is it, then, she can hesitate to remove an acknowledged evil? Indeed, it cannot be that England still holds to this evil business, earning the hatred of the officials and people of China, and making herself a reproach among the nations, because she would lose a little revenue were she to forfeit the cultivation of the poppy! The writers hope that His Excellency will memorialize his Government to give orders in India and elsewhere to substitute the cultivation of cereals or cotton. Were both nations to rigorously prohibit the growth of the poppy, both the traffic in and the consumption of opium might alike be put an end to. To do away with so great an evil would be a great virtue on England's part; she would strengthen friendly relations and make herself illustrious. How delightful to have so great an act transmitted to after ages! This matter is injurious to commercial interests in no ordinary degree. If His Excellency the British Minister cannot, before it is too late, arrange a plan for a joint prohibition (of the traffic), then, no matter with what devotedness the writers may plead, *they may be unable to cause the people to put aside ill-feeling, and so strengthen friendly relations as to place them for ever beyond fear of disturbance*. Day and night, therefore, the writers give to this matter most earnest thought, and overpowering is the distress which it occasions them. Having thus presumed to unbosom themselves, they would be honoured by His Excellency's reply."

The foregoing extract has been lengthy, but its importance is so great, and it is so completely in accordance with other similar remonstrances that have from time to time been addressed by the Chinese to our Government or our official authorities acting on their behalf, that it deserves the utmost publicity. State papers, even European, are far from being always simple declarations of the truth, and nothing but the truth; still, they are held to represent the professed convictions of those who utter them, and are most readily quoted against them when it is convenient to do so. There would not be a shadow of scruple on the part of those who uphold our present course of policy to press into their service any official utterance of the Chinese favouring their views, nor would they hesitate to dwell upon the value of it. We claim similar reasonable licence in accepting these numerous State papers as the ex-

ponents of a settled policy, especially when so many deliberate official acts have formed a plain and convincing commentary upon them.

It is impossible, therefore, to disguise the fact that by our persistency in this unhallowed traffic we have provoked the determined ill-will of all the more intelligent and upright of the Chinese nation, and have raised up to ourselves fresh hindrances against any extension of legitimate commerce among them. We are still shut out from free intercourse with the interior of the country, and who shall venture to say that so long as opium is the staple of our trade the Chinese are unwise or even unamiable in excluding us? The tone of these public documents, especially if we will not make allowance for language which is uncouth to our Western notions, may seem to be unduly arrogant and offensive, but there is no lack of terrible facts to plead in justification of them. It is idle for our merchants to expect any remunerative traffic with one third of the human race if we will insist upon being opium smugglers beyond and before everything else.

Since the period of Lord Elgin's Treaty in 1858 we have exchanged this uncomfortable character, to a certain extent, for the more respectable one of opium dealers, not but what we smuggle still. We have, by violence, gained a certain amount of what we call legal recognition for the hateful traffic we persist in maintaining. That is to say, we now, by treaty, force the Chinese, under penalty of a fresh resort to arms if they do not respect the treaty, to admit upon certain terms what heretofore they refused to receive upon any terms. We are under the impression that we have hereby made a distinct advance in respectability. Perhaps in the opinion of some enthusiasts we have taken up a higher moral standing. But have we seriously benefited our commercial interests generally? Upon this not altogether unimportant question we submit some evidence which may not be undeserving of consideration. Passing over testimony given before the House of Commons, 20th of April, 1847, we quote:—

*The Friend of China*, which in its issue for July 28, 1849, has the following remarks:—The opium trade has interfered with the legitimate trade to an unusual extent since the opening of the northern ports. Silk in particular has been taken in barter for opium to a very large extent. . . . This large increase in the silk trade would have operated favourably upon the import of manufactured goods, but unfortunately the opium dealers cut in upon it. The silk taken in barter for opium was shipped to England, and sold at a profit; while Lancashire and Yorkshire goods—the legitimate articles of exchange—would have rotted in the stores at Shanghai, had the factors not pushed them off for what they would fetch. Thus the larger consumption of tea and silk in the British isles would be provided for by the returns of opium. There is no way of getting over this difficulty. The opium trade progresses steadily. The increased consumption of teas and silk in Great Britain would merely result in the extension of the opium trade; *the case of the British manufacturer is hopeless.*

Mr. Montgomery Martin says, "I inquired of the Taoutai at Shanghai what would be the best means of increasing our commerce with China, and his first answer to me, in presence of Captain Balfour, Her Majesty's Consul, was, 'Cease to send us so much opium, as it will be able to take your manufactures.'"

Again he says: "The true remedy of our deficient trade with China is not to be found in the reduction of 1,000,000*l.* or 2,000,000*l.* sterling of tea duties, but in a perfect freedom of intercourse with China; in facilities of access to the interior of that vast country; and in the abolition of the pernicious opium traffic, which

absorbs the money, 4,000,000*l.* sterling, which would otherwise be devoted to the purchase of British manufactures."

A Committee of the House of Commons, deputed in 1847 to take into consideration the nature of our commercial relations with China, reported thus :—

"We regret that trade with that country has been for some time in a very unsatisfactory condition, and that the result of our extended intercourse has by no means realized the just expectations which had naturally been founded on a free access to so magnificent a market." . . . "We find that the difficulties of the trade do not arise from any want of demand in China for articles of British manufacture, or from the increasing competition of other nations. The payment for opium, from the inordinate desire of it which prevails, and from the unrecognized nature of the transaction (in smuggling) which requires a prompt settlement of accounts, absorbs themselves to the great inconveniences of the traffic of the Chinese, and tea and silk must in fact pay the rest."

Surely it is now high time that we should retrace our steps and cease to do evil and learn to do well ! It is not without ample reason, therefore, that the Church Missionary Society have, not for the first time, taken this matter up, and have undertaken to memorialize Her Majesty's Government. In the recent debate in the House of Commons it was admitted by the Under Secretary of the Treasury that our dealings in this matter have been wholly indefensible on moral grounds. We are not, therefore, without some hope that, in the language of the memorial, this subject, which not only affects the interest of missionary labour in China, but touches the Christian character of England, which is fraught with great evils and does moral wrong to China, the work of England, the prime mover in the matter, may be seriously considered. The memorialists would ask Her Majesty's Government to consider the possibility of gradually limiting the production of opium in India, and the removal of the pressure upon the Chinese Government caused by the Treaty of Tien-Tsin. As that Treaty can be revised in 1878 the present seems a favourable opportunity of urging this matter, not only upon the Government but also of calling public attention to it.

We reserve for a future article some considerations upon the frightful nature of the moral evil wrought, and its paralyzing influence upon missionary labour.

## STORY OF METLAKAHTLA.\*

BY MR. W. DUNCAN.



FROM a copy of statutes which I lately received from the Indian Commissioner, British Columbia, I learn that changes in the management of Indian affairs are about to be inaugurated in that Province. It is in anticipation of these changes that I feel prompted to address to you this present letter, my object being to place before you the origin and growth of the Indian settlement at Metlakahltla, and from these facts thus

\* Copy of Part Letter, directed to Hon. D. Laird, the Minister of the Interior, Ottawa, Dominion of Canada, May, 1876, by Mr. W. Duncan, Missionary, C.M.S.



brought out to deduce a policy, or at least certain principles of action, which I am anxious to commend to the Government in the treatment of all the Indian tribes in that part of the Dominion. It was in the last month of 1856 I left England to commence a Mission (the first Protestant Mission) among the Indians of British Columbia, being sent out by the Church Missionary Society, London, and having a free passage granted me by the Admiralty, in H.M.S. *Satellite*. In June, 1857, I arrived in Victoria, Vancouver's Island. Here some discussion took place as to the most auspicious spot to commence my labours. Victoria and Nanaimo were both strongly recommended, while Fort Simpson, whither my instructions pointed me, was held to be most forbidding and least likely to yield any good results.

I determined, however, simply to abide by my instructions, and so left Victoria by the first opportunity, and arrived at Fort Simpson Oct. 1st the same year (1857).

At Fort Simpson I found nine tribes of Indians located, and numbering (for I counted them) about 2300 souls. These proved to be just one-third of the tribes speaking the Tsimshian language. Of the other eighteen tribes, five were scattered over 100 miles of the coast south of Fort Simpson, other five occupied the Naas river, and the remaining eight tribes lived on the Skeena river, the whole of the twenty-seven tribes numbering then not over 8000 souls, though I at first set them down at 10,000.

The location of the nine tribes at Fort Simpson I found to be of comparatively recent date (indeed, the Fort itself had only been established by the Hudson's Bay Company some twenty odd years); but so attractive had trading with the whites proved that they had gradually abandoned their ancient village sites, about seventeen miles off, and, in spite of many physical and social inconveniences, had clustered their 140 houses round the Fort.

In addition to the Tsimshian tribes which I have mentioned, I found that Indians of other two distinct languages frequented the Fort for trade. These were the Alaska coast Indians, whose nearest village was only some fifteen miles north of Fort Simpson, and the Hydahs, from Queen Charlotte's Islands.

The latter usually came in strong parties, and were almost constantly involved in hostilities with the Tsimshians; hence it was evident that the station had been well chosen for commencing the Mission, as in no other place on the coast could I have come into contact with half so many Indians.

To attempt to describe the condition of these tribes on my arrival would be but to produce a dark and revolting picture of human depravity. The dark mantle of degrading superstition enveloped them all, and their savage spirits, swayed by pride, jealousy, and revenge were ever hurrying them on to deeds of blood. Thus their history was little else than a chapter of crime and misery. But even worse was to come. The following year after my arrival great changes took place in Victoria, thousands of whites being attracted thither by the discovery of gold in British Columbia.

To this scene of excitement the Indians of Fort Simpson, in common with Indians from all quarters, rushed in great numbers, and from that date their history unfolded a fouler page than ever. Fire-water now began its reign of terror, and debauchery its work of desolation. At Fort Simpson on every hand were raving drunkards and groaning victims. The medicine-man's rattle and the voice of wailing seldom ceased. Every man distrusted his fellow. All went armed. There was no law, and there literally seemed no hope.

Such were the untoward circumstances with which the Mission had to struggle in its earliest days. One cheering ray alone shot through the dismal gloom, and that was—the Indians did not at first resist my efforts for their welfare; they would listen to my teaching, and generally welcome my attentions to their sick. It was not till they saw the Christian standard fully unfolded that they became alarmed for their heathen citadel. In other words, when they saw that Christianity meant nothing less than the subversion of every evil work and no compromise, and, moreover, that some of the people were beginning to yield themselves to its influence, then their enmity was aroused. Most of the chiefs and head-men denounced me and my work. My life was threatened, and those who dared still to listen to my teaching had to share my obloquy and danger. Nothing daunted, however, we went on sowing the seed of Gospel truth beside all waters, and in due time the seed sprang up and bore fruit. Some few disciples boldly renounced their heathen life, others became ashamed of their heathen practices, and a general feeling began to prevail and find utterance that the new way was destined to overthrow the old.

In the meantime the newly-imported vices were doing their deadly work, and doing it rapidly; for besides being alluring, they had this distinction in the eyes of the Indians, that they were the vices of the white man, and white men could read the Bible!

Thus before I had finished three years at my post, it was evident to me that unless drunkenness could be stopped and the Indians kept from Victoria, my labour would prove comparatively futile. This was most painfully impressed upon me one morning in the spring of 1860, when every big girl in my school was swept off to Victoria by their blinded and vicious relatives.

Some of these girls never returned—others returned but to linger in foul disease and die, and but few survived to benefit by repentance and amendment of life.

From this time my thoughts were constantly turned to the vital question—how I could best meet and stem the tide of dissipation and ruin I saw around me. The longer I weighed the matter the more plainly did it appear that the first essential step to take was, to move the mission-premises and my little band of catechumens out of the reeking camp—in a sense, indeed, to beat a retreat, but only for the purpose of gathering up our strength, securing our position, and thus the more successfully to confront and assail the evils around us.

I at once began to look about for a suitable place in the vicinity of Fort Simpson, but I looked in vain. In the meantime the Indians,

who sympathized with my plans, were unanimously pointing to Metlakahtla—their ancient home, as by far the most eligible spot for a settlement; its distance, about seventeen miles from Fort Simpson, being its only drawback.

While the choice of a site was still pending, I paid a visit to the Kithcahtla Indians, about fifty miles from Fort Simpson. On my way I purposely passed through the channel called Metlakahtla. The place struck me at once. It was all the Indians had described it to be, and by far the most suitable place for an Indian settlement I had seen.

From that time we decided to make Metlakahtla the central mission station for all the Tsimshean-speaking tribes. Shortly after this decision the Rev. Mr. Tugwell and Mrs. Tugwell, from England, joined me at Fort Simpson; they quite fell into my plans, and it was arranged that after they had learnt a little of the Tsimshean tongue they should head the little band already willing to move to Metlakahtla, while I itinerated among the tribes around, but holding Fort Simpson as my head-quarters.

This plan was not, however, carried out, for before Mr. Tugwell was prepared to take up his part of the work, the health of Mrs. Tugwell failed, and they decided to leave the Mission.

Thus in autumn of 1861 I was again left alone; but so strongly did I feel the urgency of moving to Metlakahtla, that I determined to take the step myself the following spring.

In the meantime I followed up the work of teaching at Fort Simpson as heretofore, and the Indians there became fully aware of the objects of the proposed move, and the terms upon which all were welcome to join us.

I will here enumerate these objects and terms as set before the Indians; first the objects. They were as follows:—

1st. To place all the Indians, when they became wishful to be taught Christianity, out of the miasma of heathen life, and away from the deadening and enthralling influence of heathen customs.

2nd. To establish the Mission where we could effectively shut out intoxicating liquors, and keep liquor vendors at bay.

3rd. To enable us to raise a barrier against the Indians visiting Victoria, excepting on lawful business.

4th. That we might be able to assist the people thus gathered out to develop into a model community, and raise a Christian village, from which the Native evangelist might go forth, and Christian truth radiate to every tribe around.

5th. That we might gather such a community around us, whose moral and religious training and bent of life might render it safe and proper to impart secular instruction.

6th. That we might be able to break up all tribal distinctions and animosities, and cement all who came to us, from whatever tribe, into one common brotherhood.

7th. That we might place ourselves in a position to set up and establish the supremacy of the law, teach loyalty to the Queen, conserve

the peace of the country around, and ultimately develop our settlement into a municipality with its Native corporation.

Next as to the terms forbidden and required.

*Forbidden.*—1. Demoniackal rites or medicine work.—2. Heathen ceremonies over the sick.—3. The use of intoxicating liquors.—4. Gambling.—5. Painting and disfiguring of faces.—6. Distributing property for pride of display or attaining rank.—7. Tearing up and destroying property in anger, or to wipe out shame.

*Required.*—1. The Christian Sabbath to be observed as a day of rest.—2. Meetings for Christian instruction to be attended.—3. All children to attend school.—4. All male adults to pay a yearly tax, in goods or labour, to advance public works.—5. All quarrels and disputes to be settled by arbitration or recourse to law.—6. Settlers to build neat houses and cultivate gardens.—7. All to be cleanly in habits, industrious, peaceful, orderly, strictly honest and upright in all their dealings with each other.

After this announcement, and seeing we were in earnest, many, both whites and Indians, were ready to ridicule our scheme. They felt sure it was Utopian, and could only end in failure. I felt, however, it was the right step, and had right ends in view, and therefore we might safely leave the obstacles to its success in the hands of Him whom we were endeavouring to serve.

We waited till the Indians returned from the great spring fishing on the Naas river, when we at once prepared to move. As I wanted none but honest volunteers, I used no persuasion, nor so much as asked one person to accompany me—a rule from which I have never varied. Many of the Indians sat at their doors to watch our departure. All looked on seriously; some evidently sympathized; a few promised to follow; but some fifty souls were all whose faith and courage proved equal to the occasion of actually moving. With this little band I moved away, and we arrived at the site of our new home 28th May, 1862.

Thus, having given your Excellency a sketch of the origin of the settlement at Metlakatla, it now remains for me to show what our progress has been during the thirteen years of our history. First, as to our progress in numbers.

We did not anticipate our muster-roll to swell rapidly—the Indians were too much fettered by ancient surroundings and fascinated by new vices for that. The chiefs, too, were mostly against us, for the fall of heathen customs and the establishment of Christianity, so far as they could see, struck a death-blow to their worldly interests—their revenue, rank, and influence. Again, the clannish feelings of the Indians were against us. Their tribal traditions, feuds, and jealousies were all opposed to their merging into one community.

But by far the most formidable of all obstacles in the way of the Indians becoming Christian, or even civilized, is the custom of distributing property by the chiefs and heads of each family at certain intervals, for the purpose of attaining rank and influence. This custom is a constant source of bickering and jealousy, fighting and bloodshed,

yet so engrossing that for this one object the Indians may be said to live. The other obstructions in the way were their rampant passion for liquor, their love of the fascinations of Victoria, combined with all the pain it would cost them to break away from their heathen connexions, and the labour and expense called for in clearing ground and building themselves a new home at Metlakahla.

But all these obstacles proved useful in the long run. They tended to keep back hypocrites, and afforded some good evidence of sincerity in those who could break through all and come and join us. And now it is with deep thankfulness to God I am able to record that, in spite of all opposing forces, our little settlement has kept steadily growing in numbers from its commencement to the present time. True, many sought it only as an asylum, and came but to die, as our graveyard with its 250 graves can testify; but others, again, have sought it as a home, and are doing their utmost to make it such. We number now about 750 souls, and according to the testimony of several medical men, who have had opportunities of judging, form the healthiest and strongest Indian community on the coast.

Next, as to our progress in law and order. It is in this aspect to the outward observer, perhaps more than in any other, that our advancement appears both real and striking. From a great number of lawless and hostile hordes has been gathered out and established one of the most law-abiding and peace-loving communities in the province. What to the most sanguine minds seemed at least a generation of time distant has been brought about in a few years. The isolated germ of a Christian community gathered strength year by year, while every opposing force in the vicinity gradually weakened and at last succumbed. The law has triumphed. The liquor-selling vessels have long since ceased their traffic. The Indians who took up the trade with their canoes have also been stopped. Drunkenness, or even liquor-drinking, over a very large district are now things of the past.

The rushing to Victoria has subsided into rare and legitimate visits, and peace, order, and security reign all the country round. The local means which has been instrumental in bringing about these salutary changes were—1st. We called out a corps of Native constables, and afterwards selected, irrespective of rank, twelve older men of good character to act as a Native Council, and with these we have deliberated upon every matter affecting the welfare of our settlement. The Council has no pay, but only a badge of office, worn on stated occasions. The constables, in addition to a simple uniform, receive a small remuneration when on duty.

As our settlement increased, and our work in the interests of peace became more extended, I have increased the two Native forces year by year until they now number over sixty men, and include several chiefs. And further, in order to utilize these forces, and have every settler as he came to us under proper surveillance, I have divided all our male community into ten companies, each company having an equal number of constables and councilmen, who act as guides and monitors.

Again, in order to enlist the energies of our younger men for the

public weal, I have organized a fire brigade of six companies and ten to each company. These I trust will prove of real service to the new town which is about to be built. And here I would acknowledge with thankfulness the prompt help which has occasionally reached us from the Provincial Government, and without which, of course, our local machinery would have proved altogether inadequate for all emergencies.

Lastly, as to our material and social progress. This, too, is already encouraging, but by no means so complete as we hope to see it. The slow progress of the Indians in this cause cannot be matter for wonder when we consider—

First—Their ignorance and inaptitude to find out for themselves any fresh and permanent modes of industry.

Second—Their want of capital, owing to which civilization may tend to impoverishment of Indians by calling for an increased outlay in their expenses without augmenting their income. Having these facts before me, I have endeavoured to help and guide the males under my influence to fresh modes of industry, and though our success has not been very great, it is at least encouraging.

Our first work of a secular kind was to establish a village store; for, having left Fort Simpson, we soon felt the want of supplies. I may here explain the Hudson's Bay Company refused to establish a shop in our midst, and I feared to encourage the trading schooners to come to us, as they invariably carried intoxicating liquor for sale, so we determined to keep the village trade in our own hands and appropriate the profits to the public work of our settlement.

To this end we first purchased a schooner, one-third of the money being given us by the governor, Sir James Douglas. The schooner took down the products of our industry to Victoria, and returned laden with goods for our store, proving a pecuniary success and a capital training for the Indians who were employed.

After some years the Hudson's Bay Company were willing to carry our freight on their steamer, so we sold the schooner, and I refunded to the Government account a proportionate part of the sales money.

The managing of our village trade, principally by Indians, has given me much anxiety, and exposed me to much slander and abuse from white traders; but seeing the good results from my efforts in this way to our settlement I have kept on, and feel loth to give it up till I can hand it over entirely into the hands of the natives.

The first profits of our trade I spent in building a large market-house and court-house. The market-house was to shelter and accommodate all those visiting us from other tribes, and for this purpose we found it to be of great advantage. We were thus enabled to keep strange Indians from impeding our social progress, having them under better surveillance during their stay, and we rendered them more accessible to Christian instruction. The other works for public advantage to which we have severally applied the monies resulting from our village trade, along with the contributions of friends of the Mission, are road-making, building a saw-mill, blacksmith's shop, soap-house, and large carpenters' shops and work-sheds. For the last two years we have been engaged

erecting entirely by Indian labour a new church capable of holding 1200 people. This we completed so far as to be able to use it about five months ago.

The finishing we hope to do this summer, and when complete we expect we shall have spent altogether about 8000 dollars. Of this sum the Indians of the settlement contributed over \$800. We have now going up a new school-house, 60 x 27, which will be paid for out of the trade profits, with the exception of \$200 sent us by the Indian Commissioner.

Our latest undertaking is the building of a massive sea-wall round the village. The Indians contribute the material, and I pay for the labour of putting it up.

This brings me to mention a few particulars relative to the greatest of all our undertakings in building, viz. that of a new town of some 200 houses. It was hardly to be expected that the plan of our village and the first houses erected at Metlakahla would prove satisfactory to us as we advanced in civilization. The people were then in a transition state, and I had to be content to see houses go up only a little improvement upon their old style of building; but about five years ago they began to be dissatisfied with their houses, and I then succeeded in persuading them to cease putting up fresh buildings until we should all agree upon the right model for a dwelling-house and a better plan of a town site. It has taken all this time to educate them up to a really substantial plan for both, but I am happy to say that after much discussion we are now agreed. The old village is to be pulled down and a new town built up. I have already surveyed the land, and drawn out a map showing town lots, which the Indians highly approve. The lots are 60 x 120, and on each will be erected a double house. One hundred such lots are already taken, and builders have begun to work. As the new houses are to be substantial and commodious buildings, and beyond their means to build without aid, I have pledged myself to assist them to the amount of fifty dollars each single house, which will, I anticipate, be sufficient to purchase nails, windows, and whatever else they must import, as well as pay the workmen at the saw-mill for sawing their lumber. Thus the Indians will only be required to bring their own logs to the mill and find the labour to erect their houses.

As our mill is small, and our means limited, we do not expect to complete all our buildings in less than three years, but when completed we trust to show to the natives around a real model town, and hope it will stimulate them to follow in our steps.

Having thus very briefly sketched an outline of the history of Metlakahla, it remains for me to say that whatever of moral or material progress the Indians there have made, they owe it all to the hold which religious truth has obtained over their hearts and consciences. It is only because they have felt the inspiring influence of the Gospel that they have aspired to a higher degree of social life, and are exerting themselves to obtain it.

Our church and schools (both Sunday and day schools) are well and

M M

eagerly attended. The appearance of our large Native congregation in their new church is a thrilling and heart-gladdening sight.

Quite a number of intelligent Natives are devoting themselves gratuitously to evangelistic work among their brethren, and with much success. We have two Native teachers in the day-school and one Native evangelist, also over twenty Sunday-school teachers employed in the Mission, and thus this little settlement, under God's blessing, bids fair to become at no very distant day a happy and thriving Christian home.

---

The foregoing story has frequently been told, but we feel assured that none will regret to have it in the complete official, yet compendious, form in which Mr. Duncan has expressed it. It is not in its present form a report to a far distant Missionary Society, but an authoritative document addressed to the Governor in Council. It now remains that some few remarks should be appended for the purpose of explaining why this letter was addressed to the Government authorities. British Columbia has been confederated with Canada. It was the wish of the authorities that a policy as liberal as that of British Columbia (prior to confederation) should be continued towards the Natives by the Dominion Government. There is in the Report of the Government of British Columbia plain evidence that there has been an anxious desire to deal fairly and considerately by the Indians. But it is also equally clear that all the efforts made have resulted in deplorable failure, which has resulted in serious complications, and in grievous evils to the Natives. It would be both unwise and unjust, whatever may have been the misconduct of private individuals, to tax the Government with intentional wrong to the races subject to them. Whatever errors have been committed have been errors of policy, not of malice or unkindness. We wish this could be asserted with equal truth in all cases.

The fact, however, of the earnest wish of the authorities to do well in this instance, and its remarkable failure when contrasted with the success which has attended Mr. Duncan's efforts, brings powerfully into relief a very important and much vexed question. There are those who hold that civilization introduced by commerce should precede the teaching of Christianity as the most successful means of raising savage races intellectually and morally. There are those amongst whom we rank ourselves who impugn this proposition, and hold the converse. In British Columbia both schemes have been tried. On the "civilization" side, if we may so term it, there has been arrayed the whole force of authority with unlimited power and means at its disposal, and with also all the stimulus of commercial interest to further its ends. On the "Christianity" side there has been a solitary Missionary, with such limited help as a distant Society could afford him. There could not well be imagined a more crucial test of the two systems, working on the same people, in the same sphere, and, it may be admitted, with equally good intentions. It should be added that both systems were worked contemporaneously; as the systems were opposite, so the courses adopted for carrying them out were opposite. The colonial



policy which was inaugurated under the auspices of the Imperial Government in 1858 was "to invite and encourage the Natives to mingle with and live amongst the white population, with a view of weaning them by degrees from savage life, and of gradually leading them by example to adopt habits of peace, honesty, and industry."\*

It seems, moreover, from the report that large sums were spent for surveying the Indian reserves; for settling local and boundary disputes; for suppressing liquor traffic; for the administration of justice. On the Queen's birthday, to strengthen fidelity and attachment to the Crown, meetings were held, when the Governor attended in person and distributed liberal money and other prizes among successful competitors in games and water sports. Presents of food and clothing were given on these occasions, and "good counsel and advice for their future well-being." Their lives and their property were jealously guarded. All this, and more, was done. "It was based on the broad and experimental principle of treating the Indian as a fellow-subject. The principle was at least a lofty one, and worthy of enlightened humanity."

But it goes on to say, "It has been said that no system of education in its restricted sense was established on behalf of the Indians; while this is admitted it may also be stated that the Government merely deferred the subject, believing that it was far more important in the interests of the community at large to first reclaim the natives from their savage state, and teach them the practical and rudimentary lessons of civilized life." Of course, if education was deferred, not the slightest attempt was made to inculcate religion.

For the results of this system the British Columbian Government claims some considerable success, but it is not denied that the frightful evils of intoxication and prostitution, with all their accompanying moral and physical evils, have been superadded to the vices of the Indians, and that the Indians are in a state of chronic discontent, for which it has been necessary to seek and find a remedy. It was in the search for this remedy that application was made to Mr. Duncan. In the concluding portion of his letter, which is printed in the Government report, he makes his suggestions, and states at length the grounds on which he makes them. There is so much in it that is technical and matter of detail, that it might be out of place to reproduce it. There is the less necessity, as it has, as will be seen, been adopted by the Attorney-General of the colony, and recommended for adoption by the Government. It virtually amounts to a reversal of the policy hitherto upheld by Government, and the substitution for it of that carried out by Mr. Duncan. The Natives are no longer to be reclaimed from their savage habits by mingling with and living amongst the white population, but are to dwell apart on their own reserves.

It is not easy to see, if education is still to be "deferred" and religion withheld, how, when located apart, they are to improve; but yet in the absence of all other "civilization," education and religion may get some place. It is, however, no small testimony to the

---

\* Report of the Government of British Columbia on the subject of Indian Reserves, p. 2.

beneficial influences of Christianity first and civilization afterwards, or rather as the immediate result, that this appeal should have been made to our excellent Missionary. What a blessing it would be for the poor Indians, a nation scattered and peeled, if so much largeness of heart were given to their rulers that they would manfully adopt the whole and not fragments of Mr. Duncan's system; if they would not shrink from that Christianity which is the motive power of the admirable machine which he has called into existence for the moral and social improvement of those who have sought refuge with him, not merely from their own native vices, but from those which they have acquired through their intercourse with civilization. We append Mr. Duncan's suggestions as embodied in the report of the Attorney-General.

The following suggestions for the settlement of the subject have been made by Mr. Duncan:—

1st. That no basis of acreage for Indian Reserves be fixed for the Province as a whole; but that each Nation (and not tribe) of Indians of the same language be dealt with separately:

2nd. That for the proper adjustment of Indian claims the Dominion Government do appoint an Agent to reside with each Nation:

3rd. That Reserves of land be set aside for Nationality of Indians. Such Reserves to contain, in addition to agricultural land, a large proportion of wild and of forest land. Every application for a Reserve shall be accompanied by a Report from the Agent having charge of the Nation for whom the Reserve is intended; and such Report shall contain a census and give a description of the habits and pursuits, and of the nature and quantity of land required for the use of such Nation:

4th. That each Reserve shall be held in trust for the use and benefit of the Nation of Indians to which it has been allotted; and in the event of any material increase or decrease hereafter of the members of a Nation occupying a Reserve, such Reserve shall be enlarged or diminished as the case may be, so that it shall bear a fair proportion to the members of the Nation occupying it. The extra land required for any Reserves shall be allotted from vacant Crown lands, and any land taken off a Reserve shall revert to the Province:

5th. That the present local Reserves be surrendered by the Dominion to the Province as soon as may be convenient; the Province agreeing to give fair compensation for any improvements or clearings made upon any Reserve which may be surrendered by the Dominion and accepted by the Province:

The undersigned has the honour to recommend that the above suggestions be adopted, and that if this Memorandum be approved, His Honour the Lieutenant-Governor be respectfully requested to forward a copy thereof, and of the Minute of Council referring thereto, to the Dominion Government, for their consideration and assent; and he further recommends that another copy be sent to the Dominion Government, for transmission to the Right Honourable the Secretary of State for the Colonies.

(Signed) GEO. A. WALKER,  
Attorney-General.

Victoria, 17th August, 1875.

When submitted to superior authority the following was the decision upon them:—

*Copy of a Report of a Committee of the Honourable the Executive Council, approved by His Honour the Lieutenant-Governor on the 18th day of August, 1875.*

The Committee of Council concur with the statements and recommendations contained in the Memorandum of the Honourable the Attorney-General, on the

subject of Indian affairs, dated 17th August, 1875, and advise that it be adopted as the expression of the views of this Government as to the best method of bringing about a settlement of the Indian Land Question.

Certified,

(Signed) W. J. ARMSTRONG,  
*Clerk of the Executive Council.*

## BISHOP CROWTHER ON THE NIGER MISSION, 1875.

*(Continued from p. 480.)*



NE very barbarous superstition prevails at Osamare, to the great hazard of aged females—that is, accusation of witchcraft. No matter who they may be—whether the mother or wives of a king, of a rich or poor person—when once accused of witchcraft by any of the priests from the interior Ibo country, they must prepare to die. They have to pass through the danger of drinking the poisonous water of ordeal to prove their innocence, which in nine cases out of ten is sure to prove fatal. How many have fallen victims to this superstition can only be known in God's register of this dire system of destruction!

But great is the power of the Gospel. Since the introduction of Christianity at this place, the beneficial effects of it are begun to be felt already by the poor deluded inhabitants.

The Rev. J. During had in many cases to withstand the priests, and to accuse them of murdering the poor old women whom they have charged with witchcraft. He succeeded on one occasion in rescuing a poor old woman. He brought her to the Mission-ground and constructed a small hut for her, where she is now living. After a while her friends and relatives, who had concurred with the priests in her death, came over to thank Mr. During for his Christian sympathy and kind interference.

A charge of witchcraft was laid against the aged mother of Prince Olodi; he, his mother, and aged father the Akako (king) were regular attendants at worship every Lord's day. Contrary to the usage of the country, Prince Olodi defended his mother; so she could not be molested.

While I was at Osamare, a similar charge was brought against the sister of Odogu, the war-chief, who in like manner protected his sister, and defied any one to molest her.

Odogu and the two leading chiefs, entitled Akako (king), are in the habit of attending worship on the Lord's day. The war-chief undertook the duty of a churchwarden to keep the congregation in order. The subject which occupied the minds of the people at this time was witchcraft, with which the aged women were constantly accused to their destruction. The correction of this idea was the aim of my text, Gen. v. 5, "And all the days that Adam lived were nine hundred and thirty years; and he died." My sermon was a statement of the longevity of

the antediluvian people, for the vindication of innocent old women; because they are old they are therefore laid open to the accusation of witchcraft. Inferring that if Eve, the mother of mankind, was not accused of witchcraft at the age of six, seven, eight, or perhaps nine hundred years, during which she begat sons and daughters, it was sheer murderous barbarity to accuse their mothers of witchcraft, and procure their deaths at the age of fifty or sixty years only. But, to bring the subject nearer home to a people whose ideas do not go beyond the limit of their own district, I informed them of the fact, which rather startled them, namely, that my own mother was still alive, having her grandchildren and great-grandchildren about her to nurse: and that she was upwards of eighty years of age, and yet nobody ever thought of accusing her of witchcraft on account of her old age. I then besought the kings, the war-chief, and their counsellors, to put a total stop to such wanton, barbarous murders of their innocent old mothers, who ought to be the objects of their tender care in their old age.

The next morning, when we were going to see the progress of the work at the building on the new ground, one of the Akakos, the father of Prince Olodi, who with his son and wife, mother of Olodi, were present at service yesterday, thanked me for the sermon, and said that the word entered deep into his ears—I prayed it would enter into his heart. What may be said of Osamare, respecting superstition and witchcraft, trial by the ordeal water, human sacrifices to propitiate the gods at the investiture of a new office, or to bury with the dead as servants in the world of spirits, is equally applicable to Onitsha, Asaba, and Alenso. This will give some idea of the greatness of the evil Christianity has to contend with at its entrance among heathen tribes. But the weapons of our warfare are not carnal, but spiritual, mighty through God to the pulling down of strongholds.

#### ONITSHA.

Civilized intercourse through trade has its advantages as well as disadvantages. Very much depends upon the agents employed in the trading establishments; if they are right-minded persons—I do not go so far as to say real Christians—if they take some interest in the arduous efforts of Missionaries to convert the heathens from gross idolatry, and teach them Christian civilization, our work is very much facilitated; but when the agents have no spark of sympathy for missionary efforts, and care not whether the Natives are Christianized or not—are ready moreover to accuse Missionaries as meddlers in trade matters, because they are reprov'd for trading on Sundays, while converts are prevented from attending church or class on pain of forfeiting their claims on the factory—what can be expected but disorder and confusion, when this opposition proceeds from a white man? Those who were doubting about the truth of their own heathenish religion since the introduction of Christianity, are now hesitating to make a change to the new religion which is opposed by those who ought to have supported it as true.

But this is not all the mischief which is done. Monogamy has been

represented to this people as contrary to Scripture: Jacob, David, and Solomon have been quoted as examples of polygamists, and yet they were beloved chosen people of God. The result has been that the female palm-oil traders have prostituted their female slaves at the factories, and some of our female converts followed the example of their heathen companions by hiring out their slaves also. Messrs. Perry and Buck, the young ministers in charge, had to combat these difficulties, both with the female converts and the civilized nominal Christians. They suspended from membership all the female converts known to prostitute their female slaves. On my return to this place on the 27th of July, the male converts got a long letter written to me, stating the unstable state of the Church through the ungodly example of civilized men employed at the factories.

It became therefore necessary to distinguish between nominal and ungodly Christians, and those who are real Christians whose walk was consistent with their profession. It was no easy matter to make these distinctions, and to make these men believe that characters could exist in Christian countries who are not regarded as true Christians. It was not a pleasant subject, but to protect the new Church just emerging out of gross heathenism, it was most necessary. On the following Sunday, the 1st of August, I made this the special topic of my sermon; many of the educated Natives employed at the factories being present, I had to expose the ungodly conduct of some as most inconsistent with the religion they profess, by which they cast a stumbling-block before the heathens, and so weaken the faith of the new converts to Christianity. Truly there is a time and season for every purpose; this was a time to rebuke sharply, that they may be sound in faith, "their mouths must be stopped; who subvert whole houses, teaching things which they ought not for filthy lucre's sake."

On Monday following, the elderly female converts asked for a hearing; it lasted about three hours, when many questions were put to me on subjects they wished to be corrected in, among which was the prostitution of their slaves. Those who acknowledged their offence, expressing deep sorrow, and promising amendment, were forgiven and re-admitted; while others laid the whole blame upon the factory men, who had enticed away their slaves, over whom they had no control: on showing that they never received payments for such an act, they were re-admitted into class, for which they were thankful. It is a time of ordeal for the faith of the Christian converts from heathenism; may the Lord bring them forth from this furnace purified seven times! A pleasing feature in the conduct of these converts was the desire to be corrected and guided aright; they were overcome by the influence of bad example of those from whom they had expected better things, but finding they had been misled, they were ready to amend.

It was a great relief to my mind to find the church at this place re-roofed and covered with galvanized iron roofing-sheets for security against accidental fire. Though the roof wants to be a little more water-tight, yet a few leaks are better borne with than a spark of fire on the combustible grass-thatch. The Rev. W. Romaine having

called my attention to the 25th of July, which would complete the eighteenth year of this Mission, I told the congregation that, as they had been helped for so many years, and their temporal circumstances are now improved, it was their duty to take a share in the expenses of the future repairs and furniture of their church, and therefore a weekly collection would be commenced and made at the morning service of every Lord's day, as the beginning of a fund towards the above-mentioned objects, as it is done in other churches. To satisfy the minds of this people, who might be suspicious that the money collected might be otherwise expended, I ordered a Church Finance Committee of six persons to be organized, to consist of four male and two female converts of influence, to be accountable for the amount collected. The money is kept under the care of the senior minister of the station.

The Ibo language, like the Hausa, has been very much unsettled as yet. The Rev. J. F. Schön commenced its reduction in 1841.

On his retiring from the West African Mission, I took it up in 1854 to 1857, when a Primer was written as a specimen, and some collection of words was made for a vocabulary. On the Rev. J. C. Taylor joining the Niger Mission in 1857, he being of Ibo parentage, I delivered all my manuscripts to him to be improved upon. Mr. Taylor visited England a few years afterwards, but he and Mr. Schön could not agree in some points of translation, since which time the printing of further Scriptural translations has become very slow, from uncertainty as to the correctness of the translations. One cause of this difficulty is, that different dialects are spoken by different persons, who contend strongly for the superiority of their own dialect over that of others; whereas there is but one leading dialect of the whole nation, and that is the Isu-ama dialect. But the chief difficulty was to know for certain which is the real Isu-ama. Still there might be other causes which impede the progress of printing.

But Onitsha is not recognized as an original Ibo tribe; the people come from the Ado country, on the west side of the Niger, having crossed to the east on the borders of the Ibo country, and thus gradually become naturalized by frequent intercourse and intermarriages; they still retain many customs and habits of their fatherland, handed down by tradition: their word of salutation is *Do!* the same as Ado and Benin and the Ondo. Onitsha is therefore a very corrupt dialect of the Ibo proper, Isu. The same is applicable to Osamare in a certain degree; it is said to have been peopled by the Igaras originally as a trading station or market, though nearer to the Isu-ama country; Alenso, Asaba, Abo and Bonny, belong to the same group of corrupt Ibo, which the Isu-ama people call the dialects of the fishermen on the banks of the river. There is another subtle difficulty in the way of arriving at the true Isu-ama dialect from one born at Sierra Leone. In many cases parents might be of different tribes, and speaking different dialects of the same language—the father an Isu-ama and the mother an Elugu, or the one may be an Abadsa and the other Aron; each one retained his or her peculiar dialect in the colony. The

child, hearing both speak promiscuously, can scarcely be expected to be able to make a fine distinction between the dialects of his parents without accurate study, though the parents understood each other perfectly. This led to the necessity of obtaining a select Isu-ama speaker as teacher, to enable us to make a standard vocabulary of the Ibo language, in the Ibo proper dialect, and get the translations revised accordingly. In the vocabulary, a place will be reserved for each dialect, to note wherein they differ in words, for the guidance of the Mission agents, who may have to do with each tribe in colloquial intercourse.

Many of the original stock of the Ibos imported into Sierra Leone years ago have died off; others are so old and infirm that they cannot now leave the colony; therefore teachers were sought out from among the colony-born men, whose parents were known to be good Ibo speakers. We commenced our work with every hope of success, when to my pain and grief it was found out that the *formed habits* of these men, *uncultivated* for Mission work, totally unfitted them for a connexion with the Mission. Under these circumstances I was obliged to send them back to Sierra Leone without delay.

A similar plan is being pursued in the reduction of the Idzo dialects, the language of the Delta, spoken in the rivers Nun, Brass, New Calabar, and Bonny, Opobo being one and the same, all having the Ibo country in their interior, with which they trade in palm-oil. From the Nun, the same language is spoken along the banks of the Niger to the border of Abo—a distance of about eighty miles from the Nun. Each Mission agent at the stations in these rivers is instructed, as he acquires the language and translates for the education of the people, to make a vocabulary of that dialect, which in course of time will be brought into comparison by a revision committee, that the differences may be noted and arranged in a synoptical vocabulary for present use, till the leading dialect of the Idzo language can be discovered in course of time—at least, we shall have laid the foundation towards it. Without adopting a plan of this kind for the present, we can never arrive at a proper standard by which to reduce the language to a proper system.

It is time now to commence this work in good earnest, as the Missions are advancing in education, and the Mission agents are getting more competent in these languages.

#### ASABA.

This station is now fairly occupied. I paid a visit to it in July to see the leading chiefs, and put a stop to a dishonest practice, by which strangers are made to pay a second time for a piece of land once sold, paid for, and built upon, when another pretended owner steps forward and claims the land as his sole property.

The land on which the Mission-station is established was properly purchased and paid for by the Rev. W. Romaine, from Obi Iguere, a chief of the first rank at Asaba. When the Rev. E. Phillips occupied the station, and was preparing to build a good Mission-house, Obi

Nyero, brother of Obi Iguere, made claim on the land for a second payment, which created much dispute and annoyance.

On my visit, I took Messrs. Romaine and Phillips with me to the chief, Obi Iguere, who had sold the land, and demanded an explanation. This old chief, who was both infirm and blind, publicly related the whole affair with straightforward honesty. The cheat being thus exposed, we started on a visit to Obi Nyero to challenge his claim. He made an apology, through a spokesman, on behalf of himself and sons. The property of a stranger is regarded by this people as a lawful prey. I accepted the apology, and we became friends again. The Mission is just settling, therefore I cannot at present report progress in our spiritual work.

The Asabans claim relationship with Benin, which they call Idu, and the king, Obba, for whom they still retain great veneration, though they pay him no tribute. Tradition says they migrated from under that sovereignty through causes of war generations ago. The Benin word of salutation, "*Do!*" and other words and phrases, are retained, with habits very different from the Ibo, with whom they have now become amalgamated.

The power of life and death of slaves is in the hands of the masters, as allowed by the custom of the country. The number of slaves destroyed annually in sacrifices to the gods, to ratify the investiture of a new office, or to accompany any dead man of importance as servants into the world of spirits, is really appalling. This is one of the places where Satan's seat is. The country is morally dark, and full of cruel habitations. But even here, also, the Gospel will display its converting power to salvation to these most degraded servants of Satan. There is no acknowledged head chief among them as supreme, though some regard is paid to a senior, who is at present Obi Mon. There were no less than twenty-one obis (kings, so-called) at Asaba at my last visit, three of whom only were seniors.

#### LOKOJA.

This is our next district as we ascend towards the highland countries up the Niger. Lokoja is between Onitsha and Eggan, being about ninety miles above the former and eighty miles below the latter, opposite which is the newly-taken-up station on Kippo Hill slope. This district is under the Mohammedan Government of Umuoru, the Emir of Nupe, he himself being subject to the Sultans of Sokoto and Gondu.

Arbitrary human sacrifices to idols are here seldom heard of, unless done by heathen subjects by secret poisoning. The prevailing religions are Mohammedanism and Paganism. Though the Mohammedans are the ruling powers, yet their oppressive principles do not recommend their religion to the ready acceptance of their heathen subjects. Those who embrace it do so mostly from worldly motives—either to occupy a position of note, or to be freed from oppression, which non-professors are greatly subject to. Conformity to the religion of the ruling power is a sure method to pass as respectable members of society. On a superficial observation of the outward appearance, where the national



costumes of the male population are loose flowing garments, generally known as Mohammedan costumes, one is erroneously led to believe that all who appear under those dresses are Mohammedans in their religious belief, but a closer observation convinces to the contrary.

For instance, at Lokoja the Bunu tribe, subject to the Mohammedan power, are heathens. The Igaras and Igbiras are the same. To prove the fact that Christianity recommends itself to the acceptance of heathen subjects rather than Mohammedanism, Salamaleku, the late chief of the Bunu tribe at Lokoja, voluntarily built a preaching-shed in his quarter of the town, and invited us to preach the Gospel to his people, to which we responded. The shed was accidentally burnt down, but was rebuilt, with some improvements. It was again unfortunately burnt down by a general fire in the town, but was again rebuilt, with a little assistance from Rev. T. C. John. The preaching-shed becoming rather small for the congregation, a formal application was made to me last year for assistance to build a larger place of worship, which has been done. 'This is a proof that this people find Christianity to be the right religion, though it costs them much sacrifice of labour, confiscation of goods, kidnapping and sale of their children and relatives to slavery by their persecuting rulers; whereas they might have enjoyed peace and quietness by embracing Mohammedanism, without any expense or labour. Salamaleku, their late chief, was baptized by the name of Cornelius; his successor, Manaha, was also by the name of Abraham. He it was who required a larger place of worship, which has been built of mud walls, to accommodate 100 persons.

On my visit to this new mud-chapel, with which I was very much pleased, though it was not then yet opened, Abraham made request that, as the chapel has been so much improved, I should not continue the old bamboo seats, but give them decent benches of boards instead. I was moved with joy at this request for a more decent appearance of their place of worship.

During the last dry season the two young assistant-schoolmasters—Thomas Joseph and Obadiah Thomas—made a visit to the hill country, and were well received in every town and village they entered. On their return to Lokoja, after about ten days' absence, Mr. J. Thomas, the Scripture-reader, followed in their track, and would have been detained by the anxious inhabitants of those hilly countries as their teacher, if they could have prevailed on him to stay at once among them. At Akpara a piece of land has been given for a Mission station, whenever any one could be sent. The day before my embarkation from Lokoja for the coast, I received two messengers from one of the Bunu chiefs of the hilly country, to remind me not to forget their application for a Christian teacher among them. The only promise I could give them was, that they should occasionally be visited either from Lokoja, or Kippo Hill station, when it is occupied. At Eggan, the large bombax tree on which the steam-ship *Victoria* always made her hawser fast on the bank is sacred to the gods worshipped by the heathen. This tree stands not far from mosques where the Mohammedans worship. One

would hardly expect to see this where Mohammedanism seems to have such a strong hold as the religion of their rulers.

In crossing to Kippo Hill station we had on one occasion to halt at a small village on an island in the river, called Eggangi (small Eggan)—there shrines of heathenish superstition stared us in the face. I remarked to Mr. Paul that I had not expected to witness so much superstition in this part of the country, in the midst of Mohammedan influence, when he informed me that at Kippo Village, at the foot of the hill, the whole villagers were heathens except the sub-taxgatherer, who embraced Mohammedanism in order to maintain a position. Just before returning to Lokoja, Mr. Paul was informed that efforts were being made to convert the head chief of Kippo Village to Mohammedanism. They begin to perceive that Christianity is a dangerous neighbour, and that if they merely oppress and extort they would lose those who ought to have been adherents to their religion. All these we meet are heathens, although under Mohammedan government. To return to Lokoja. The newly-enlarged Trinity Church, of substantial clay walls, built on the Mission premises, is another advance. As soon as the seats are ready, the church will be opened by the Rev. C. Paul, who has charge of the station during the absence of Mr. John to Sierra Leone.

*Sept. 3rd.*—To-day we left Eggan for Bidda. After some halt at Wunangi, we entered the city on the 6th. After the usual business was over, I made inquiry from the king about the Arabic Bible I entrusted to his care last year for the King of Ilorin. He told me that it had been safely delivered, and was received with many thanks. He said, moreover, that the Sultan of Gonda had heard of his own, and was very anxious to get it; but he did not like to part with it. I asked whether the Sultan was in earnest about possessing a copy, to which he answered in the affirmative. I then promised that I would bring one out with me next year to be forwarded to him. On the return of Mr. Jacob Meheux (a Sierra Leone Mohammedan) to Lokoja from Bidda, he told Mr. John that the Emir was obliged to send the splendid Bible to his great master the Sultan; but he (Mr. Meheux) seeing the Emir disappointed, gave him his own—a plain-bound copy—for his use till the Emir could get another. Mr. Meheux could read and write English as well as Arabic; he read a portion of Exodus with the Emir before he left Bidda. Mr. Meheux was made the nominal sub-manager of Lokoja by the late King Masaba, when the consulate was removed from the Niger. That Mr. Meheux might not be without an Arabic Bible, as a compensation for his generosity to the Emir, I gave him one of three recently sent out to me.

One copy I gave to Mr. Paul for Kippo Hill station, on the track of the Hausa ivory caravan; the remaining one I keep for use on the shelf at Lokoja. The case of Prayer Books in Arabic has safely come to hand, which I have also deposited at Lokoja, from whence they will gradually be put into proper hands who would appreciate them. I am careful not to give any Bible or Prayer in Arabic away hastily, unless I am sure the receivers will make proper use of them. To get them to do this,

portions of Scripture bearing on the main subject of man's redemption through Christ are seriously brought to their notice, as the chief object of putting the Bible in their hand, and not for charm-making.

The use which the Mohammedan priests make of quotations from the Koran, or other Arabic books, is to them very profitable, which makes this caution necessary. Quotations from the Koran are written on scraps of paper, which are sewn up in leather in shape of small triangle flat pincushions, to be tied about the person as charms, applied to various purposes according to the sense of the sentence quoted; whether to prevent sickness, or to give *success* in trade, in kidnapping expedition, in cheats at trade, in revenge to hurt an enemy, to stupefy, confound or derange the mental faculties, and for success to childless women in procreation of children. These and other endless superstitious practices have become profitable trades to the Mohammedan bookmen.

Some years ago, applications were made to me for like papers for good luck in trade; but on my telling them that such acts were an imposition on their ignorance, which I could never be guilty of, those who did not believe me said that I refused to give them because I did not wish them to prosper like ourselves; but time has since convinced them that our prosperity arises from God's blessing on our honest labour.

When I was at Bidda, in September, a war-chief of an inferior rank paid me a visit, and made me a present of two fowls, for which I thanked him; but as I was not in a position just then to make a return present as was customary, I promised that I would remember him. When he was leaving, he told me that he had a request to make, which was for some sheets of writing-paper. I told Mr. Paul that I strongly suspected the use the war-chief would make of the paper. When I asked him what use he intended to make of it, he frankly told me that he had lost twelve horses, and that the present one was lately given him by the Emir: that he might not lose this as he had lost the former ones, he wanted the paper to write protective charms on, to tie on the horse's body.

I then assured him, as a true friend, that trusting in such things is a real deception; that when I was stationary in a Mission some years ago, I had kept a horse which lasted me twelve years, and that during that period I never tied a scrap of paper for charm on him; but that I took good care of him, washed and currycombed, and fed him well, and never exposed him to the heat of the sun all day as they do in this country for nine months of the year to inure the horses to hardships, as they say, when they go to war or kidnapping expedition. I then told him that I could not give him paper for that purpose. He heartily thanked me for the advice and instruction I had given him. To show his gratitude and continued friendship, he saddled his horse and accompanied us to the ferry at Wunangi, a distance of eight miles, to see us safely on board.

*Sept. 9th.*—Accompanied by the Galadima, we went to take our leave of the Emir, who was then severely suffering; notwithstanding this he

gave us a private interview, when we entered upon different subjects bearing on the continuance of the friendship existing between himself and her Majesty's Government.

I told him that the Rev. C. Paul was the Mallam whom I would put in charge of the Kippo Hill station, and should I not be able to visit Bidda from unavoidable circumstances, Mr Paul would be near at hand to be consulted by him on matters of importance. He thanked me heartily and promised to take care of him, and that he had instructed the chief in charge of Kippo Village to tell the villagers to answer Mr. Paul's call at any time, in any work he might need to employ them at; for which services I told him we would be ready to pay them. So Mr. Paul is now known at Bidda by the title of Mallam Kippo (the minister of Kippo). Before our departure the next morning, besides the usual general presents for entertainment, or return of presents, the king gave Mr. Paul a tobe, a large ram, and ten fowls—private presents—as a token of friendship. On the morning of the 10th, we left Bidda for Wunangi, escorted by the Galadima to the gate of the city—a mark of respect which I could not dissuade the king to dispense with; but he said that he showed it, not so much to us as private friends, as in honour to her Majesty's Government, as I was the bearer of their letter and presents.

On our return from Bidda to Kippo Hill station, I examined and proved the quality of the red and white sandstone clay, of which the hill is composed. The clay exposed to the action of the sun was hardened on the surface, and impenetrable by heavy rains; a few inches below the surface the clay was soft, and I concluded from this that if it was properly worked it would make good bricks. As we had three full weeks before the *Victoria* returned finally to the coast, we improved that time. Three native labourers were employed to dig and trample the clay to a proper consistency, a brick-mould having been constructed for us by one of the carpenters belonging to the West African Co. Ltd. The first day we turned out twenty-five bricks; I was the teacher in moulding. These appearing as if they would answer the purpose, more clay was collected and trampled. Our next production was 280 bricks. We made in all about 500 bricks. Monday, the 27th September, we returned to Kippo Hill. I constructed artificial arches of the dry bricks for furnaces, on which the stack of 500 bricks was piled in the open air, and wood fire was set to it. Towards evening, I directed that the stack should be covered over with earth, to keep the heat in, on which was laid plaited grass, which again was covered over with another coat of earth, to keep out the rain during the night, which did pour. The next morning, to our joy, the stack stood unhurt: some of the exposed bricks were slightly washed at the edges, but when we took off the coverings, we found the bricks so far burnt and hard, that we took some to Eggan to show as samples. I sent two to the Emir to show him that instead of building with only sun-dried bricks as they do in Nupe, this was the way bricks are burnt in the white man's country, which can stand all weather.

Being thus encouraged, I employed experienced brick-makers made

over to me from the gang of Accra men lately brought up the river as labourers in the service of the West African Company. I secured the services of a Sierra Leone man, a bricklayer by profession, as bricklayer; another was promised to be made over in that capacity when sufficient bricks shall have been made and his services required. The dimensions of the Mission-house at Kippo Hill station were laid out before we left for Lokoja.

The Nupes are not expert in thick, straight, mud-wall buildings in square form like the Yorubas. Their sun-dried brick walls are generally very crooked, if they undertake to it by themselves, unless under close inspection by experienced eyes. In round huts they are clever builders, but as the walls are thin and weak, they soon fall. There is no timber in the country to make boards, and to convey boards from the coast, to build houses with, except for door and window shutters, would be very expensive. Therefore the cheapest and most advantageous for such a station as that on Kippo Hill is to improve upon the Native system, by moulding bricks in proper shapes, instead of the old system of shaping bricks between the palms of the hand, which are neither square nor properly oval, consequently could never hold together without a large quantity of moist clay used as mortar, which cracks in the process of drying.

Should we succeed in these experiments, here will be an ample room for a useful employment for our industrial institution in the midst of a Mohammedan population, averse to work, considering themselves above it, on account of their imagined superior learning as bookmen.

S. A. CROWTHER, Bishop.

## LETTER FROM THE CHURCH MISSIONARY SOCIETY TO KING MTESA OF UGANDA.

TO HIS MAJESTY KING MTESA, RULER OF UGANDA, &c.

*From the Vice-Patron, President, Vice-Presidents, Treasurer, and Committee  
of the Church Missionary Society, of England.*



IRE,—We have heard with pleasure, through our friend Mr. Stanley, of your earnest invitation to English teachers to come and settle in your kingdom, promising them your favour and protection.

Your royal kindness to other Englishmen who have visited your dominions has made us the more anxious to respond to your invitation.

The greatness of England, of which you have heard, is due to the Word of God, which we possess; her laws are framed in accordance with it; her throne is established upon it; her people are made happy by it. Our desire is that your throne should be made secure, your country be made great, and your people made happy by the same means.

We have resolved, therefore, by the help of God, to send to you two or three of our friends, who will be prepared to settle among your people, and to teach them the Word of God, and other knowledge which will be useful.

The journey is a long one, and the way difficult; but our friends do not

mind this if they can be the means of conveying to you the blessings which we enjoy ourselves.

It would have been more easy for them to come by the Nile, but we are sorry to hear that there is not yet a safe passage by that way. We hope you will do what you can to open the way and make it safe, so that a larger trade may be opened with your country, and much wealth and prosperity thereby flow into it, together with all the blessings which the religion of Jesus Christ imparts to any people that embraces it.

But as this way is not yet safe, our friends will come (God helping them) by way of Zanzibar and Unyanyembe.

They hope to arrive at Unyanyembe about October. They will bring with them tools and implements, and many other things which will be useful to your people.

This will make it more difficult for them to come to you quickly. We have learnt that much delay is likely to be caused by the difficulty of getting porters, and of satisfying the demands for hongo, especially between Unyanyembe and Karagué. If, therefore, your Majesty could send down some of your people to Unyanyembe to conduct our friends to Uganda, they would sooner have the pleasure of seeing your face.

It seems to us also that it would save much time and trouble to our friends if you could send some of your ships to meet them at Karagué, and to convey them forward to your capital; but you will know what is best in this matter.

From what Mr. Stanley has told us, we are sure you will give them a warm welcome when they arrive, and treat them kindly, and take care that they want for nothing. And we hope that the Almighty and All-merciful God will give you and your princes and your people grace to listen to the message that they bring you from Him.

We are sorry that we are not able to write to you in the language of Uganda, but we send this letter in Arabic, in Kisuaheli, and in English, in proof of our sincerity and good wishes.

We hope that very soon the Word of God, which, as we have said, is the foundation of England's throne and of England's greatness, will be translated into the language of Uganda, and that it will be the means of establishing a lasting friendship between the kingdoms of Uganda and England, though so far distant one from another.

In this we hope the kingdom of Karagué will be joined, as we are sending some teachers to stay with King Rumanika and teach his people. We feel that he also has a claim upon us for this, on account of his kindness to the English travellers who have visited him; and that you will cordially unite with Rumanika in furthering the welfare of your subjects is our earnest hope.

We are sending a copy of this letter by the Nile, as well as by Zanzibar, in order to try and make sure of its reaching you.

Commending you to the grace and blessing of the Most High God, who is King of kings and Lord of lords, and whose servants we are,

We desire to subscribe ourselves,

Your Majesty's friends and well-wishers,

A. C. CANTUAR,

CHICHESTER,

&c., &c.

## RECORDS OF THE MISSIONS.

## WESTERN INDIA MISSION.

## II. DECCAN—(Continued.)

## Malligam.



HE Rev. W. A. Roberts is the missionary at this station, and the Native congregation, numbering seventy-seven souls (of whom thirty-one are communicants), is ministered to by the Rev. Shankar Balawant. Mr. Roberts writes:—

*From Report of Rev. W. A. Roberts.*

My last Annual Letter was written soon after the commencement of our itinerating season. From November to May, by division of labour, your agents connected with this station visited some 500 villages and small towns within a radius of fifty miles of Malligam. Our itinerating work is one essentially of sowing, and one in which perseverance in repeated visits, and long patience as to results, are necessary requirements. Our village gatherings generally consist of the majority of the men of a village, who listen attentively to our preaching, whose objections are stereotyped, and such as must gradually give way before the light which is breaking upon this country. Sanguine hopes as to speedy results, with our present means of reaching the people, appear foolish hopes. Caste-pride and fear remain mighty obstacles to the following out of convictions, even supposing, in spite of ignorance and superstition, impressions are made. Still, as the results of itine-ration, some few have been gathered into Christ's Church by former labourers at this station, and in some few cases others have given up idolatry, while yet hesitating to take the baptismal step.

We find schools established in nearly all villages of any considerable size, and this I regard as a hopeful sign of better things in the future, although oftentimes the teachers, generally Brahmins, show in their own case the powerlessness of the mere secular education they have received either really to enlighten the

mind, or strengthen the character, or affect the heart, so as to be of much practical service in India's regeneration. It was only a fortnight ago that the master of the school of the large village where we were encamped was our chief opposer at the evening preaching.

Our schools in Malligam continue to be an encouraging part of our work, and, as in former years, I have used the children as a means of intercourse with the parents. Our grants, owing to the Anglo-Vernacular School being placed under Government inspection, have been greater than in any previous year. There is a very probable prospect of the Anglo-Vernacular School increasing materially in numbers. The Vernacular Boys' School remains in an efficient state. The Girls' School, which since my last letter has been put under the care of our Native pastor's eldest daughter, has three times the number of girls than was then reported. Native custom and prejudice, however, continue to hinder us in doing as much for the female population as we could wish.

The numbers of our Native Church remain nearly stationary, and this is a trial of faith. We have to lament the loss of our assistant catechist Anand, who lately died of consumption. Punctual, diligent and useful in every branch of this work, I miss him from the staff of the helpers. Both the school teachers and the catechists have, during the past year, been diligent and willing workers.

## Aurungabad.

This station lies beyond the limits of the Bombay Presidency, being in the dominions of the great Mohammedan ruler, the Nizam of Hyderabad, which

comprise a large portion of Southern Central India, and in which very little missionary effort has yet been attempted by any Society. The converts at Aurungabad, and at its out-station Bıldana, are mostly *Mangs*, a people regarded as outcasts even by the lowest caste of Hindus. Those of them, therefore, who have engaged in evangelistic work among the surrounding heathen have generally found it impossible to influence any above their own despised race; and a few years ago the Rev. W. S. Price (then at Nasik) wrote of them, "Their usefulness is almost entirely confined to persons of the caste to which they formerly belonged; if they attempt to preach to others, their speech bewrayeth them, and they fail to get a hearing." This is worth quoting, because the subjoined Report from the Native pastor and missionary, the Rev. Ruttonji Nowroji, shows that they have so much improved as to be now successful in winning the attention of all classes:—

*From Report of Rev. Ruttonji Nowroji.*

In drawing up my Annual Letter I desire to express my heartfelt gratitude to the Lord for all the blessings He has graciously vouchsafed unto me and mine during the past year. There was serious illness in my family, and we had a very trying time of it, but the afflicted ones have been restored to health. Cholera had raged with unwonted fury, carrying off hundreds unprepared to meet their God; but, with the exception of a few fatal cases, my people have enjoyed the blessings of health and peace at a time when this mysterious disease was making fearful havoc all over the country.

During the past year, six adults and twenty children have been baptized; fourteen have come from other stations, five have left the station, and twelve have died. The present number of Christians connected with the Aurungabad Mission is 280.

The Anglo-Vernacular School, containing about 100 pupils of all castes and creeds, has gone on satisfactorily. The head-master, who has had a careful training under the present principal of the Robert Money Institution, does his work very creditably. He is not a Christian, but he entertains a great regard for our holy religion, and loves to read Christian books. The senior boys have attended my Bible-class every morning, in spite of much opposition from their friends and co-religionists.

We have visited several annual fairs held at places regarded by the people with sacred veneration, and I am thankful to be able to record that not hundreds, but thousands, have heard the Word of Life preached to them. At Paittum, where upwards of 30,000 pilgrims came from distant parts of the

country, our time, from seven in the morning till nine at night, was fully employed in preaching. Contrary to our expectation, our audience, consisting of all classes, from the proud Brahmins to the despised Mangs, would sit listening to us for hours together, in spite of the scenes of noise and distraction for which they had taken so long a journey. As Brother Sheshadri, of the Free Church Mission, had also sent his men to the fair, we mustered fifteen preachers in all, and were consequently able to carry on our work from morning till night without interruption. We spoke, we read, we sang Christian hymns, by turns, and never have we spent a more busy and happier week than we did at this town of Hindu sanctity. The preachers were almost all from among the greatly-despised class of the community; but Christianity had so far improved their looks, their manners, their language—nay, their everything—that the so-called high-caste people tried in vain to discover the original caste of the men who had so well succeeded in riveting their attention.

I cannot conclude this short letter without calling the attention of the friends and supporters of the Mission to the fact that the pressing wants of this Mission is a *Mission House* and a *Church*, for the want of which we experience great inconvenience. The cost of these buildings, so indispensably necessary to a Mission-station, will be about Rs. 7000. The Hindus have their temples, the Mohammedans have their mosques, and the Romanists have their chapels in my neighbourhood; but my Christians, now numbering ninety souls, are without a decent place of worship.



The out-station, BULDANA, has been occupied by the Rev. Lucas Maloba, but he is now transferred to Sharanpur. His report for the past year tells of faithful work, but there is nothing specially worth extracting.

### III. SINDH.

Although, being the lower basin of the Indus, Sindh is geographically more closely connected with the Panjab, it belongs politically to the Bombay Presidency, and the Mission falls therefore under the head of Western India. In respect of the fruits of Christian effort, it is one of the most backward parts of India; but there is nothing to be surprised at in this, seeing that only one society, the C.M.S., is at work, and that the C.M.S. staff, during the twenty-six years since the mission was begun, has averaged not more than three or four labourers; while the population is but little short of that of Ceylon, where some forty missionaries and an equal number of Native pastors are maintained by different societies.

Two stations are occupied by the C.M.S. in Sindh, Karachi and Hydrabad. The staff consists of the Revs. J. Sheldon, G. Shirt, A. Yarnold, and A. E. Cowley; but all except Mr. Shirt are just now at home on account of ill-health. The appointment to this field of one of the Society's students lately ordained, the Rev. J. Bambridge, has been already mentioned in our pages.

#### Karachi.

Karachi is a seaport of great and growing importance, and rivals even Bombay in the motley character of its population. The Native congregation, numbering 62 souls (18 communicants), has been built up by Mr. Sheldon's patient labours during twenty years. The number would be larger but for the removal on several occasions of members to other parts of India; and notwithstanding these losses, and the slow rate of increase, the Karachi Church has been in several ways an example to larger Christian communities.

Mr. Shirt has been in charge during Mr. Sheldon's absence. The following is from his last Annual Letter:—

#### *From Report of Rev. G. Shirt.*

*The Native Church.*—In reviewing the work, I put this first, for it ought in every way to occupy the first place. The conduct of its members ought to be our chief book of evidences for Christianity, and it is to it that we ought to be able to look for the power of the Gospel leavening the masses without. One of the first things that struck me on my return from Europe was the improvement in our Native brethren on both these points. There is, however, still very great room for improvement. They have amongst themselves meetings for prayer and the study of God's Word, and a Bible-class, which I hold on Sundays, is well attended by them. In order to interest them in what is being done for the spread of the Gospel in other parts of India and the world at large, we have held quarterly missionary

meetings; the attendance, as well as the deep interest with which the speaker is listened to, indicates the pleasure they derive from hearing of the way in which Christ's kingdom is spreading elsewhere. In the cold season a Sunday-school for the younger members of the congregation is held, and in this the teaching is chiefly done by three young men, who are members of the congregation. Independent of effort in the Sunday-school, one is often cheered by finding that members of the Native Church are testifying to others of their faith in Christ; and this, it is pleasing to observe, is coupled with increased contributions to the Native Church Fund.

*The Anglo-Vernacular School.*—The attendance of this school has somewhat fallen off, chiefly on account of the intro-

duction of a new rule that no boy be admitted who does not possess a good knowledge of his vernacular; and though for the present this rule tells against the attendance, it will in the long-run work well for the efficiency of the school.

*The Guzeratti School.*—In June last this school was removed from its old and incommensurate quarter to the new school-building close to the new market. This removal caused us for a time to lose some of the pupils, for the Natives of Kurrachee do not yet relish a good airy building in which their boys may study; and besides this drawback of good ventilation, reports were freely circulated that the Padri's school had become a favourite resort of evil spirits, who would be sure to take possession of some at least of the pupils. Some of the masters—with a view to showing how unfounded such a report was—slept for a while in the school, and as they remained in full possession of their senses after this, it was soon decided that the demons had gone elsewhere. The numbers are now fast increasing. Besides religious instruction given by one of the masters, who is a Christian, the catechist also instructs some of the classes in Scripture.

*Girls' School.*—The Mahratti Girls' School has also had its difficulties to face. Some months ago exception was taken to some of the Native Christian pupils as being of too low a caste to sit near the daughters of Brahmins and Prathus, and in consequence an effort, rather unworthy of "enlightened men," was made to get the Christian girls removed. Of course it failed, and common

sense gained its way. The high-caste girls were not withdrawn, and one of the Christian girls has shown her ability to cope with them by carrying off the monthly prize of her class for progress and good conduct for six successive months. Some Mahratti gentlemen have visited the school, and, after examining the pupils, distributed sweetmeats among them, and expressed themselves highly pleased with the attainments of the girls. Scripture instruction and needlework are taught in this school by Mrs. Wilson.

*Lectures* have been given at intervals in English to an educated audience; and the substance of the same lectures has always been repeated before Hindustani or Sindhi-speaking hearers.

*Public preaching* has been carried on regularly in different parts of the town in Sindhi, Guzeratti, and Hindustani. The catechist, who is earnest, thoughtful, and studious, has preached constantly in two of these languages. Our audiences are generally good, and it is very seldom that we have to complain about interruptions. Under such circumstances there can be no doubt that our duty is with regard to street-preaching. In addition to this, some private conferences have been held, both with Mohammedans and Hindus. Some of the former are evidently beginning to doubt the claims of Mohammed; but, as a rule, Hindus seem to think that Christianity is only a thing to be talked about, unless it could be cleared of all intellectual difficulties—a solution which would dissolve all its claims to be divine.

### Hydrabad.

This must not be confounded with the Hydrabad of the Deccan, the Nizam's capital. It is the ancient capital of the Ameers of Sindh, and is about 100 miles inland from Karachi. Mr. Yarnold's Annual Letter, written prior to his recent return home, is a very interesting one.

#### *From Report of Rev. A. Yarnold.*

The first subject of interest is the Mission chapel, which was opened for Divine Service on August 19th last. The opening services consisted of a celebration of Holy Communion in the early morning, which was attended by several of the European residents in the station, and by our Native communicants; and of evening prayer and sermon at 6.30 p.m. The chapel, which

will seat 150 people, was crowded in the evening by Natives, many of them standing the whole time. The services were all in Sindhi, except that to the Europeans in the morning we said the words of administration in English. Altogether, it was a joyful day for us, and, having obtained a place in which to worship God, we "thanked Him and took courage." We have not

got a grand church—we did not want that—but we have got a good substantial building, strong and neat in outward appearance, and fitted with every requisite for the due performance of the services of the Church, and all our friends who have seen it express great approval at its appearance and suitability. After the opening I began an extra service on Sunday. We have now regular services on Sunday morning entirely in Sindhi, and in the evening Sindhi evensong and *English* sermon. This sermon was begun as an experiment, and it has proved a success. We have an average attendance of from fifteen to twenty in the morning, while in the evening the average attendance is from forty to fifty. The English sermon attracts the educated Natives, while, the first part of the service being in Sindhi, the Europeans are by that means hindered from coming. In addition to these Sunday services, I have daily morning prayers for the Native Christians and inquirers.

We held the Service of Intercession for Missions. I had translated part of the service sanctioned by the Archbishop of Canterbury, so that we were able to pray the same prayers used by our fellow-churchmen all over the world. We have also begun a missionary service of prayer, which is held on Saturday evenings, in the church. I prefer holding such a service to the ordinary prayer-meeting, as I desire that the Native Christians should look upon their church as emphatically the place where prayer is wont to be made. We commence this service with the Litany, then I bring forward special topics for private prayer, for offering which we kneel in silence for some minutes. I then conclude the service with a selection of versicles and collects from the Intercession Service. As a further result of the Day of Intercession, I also propose holding a missionary meeting on the second Monday in every month, so that our Native Christians may learn of the progress of the Church in other parts of the world.

And now I will write of that which gives me more joy than anything else to tell of; but for which, indeed, I should not have had courage to write you this

letter—the fact that we have this year had two converts from among the people of this country, and that, in addition, there seems to be a great “stirring among the dry bones.”

[Mr. Yarnold gives full particulars of these two cases, but we defer the publication of them for the present. Both the men are Mohammedans, and one is highly connected.]

I am the more encouraged myself because both may fairly be claimed as fruits of our Mission-school. I have another inquirer, an apothecary in Government service, who was also formerly in our Mission-school. If he should prove satisfactory, I hope to baptize him and his wife after a little time. I must say a word upon what appears to me to be the general state of feeling among the people. There is a much greater readiness than usual to talk about Christianity. People seem to be wondering whereunto these things will grow. Not a few show a more friendly spirit, and some one or two seem to be drawing near to us. I have frequent conversations with a young Hindu Munshi, who years ago used to go with Andrew Jhangimull among the tombs in the darkness of the night to pray for courage to confess Christ. Jhangimull was baptized, though, alas! as you are aware, he has never openly joined us. The other man, time after time, has seemed as if standing at the very door of the kingdom, and has then drawn back. Three years ago he came to my house and begged to be baptized, and broke caste in the presence of witnesses; but immediately after he drew back. Then he joined the Brahmos, and for a long time I lost sight of him. The opening of our chapel seems to have stirred him up, as he has been a regular attendant at our services ever since, and has entirely forsaken Brahmoism. Sometimes he says he feels that he could be baptized at once, then again he seems to be as far off as ever. I don't know how it will end. A day or two ago he begged me to allow him to come and help me to translate Christian tracts, that he might, as he said, do something for Christ, although he felt afraid to be baptized.

Mr. Yarnold also reports favourably of the schools, in which there are 230 girls and 90 boys.

## CHINA MISSION.



**I**N a recent letter from Hang-Chow, the Rev. A. E. Moule writes, "I am so thankful to see what you say of keeping China in the front. Africa is marvellously interesting, and no wonder it absorbs interest; but there is room in this vast land for all the love and labours of all Christendom, could they be thus diverted and concentrated." We must not, indeed, measure the extent of missionary effort in China by the labours of our own Society or our own Church. While in Western Africa, North-West America, Palestine, New Zealand, and some parts of India, the C.M.S. has borne the burden and heat of the day, it is not so in China. According to a table published in an American periodical in July, 1875, there were last year in that great empire 226 Protestant missionaries, representing 31 societies, viz. 17 English, 12 American, and 2 German. Of these, only 18 labourers belonged to the Church of England (16 of them to the C.M.S.), or about one-twelfth of the whole. Still, the whole 226—what a handful they are among three or four hundred millions of people! In India, with half the population, Protestant Christendom has three times the number of missionaries. The work, indeed, cannot be regarded as more than just begun; and the Church at home has yet to rise to an adequate appreciation of China as a mission field, and of her overwhelming responsibility in the face of such a nation of idolaters. If she is to be like her Divine Master, she must surely, "seeing these multitudes," be "moved with compassion towards them." And if, as we hope, our own readers have well studied the two articles on "Opium" in our pages, one in July, and the other in this present number, they must be filled with a humiliating sense of the heavy debt of responsibility which the British nation owes to the Chinese.

We do not know the total number of Chinese Christians of all Protestant denominations; but Bishop Burdon, in his speech at the Society's anniversary two years ago, estimated it roughly at 10,000. If this was correct, the efforts of the C.M.S. have been blessed with exceptionally large results, in proportion to the staff of labourers; the Native Christians in connexion with it being (at that date) between 1600 and 1700. They now number about 2000, even after deducting 500 or 600 in one district near Fuh-Chow, which have in the past year been transferred by Mr. Wolfe, with Bishop Burdon's approval, to another Society.

The missionaries attached to the Society's China Mission now number twenty. Of the sixteen reckoned in the American calculation above referred to, one, the Rev. J. E. Mahood, has since been called to his rest. On the other hand, five have been added within the last two years, viz. the Revs. J. H. Sedgwick, J. C. Hoare, W. Brereton, R. W. Stewart, and J. Lloyd—the two latter having been just appointed, and sailing this month. We trust that further reinforcements may be available before long. The Bishop of Victoria, Dr. Burdon, who still retains his name on the Society's list, and is most anxious to be in the fullest sense a missionary bishop, has prepared a scheme for extended evangelistic work on the mainland, in the great southern province of Kwantung (of which Canton is the capital); and it is hoped that a mission there in connexion with the C.M.S. may by his help be successfully established. We expect to be able to give fuller information respecting this scheme in an early number. It is, however, to Native agents that we owe, under God, a large proportion of the success of our China Mission, and

therefore we have peculiar pleasure in reporting a substantial addition to the ranks of the C.M.S. Chinese clergy within the last few months. The year opened with only three ordained Chinamen on the list. Now there are *ten*; four having been ordained by Bishop Burdon at Fuh-Chow on Easter Sunday, and three by Bishop Russell at Ningpo on Trinity Sunday.

### Hong-Kong.

The Rev. A. B. Hutchinson is at present the only English missionary directly engaged in C.M.S. work on the island of Hong-Kong. His Native congregation—in the charge of which he is efficiently assisted by a Native brother, the Rev. Lo Sam Yuen—consists of 82 persons (including children and candidates for baptism), of whom 38 are communicants. It will be observed from one of the subjoined extracts that the attendance at St. Stephen's Mission Church is frequently much larger than this; but although many are eager to hear the Word of God, it is but few who are willing to cast in their lot with His people. The work at the out-station of Wong-Pi, on the mainland, too, has not, it will be seen, as yet borne fruit.

#### *From Letters of Rev. A. B. Hutchinson.*

*April 7th, 1875.*

In November last I sent the catechist, Wat-a-Lum, up to Whampoa to look round for a suitable locality for a mission station. He first rented a room at Ché-pi, about three miles inland. Here lives A Kan, one of our people, a stonemason, unmarried, still a consistent Christian, though far from advantage of Christian fellowship. The people here were hostile to Christianity, some rich reading-men especially. The petty mandarin, a Mohammedan, showed some interest in the doctrine, and the catechist had several interviews with him. However, after several efforts to secure quarters in a more promising spot, he at last succeeded in renting a two-roomed cottage in Whang-pi. This is a market town, unwall'd, with about 10,000 people, and other smaller villages surrounding it. It is about twelve English miles from Canton, and the same from Whampoa. The people are agricultural and poor; have a small temple, but no resident priest; have heartily welcomed the catechist, and are friendly to the Gospel at present, but have a great dread of a foreigner coming to live amongst them. I see here an opportunity of testing and developing Native work. I propose *not* visiting Whang-pi for the present; to do so would probably result in our losing the house, as has happened recently in several places to other missions. My Native brother, Lo Sam Yuen, will go up in time when candidates come forward. Wat-a-Lum comes down at intervals

to report and be refreshed by Christian fellowship and communion; and in due time, with the Divine blessing, I hope to be able myself to go up to meet a little band of brethren in Christ. Meanwhile, we may be considered as having a station at Whang-pi, with resident catechist, and out-station at Ché-pi, having made arrangements with the stonemason to use his house for a preaching centre.

*July 1st, 1875.*

On May 23rd I was privileged to baptize, by name of Sarah, the firstfruits of Miss Oxlad's school. A girl named Chan a Chün, aged seventeen, had grace given her to come forward and confess the faith of Christ crucified. Another from the same school was hindered at the last moment by her friends for prudential reasons connected with her marriage. Poor girl! it has been a great source of grief to her. She herself is a professed Christian, and I trust will, ere long, find the way opened for her without having to disobey her parents. Sarah (Satlar in Chinese) has a strange story. Two years ago she was servant in a bad house; falling downstairs, her leg was broken, and she was sent to the hospital. Dr. Wharry wished to save her from the horrible life before her, and spoke to me about getting her a home. One of Miss Oxlad's teachers wanted a servant, and arrangements were made for Satlar to live with her. Great efforts were made by her former owner to find out her whereabouts and get her back. Ap-

plications were made by Europeans as well as Chinese to the authorities, which resulted in the girl appearing in the Registrar's Court, and declaring that she wished to stay where she was at school. It was a great effort for her to say this, for she dreaded terrible ill-treatment if her persecutors should but find her. She has been a good girl, although not a bright scholar. It was at her own request that I baptized her, having every reason to believe her faith unfeigned. On Sunday week I have promised to baptize another woman thirty-eight years of age, who is partly the fruits of the labour of our Bible-woman, and partly of Chang A Wai. I often urge the older Christians to show more zeal in rescuing their friends from idolatry. "A few women" added to the roll of the Church does not look much, but St. Paul did not despise the faithful women. I can but pray that the wiser men may be stirred up to emulate their loving labour for the Lord.

*January 1st, 1876.*

Inquirers are more numerous, and very promising. A trader, a broker in a small way, named Hor, has been brought under conviction of sin through attending the evening preaching, and been found of Christ Jesus. The sister of one of our members (who is a teacher in Miss Oxlad's school) has long been a believer, but felt hindered in coming to receive baptism by the fear that she might be called upon to offer the worship customary on a parent's decease. The charge of being without natural affection is very hard to bear, and is continually made against Christians because of their refusing to keep up the old customs. Only Divine grace can enable them to triumph over such hindrances, and enable them to show that, whilst truly and deeply loving earthly relatives, they love their Saviour more than these. One of the elder boys from our school, at his own request, has been under preparation for baptism, and I hope soon to accede to his request. A man, a constant attendant at Divine Worship, holds back from public profession of his faith because of an aged parent—"Suffer me first to go and bury my father." A woman, wife of a mandarin in Formosa, who first heard the Word of Life from her daughter's pupils in one of Miss Oxlad's schools, would at once receive baptism

with her children, but that her relatives will not permit her entering a place of worship unless she can procure her absent husband's sanction. I am assured that she is deeply read in the vernacular Gospels, and rejoicing in full and free forgiveness through a crucified and risen Saviour. These surely claim our prayers.

The out-station, Wong-Pi, has proved very difficult to work, owing more to apathy than to opposition. The people in Wongpi and the surrounding villages seem to be sorely pressed by chronic poverty; they ask, "Will the new doctrine better our prospect? if not, what is the use of changing?" Two young men for a time received instruction, but fell away because of the ridicule to which their neighbours subjected them. Two elderly men are still steadily holding on, and one I hope shortly to baptize. The evangelist oft feels sorely depressed at the stony deadness of the people. We pray for the softening dews of the Holy Spirit to descend upon this rocky and barren land.

With a view to extending our work here, I have taken a house in Shek-tong-tsin, the westernmost suburb of Victoria, in conjunction with our brethren of the Basle Mission, and have arranged for preaching on alternate evenings with them, they working amongst the Hakkas, and we amongst the Puntis, who inhabit this district in about equal numbers. Miss Oxlad will also use the premises in the daytime for Bible meetings for women. To help me in this part of the work I have accepted the offer of a young man whom I had baptized some time before, who came forward just after the Day of Intercession, desiring to devote himself to the Lord's service. His training in the study and in practical work will then go on together; and whilst continuing there for a probation period of six months, we must pray for Divine guidance and blessing upon these endeavours.

Not far from the church, at the Temple of Literature and War, preaching of another kind is carried on at intervals, and the doctrines of Confucius expounded to curious and attentive listeners—a proof that Christian methods are not ineffectual in the eyes of those interested in the maintenance of things as they are. Books, too, have been freely distributed during

the year by heathen philanthropists, inculcating, among other things, the practice of prayer morning and evening for protection and blessing, and also the reverence of the seventh day on the authority of the oldest classic; an imitation of the work of the R.T.S. If these methods were not felt by the heathen to be attended by success, we may be sure that they would not be so readily followed—*fas est ab hoste doceri*.

The boys' school has been a cause of great thankfulness; the new teacher, a member of the London Mission, having brought his pupils on well, both in religious and secular knowledge. Of seventy-five boys enrolled during the year, forty-nine came up for examination, having made over 200 attendances. Of these ninety-one per cent. passed, to the great satisfaction of the inspector.

I have been able to translate and print in the classic the Athanasian Creed, *Adeste Fideles*, and a primer of the Old Testament for our schools; and in the Vernacular the first forty-one Psalms, which will be introduced into the Church Service at the beginning of the new year.

*February 9th, 1876.*

Since I last wrote I have received from the Colonial Secretary formal notice that the Finance Committee has voted me \$515 towards the school-building. This will set free the Government grant to St. Stephen's Boys' School, and with a donation will cover the expense of opening a new boys' school, which I expressed a strong desire to do, you will remember. I have been enabled to secure a fine room and a good Christian teacher, and we open next Monday. My most sanguine expectations have thus far been greatly exceeded, and in all this I can only see the loving hand of our Father above over us for good.

Next Sunday after service we have a prayer-meeting of teachers and others to ask God's blessing upon the schools and their work during the year.

I have already this year been privileged to administer holy baptism to two adults and two children—Hor, the trader, and Pong, the sister of the school teacher. Her mind was made up to obey her Lord and Saviour, in faith that, as her day, grace should be given her, in a very singular manner. She had, whilst awake one night, a vision as of her deceased husband, dead now some three years,

sitting by her side and bidding her receive baptism, for it was "right so to do, and not good to delay." He, some two years before death, had frequently heard the Word at Canton and knew much of the Gospel, but a year's sickness prevented his seeing a missionary, and he died without having an opportunity of entering the visible Church. The widow has now taken a step in which she feels she would certainly have been with her had his life been spared; and her little boy of five years old was also at the same time received into the ark of Christ's Church.

It was a great joy to me to hear the responses to the Psalms in St. Stephen's for the first time on Sunday week. I hope to be able to finish revision and printing of the whole book during the present year. I have completed during the last year a MSS. of the Collects, Epistles, and Gospels for Sundays and principal festivals, but they have to be carefully revised, and revision requires the greatest pains, and, in fact, is more difficult than translation. However, with patience and prayer, all difficulties will, I hope, be surmounted at last.

*April 25th, 1876.*

In looking back to the past three months, they seem full of mercies and blessings. Three adults and two children have been admitted to the outward communion of the visible Church, and I verily believe are also members by grace of the Church whose names are written in heaven. The last of these I baptized on the 2nd inst., Cheung a Ho, the wife of the young man whom I am training as a catechist. She passed a very good examination, *viva voce*, in presence of some thirty people, Christians and heathen, in the new mission-room, answering simply and clearly my various questions. She chose, as her new name, Oi tseng ("Love of Purity"). May the Spirit of Purity and Grace ever direct and rule her heart!

The mission-room has been very well attended on Monday, Wednesday, and Friday evenings, when I first give an address or hold a conversation, as circumstances may suggest, followed by A Tim, who is making steady progress in the knowledge of the inspired Word. He comes every morning to me at 7 a.m., and works for an hour systematically. He is not a brilliantly gifted young man by any means, and therefore often tries my patience sorely by failing to catch

the drift of an explanation; but he is very assiduous and attentive to directions; and the plan I have adopted of requiring the finding and writing out in full of every reference to Scripture during the day secures his becoming acquainted gradually with the text of Scripture.

The old boys' school has between sixty and seventy scholars working on steadily, and I have elaborated a system of religious instruction, which I hope will at the close of the year give fuller results in accuracy of Bible knowledge. The new boys' school has fifty-two scholars, working steadily under a Christian, who was educated in the Wesleyan school at Canton. He has long been connected with St. Stephen's, and I hope will justify me in giving him this school.

The new school has been entered upon by Miss Oxlad, and an increase to forty-five girls has set at rest our anxieties as to the position, &c.

We have three or four inquirers for baptism, of whom I hope to report more in the future.

Again and again the question presents itself, Why do so few come out of the crowds who attend the daily preaching? Last Sunday evening, for instance, the church was crowded, over 300 being present, of whom the greater part stayed nearly the whole hour. "Many" indeed are "called." We do indeed pray continually for the outpouring of the Holy Spirit on the hundreds who in this place know more or less of the way of salvation, but who do not *feel* their personal responsibility nor their danger.

We had a very happy service on Easter-day, although Miss Oxlad was the only European able to be present besides myself. We assembled to the number of thirty-two around the table of the Lord. I must thank you for kindly keeping Hong-Kong (as I see from the *C. M. Intelligencer*) before the minds of those who by prayer hold up our hands. I do not remember whether I mentioned that Leung A Tim offered himself for a catechist as a result of the Day of Intercession, and I look upon the conversion of his wife as another answer to prayers then offered, for before that time she had been cold and unmoved by the Gospel story.

The station at Wong Pi has not yielded fruit yet. The schoolmaster there came down to ask me for baptism, but his

perceptions of divine truth were so dim that I could not immediately admit him. In fact, judging from his appearance and conversation, the people must be exceedingly stunted in intellect in that locality. The roads are very unsafe just now, owing to immense numbers of bad characters having been expelled from Canton city, and subsisting now by highway robbery and violence.

May 20th.

You will rejoice with me over the baptism of four adults on Sunday last—one a very interesting lad of fourteen, who has been for the past three years a pupil in our school, and who about the middle of last year asked for baptism. He has since been under special instruction, and evidencing a simple faith in the atoning work of the Saviour, I felt it would be wrong longer to delay. His parents, although heathen, were perfectly willing for him to become a Christian, they feeling that his conviction was very strong, and promising to put no obstacle in the way of his serving God according to his conscience. May his example be followed by many others, and may he have grace to follow fully and bear bravely his cross! His surname is Ching, and Christian name Chik Feng, which indicates a purpose to travel directly towards a sure habitation. Another was brought to know Christ by attending at the evening preaching last year. Hor Ki Orn (Seeking Peace) is a tailor, in business for himself—a very solid, thoughtful man of forty-three years of age. The other two are women. One, Yeung Yau Ho (Possessing Good), aged twenty-one, has been brought by an energetic relative, whom I baptized last year, in February. She has had great personal difficulty to overcome in making a public confession of faith, being of a very modest, quiet, retiring spirit. She has passed through an experience which is not at all uncommon amongst those who present themselves as candidates for baptism. They believe that Satan himself enters their breast, and gives them bitter pain when they are thus proposing to leave his kingdom for the light and liberty of the Gospel, and there is no doubt that many do undergo very great mental and spiritual trial at such a time. It is a breaking up of old foundations and a loosing of old bonds which are intertwined with all the past life; and one is glad that it is so, for where



there is no struggle, one is apt to feel suspicious of mere mental or intellectual conversion. Does the strong man armed ever let one captive go easily? The fourth is a very illiterate but very joyous aged woman of fifty-three, who lives by spinning cotton yarn. She rejoices in Jesus as her Saviour, and has chosen the name Fuh Ho, as expressing what the

Gospel is to her (Goodness and Happiness). This is the forty-seventh baptism in St. Stephen's, and the twenty-fifth of my ministry here. Truly I feel that God has been very gracious thus far to His unworthy servant, and we see in the past a pledge of yet more blessing to follow.

### Fuh-Chow.

Mr. Wolfe has been virtually alone in this most important and inviting field since the lamented death of Mr. Mahood. Mr. Sedgwick, who was sent to his assistance two years ago, was, of course, almost wholly engaged for twelve months in learning the language; and since then he has removed to Hong-Kong at Bishop Burdon's suggestion. We earnestly trust that Messrs. Stewart and Lloyd, who, as already mentioned, are about to sail for Fuh-Chow, may be prospered in their studies, and thus be speedily fitted to take part in the wonderful work going on in the Foh-kien province.

We gave in our May number (p. 203) a brief summary of Mr. Wolfe's deeply interesting Report for last year. We now append it in full; and our readers will only regret that it is not longer. The later news of the expulsion of the Native agents from the great city of Kiong-Ning-Fu was communicated in our July number (p. 443); and a further account of the attempts to occupy this place will be found in one of the letters which follow the Report. A separate account of the ordination of four Chinamen on Easter Day, which will be found in "The Month" (p. 566), will be read with special thankfulness.

#### *Report of Rev. J. R. Wolfe for 1875.*

The past year has been one of considerable trial and much anxiety to this Mission, but it has nevertheless been a year of considerable progress in the external extension of the Mission, as well as in the internal development of the Church.

The city of Foochow still shows not the slightest interest in the message of salvation. Our Native Church Conference has this year recommended, at my suggestion, to open five chapels in Foochow city, and begin a fresh crusade upon the stolid indifference of the people.

In the little chapel of Sing Taing, not far from the city of Foochow, where seven precious souls have been brought to Christ during the year through the instrumentality of one of the Christians at that place—a circumstance in connexion with one of them may interest you, as illustrating the power of the truth over the money-loving desires so natural and characteristic of the Chinese. The man in question was

brought to the chapel where he heard the truth, in which he became deeply interested, and very soon declared himself a Christian. About this time his eldest brother, who is a small Mandarin in the province of Ching Kiang, returned to the home of his fathers with the intention of distributing a large sum of money among the members of his family. The family are poor. The sum to be distributed to each of his two brothers—one of whom is the Christian above referred to—was \$2000, a large and tempting sum to a poor Chinaman. The Mandarin soon discovered that his younger brother had joined the hated Christians. This made him furious, and he at once demanded that his younger brother should return to the faith of his ancestors. The Christian refused to give up Christ. The Mandarin now threatened to cut him off from any share in the dollars unless he renounced Christianity. The Christian brother calmly told him that, though he was very sorry at the

displeasure of his highly-exalted brother, Christ was dearer to him than all—that the \$2000 would be a curse to him if he took them with the alternative of rejecting Christ. He further told his brother that as, in all probability, the sum of money about to be distributed by him to his relations was the fruit of oppression and wrong to many a poor man in the district which he governed, it could bring no blessing with it to those who received it. This made the exalted brother still more angry; but may we not hope that, upon reflection, this Mandarin may see that his younger brother had gained a prize more precious than money, and that this circumstance may be the means of leading him to inquire into the truth? He has been earnestly prayed for both by ourselves and the Native Christians, and we have learned the mighty power of prayer.

#### *The Out-Station.*

I am happy to be able to report that the general work of the Mission throughout the out-stations is, on the whole, more interesting and encouraging than it has ever been.

At Lo Nguong a steady progress has been made throughout the district. At Siu Hung the little church is literally crowded, and twenty-four have been baptized there during the year. The members here have shown great zeal, which has resulted in bringing a good many inquirers to the chapel. The catechist here has made most encouraging progress in his knowledge of the Word of God. Achia has also made considerable advance—not so much, however, in the village of Achia itself as in the surrounding villages. In one of these places, about five miles from Achia, thirty-five adults assemble every Sunday for worship, and have formed themselves into a Church. The house in which they meet belongs to one of their number, who formerly was one of our greatest enemies. Himself and his entire family are now apparently devoted Christians. The Gospel was first brought here by one of the Achia Christians who belonged to this village. He died this year at a good old age, but not before he saw, as the result of his exertions and his prayers, a goodly number of his neighbours deeply interested in Christ. This place, Iong-Tung, bids fair to outstrip the mother Church at Achia. Oh Iong

also, through much persecution and trial, has grown and has carried the Gospel to many of its surrounding villages. Fifteen members have been added by baptism during the year to this interesting Church. The Lo Nguong City Church also has made progress, though not so much as we could wish. We mourn over the sad fact that the city of Lo Nguong itself has scarcely shown any interest as yet in Christianity. The city congregation is mainly made up from the surrounding villages. The work in the Lo Nguong district during the year, however, is encouraging, and the Christians have manifested a deeper interest in spiritual things. I have reason to believe that they have grown in grace and in knowledge.

The Ning Taik district has presented considerable interest this year. The gentry and literary classes, as usual, have raised a violent persecution against us, and have tried hard to expel us from the city; they have not been able to do this, but they have caused a great deal of trouble to the Church, and much anxiety to myself. They have beaten some of the Christians, and have broken down the houses of others; and though they have succeeded in driving many of the inquirers away from the chapels, not one of the Christians has denied the faith. At Cheik Tu, one of the newly-opened stations, and where considerable interest has been awakened, the persecution raged, and still rages, most furiously. On the occasion of my visit to this place in November last I baptized seven deeply-interesting men, who made an open confession of their faith in Christ, surrounded by a mob which literally howled for their death. This mob threatened to pull down the chapel on the occasion, and one of them struck myself with a severe blow. A friendly heathen warned the catechist of a design on the part of the gentry to come and pull me out of the chapel at night and set fire to the house. This caused us some little anxiety, but we knelt down and committed ourselves to the care of our Heavenly Father, and then laid down calmly and enjoyed a peaceful sleep. One of those whom I baptized on that evening made a very deep impression on my mind. He was eighty years old, and perfectly blind. He showed a marvelously clear perception of the atonement by Jesus. He stood up in the congre-

gation, and, leaning upon his staff, related the history of his conversion to Christ. It was deeply affecting. He was, he said, at the age of thirty a devout worshipper of the idols, but he soon found out their worthlessness, and abandoned them for ever. For many years he worshipped nothing, but was in agony to know what to worship. He then betook himself to worship the rising sun, but this brought no peace to his heart. He then worshipped the moon and stars, but peace did not come; at length, in the deepest distress, he gave up the worship of the sun and moon and cried for the true God. Just at this crisis we opened our chapel in the village, and the old man heard the catechist preach about Jesus, and believed at once with his whole heart. "Now," he said to me on the occasion of his baptism, "I can die in peace; I have found a Saviour." I am expecting great things in this village. The catechist here is one of the students appointed during the year. Sioh Chuo, another station in the Ning Taik district, has made encouraging progress; the Christians have shown considerable zeal, but they have not yet succeeded in building their church.

The work in the city of Lieng Kong has this year taken a fresh start; several of the old converts have returned, and three new ones have been baptized, while several others have entered themselves as inquirers. May the Lord continue His blessing to this place! I have opened during the year two important out-stations in this district.

A few interesting converts have been baptized at Tang Long this year. A poor woman in a village six miles from Tang Long, heard of Jesus from Lazarus, one of the members of this latter church. For twelve months she kept it all to herself, while Lazarus made repeated visits, and taught her more about Jesus; she then told her husband, who at first treated the matter with indifference. She now told her neighbours, and, with the help of poor Lazarus, distributed Christian fly-sheets amongst them, and pasted them on her own doors and rooms. This aroused the fury of her neighbours, and her husband took their side against his wife. The poor woman was now violently persecuted, both by her husband and neighbours; but the truth had found a lodgment in her heart, and persecution had no power

over her faith. She persevered through three years of opposition, and conquered it, and on the evening of the 1st of November last walked six miles to Tang Long Chapel, supported by her only son; and, after an interesting confession of her faith, was baptized into the Church of Jesus Christ. A volume of interesting cases of persistent and triumphant faith such as this could be written in connexion with the history of the Foo-chow Mission.

At Ku Cheng, I am thankful to say, the Lord has been working mightily. It is ten years since I first opened this station, and baptized the first convert. For years it seemed a barren field, notwithstanding the faithful labours bestowed upon it; but now it has arisen from the dust, and is putting on its beautiful garments. There were forty-two added to the city congregation this year by baptism. At Lo-A, a new station opened this year, I baptized several, and about forty or fifty have presented themselves as candidates for baptism. They have determined to build a church, and one of their number has given \$100 towards it, and altogether they have subscribed \$300 among themselves. From money which I have received from friends in England I have added \$300 more, and soon I am expecting to rejoice over the completion of a substantial edifice at Lo-A, which shall be consecrated to the glory of God, and filled, I trust, with devout worshippers of His name. Tong Liang is another new station opened during the year, and several interesting converts have been gathered in. The head man is amongst this number, and he has given \$200 towards the erection of a church in his village, besides a liberal contribution towards the Lo-A church.

In the important walled town of Sang-Long, where, for years, nothing but discouragement and disappointment and spiritual barrenness prevailed, a deep and a real interest has manifested itself, and this year I have been privileged to admit fourteen souls by baptism into the Church. We have been compelled this year to rent the largest house in the town, to accommodate all who come to be taught. Thus have we reason to rejoice, and thank God and take courage, and go on sowing the seed far and wide "beside all waters."

But we have not been free from diffi-

culties and discouragements of a very trying nature.

We have been expelled from the important city of Iong Ping Foo. Our chapel there has been destroyed, and the authorities have encouraged and urged on the populace to acts of violence. The mandarins refuse to give us back our chapel, and they allow placards on the city walls and gates, threatening the lives of the first foreigners who dare to enter.

#### *Catechists and Students.*

There have been twenty students in our theological school this year. Nine have been sent out from it during the year, either as catechists or assistant catechists. Their appointments have been made by the Native Conference, and sanctioned by myself. I hope to fill up their places in the school by the beginning of the Chinese year. Two have been dismissed for repeated infractions of the school discipline, and one who had been sent at the beginning of the year to take charge of a station disgraced himself, was excommunicated, and, in a fit of remorse, it is supposed, committed suicide. This has been a very sad dispensation to us all, and has called forth a good deal of feeling of the right kind, and searchings of heart among all the catechists and students. We must not be discouraged at the failures of a few; we shall have to encounter many falls and failures, no doubt, before the church is fully built up; but the true soldier knows better than to hang down his hands, or be faint-hearted because a few unworthy ones desert their standards or disgrace their ranks. It gives me the greatest satisfaction and cause for thankfulness to God to say to the Committee that never have I witnessed more real zeal, or a more hearty interest in the great body of our catechists, than has been manifested by them this year in the great work in which we are all engaged.

#### *Annual Conference.*

This took place on December 12th. The Bishop opened the Conference. The Rev. Wong Kiu Taik, on his own behalf, and on the behalf of the assembled

catechists and students—sixty in number—presented an address of welcome to the Bishop, which he read in the Court dialect. The Bishop then delivered an address to them in Mandarin, which was interpreted to the Conference by the Rev. Wong Kiu Taik. The general business of the meeting then commenced, and continued for eight successive days. It was a deeply interesting season throughout. The papers on the various subjects for consideration and discussion by the Conference, which were read by the Rev. Wong Kiu Taik and the leading catechists, were really very able and interesting. I hope to be able to send you a full account of this interesting meeting as soon as I can spare the time. This Annual Conference has now become an institution in this Mission, and is calculated, if properly guided, to become a powerful instrument in the development of the Native Church.

#### *Extension.*

Last year I had to mourn over the inability of the Mission to take a single step in advance to meet the urgent call for teachers and catechists; this year I have to rejoice over the occupation of sixteen new and important stations, in some of which already precious fruit has been gathered in. Two of these new stations are important Foo cities, one a Hien city; the remaining thirteen are either important market towns or large villages. "The harvest truly is great;" there are thousands of places waiting to be occupied, and the call to us to come and occupy them is louder and more urgent than ever. One of these Foo cities, Kiong Ning Foo, occupied during the year, is the largest city next to Foo-chow in the northern part of this province, and is 260 English miles distant from Foochow. It is the centre of an enormous population, and I hope will become a powerful Church Missionary focus, from which shall radiate light and salvation to millions. This year, with the consent and approbation of the native C.M.S. Conference, I have sent four additional catechists to work at Kiong Ning under the care and superintendence of the faithful and able catechist Ling.

#### *From Later Letter of Rev. J. R. Wolfe.*

January 29th, 876.

One of the places opened during the

past year is the large and important city of Kiong-Ning-Foo. I have written

already respecting this city, as you are aware, urging the Committee to occupy it with foreign missionaries. I rented, after considerable difficulty, a small place there during the year, and placed an able and earnest catechist in charge of it. This man—I may say in passing—is one of the four about whom I understand the Bishop has written to you, asking permission to ordain them. He has quietly, in the midst of much opposition, held on his way; and now I hope we may be able to visit it frequently without exciting the opposition of the mandarin. I am persuaded this is the proper mode to adopt, viz. let the natives first visit and occupy the places, and break down prejudice, and teach the people, and explain to them our motives and object in coming among them. This year our Native C.M.S. Conference decided that, in view of the great importance of Kiong-Ning-Foo as a centre of missionary work, efforts should be made to strengthen our work there, and recommended that four students be sent

there to learn the dialect, and be ready to work under the superintendence of the catechist, Ling, who is, I rejoice to say, an earnest Christian, an energetic worker, and a thorough scholar, and really well acquainted with the Bible. This man preached the opening sermon at the Conference recently held in Foo-chow, at which many of the missionaries here were present, and they all seemed deeply impressed with the beauty of the sermon, so saturated with Scripture, and so able and appropriate in every way was it. In accordance with the strong recommendation of the Conference, I appointed four young men to work there under Ling, and, according to the last account, they are going on very well. I hope and pray for a great blessing to attend this purely Native Mission in the great city of Kiong-Ning-Foo. Imagination and faith look upon it as a foreshadowing of the time when this Foochow Church shall send forth her own heralds of salvation to distant corners of the empire, perhaps to distant lands.

In another letter, written in March of this year, Mr. Wolfe enlarges on the importance of schools in the Foh-kien Mission. The Gospel is spreading rapidly among the rural villages, where scarcely any of the people can read; and it is obvious that with so scanty a supply of missionaries, and with even the staff of Native Catechists quite inadequate to the growing work, the spiritual health of the converts, and their preservation from error in both opinion and conduct, will materially depend upon the extent to which they can read the Word of God for themselves. Mr. Wolfe is anxious, therefore, to set about establishing mission schools all over the province. Hitherto this branch of mission work has not been largely worked in China, perhaps from a mistaken estimate of the extent of education among the people. Mr. Wolfe is also enlarging the Boarding School at Fuh-Chow for the sons of Native Christians, hoping that from it, in the future, may come a regular supply of candidates for missionary employment. This is quite independent of the *Præparandi* or Students' Class for the training of catechists, alluded to in his Report, into which no one is admitted under the age of nineteen.

A letter of Mr. Sedgwick's, written during his residence at Fuh-Chow, and dated May 4th, 1875, gives some interesting facts which do not occur in Mr. Wolfe's despatches:—

Mr. Wolfe has just returned from a visit to the out-stations, as well as to Long-Ping, where our chapel was destroyed above two years ago, and which the Mandarins, set into motion by a strong letter from our Minister, Mr. Wade, promise to restore as soon as it can be arranged. Whilst up near Long-Ping, an encouraging token of the benefit derived from our location in the city of Foo-Chow, which seems to furnish such

a scanty supply of converts, was given, showing that the indirect results of such labours can never be properly estimated. Wolfe stood up to preach, but the people manifested such unmistakable signs of displeasure that it was necessary to stop and reason with them, which would have been productive of no good but for the interference of some Foo-Chow men, who spoke up familiarly in recognition of the Sing-Sang, and told the crowd that

these doctrines were well known at Foo-Chow, and publicly preached in large buildings there, and that the teacher was a respectable man, which considerably mollified the crowd, and they allowed Wolfe to preach to them. But this was not all the service these heathen men from Foo-Chow did us. A meeting had been convened by the villagers at this place (Nang-Sang), where we had just been trying to rent a chapel, to band together to keep foreigners out of the place, and threatening to eject forcibly our catechist, who had been sent forward to make the necessary steps for getting a house. To the large ancestral hall where the meeting was to be held retired also our Foo-Chow friends, who happened to have taken up their abode at this place, and so represented our doctrine, and vindicated the innocence of our motives and philanthropic designs, that the adverse tide of public sentiment was turned quite in our favour, and a motion was passed that, our doctrine being good, a residence there would be permitted; and the next morning, as our Missionary left the village, or rather town (for it contains about 20,000 inhabitants, and is a most important centre), some of these Foo-Chow men remarked how stupid and ignorant these countrymen must be not to have heard of Christianity before this, and, when they did hear it, unreasonably to put it away. It is probable that these Nang-Sang people never heard the Gospel before.

Another case is of considerable interest. Many years ago a tolerably well-to-do Native doctor heard the truth, but it lay hid in his heart, only resulting in an occasional attendance at our chapel on Sunday until very lately, when he commenced to attend regularly, and to manifest a more active interest in Christianity. Especially after Mr. Wolfe had preached on the text, "I am the light of the world," he seemed much interested, and came into the vestry, acknowledging that he had had convictions of the truth of Christ's religion for about twenty

years. Wolfe invited him to his house, and when he went he had pointed out to him the danger of stifling conviction, and the necessity of casting in his lot with Christ. Since then he has been regular in his attendance at church, and has even gone as far as to propose to treat gratuitously sick cases in our chapel every morning, so as to afford facilities for our Native clergyman, Kiu-Taik, to preach to them, and one really hopes that, if he is not yet in, he is not far from, the kingdom of God. One trusts that this is just a single drop of the gracious shower that must erewhile be poured out upon this place of many prayers—yea, of the blood of more than one martyr-missionary!

#### *The late Mr. Mahood.*

Perhaps it were impossible for any one to be more loved than Mr. Mahood was by the Chinese. My teacher told me, just after Mr. Mahood left us, that Chinamen in many parts of the city greatly respected him, and every one had a good word for him, as he always had for every one. No one hears of his death without the manifestation of the deepest regret, and a kindly commiseration for Mrs. Mahood and her children, born in China and speaking their language as well as natives. The students at Mr. Wolfe's sang, on the evening they were told of Mr. Mahood's death, even during Mr. Wolfe's absence, the hymn, "For ever with the Lord," thus manifesting not only their realization of what death was to him, but also showed their own faith. One of the merchants here, too, on hearing of his death, remarked, "Ah! yes; he was a good man; he once spent about an hour in speaking to me on religious matters;" and, instead of cherishing thoughts of enmity towards him for what too many regard as an unwarrantable interference with matters of no business of his, he cherished a kindly feeling towards him, and we may well believe that this was the kind of influence for good which he always carried with him.

A recent letter from Mr. Wolfe, containing important information, will appear in our next.

## THE MONTH.

### Jubilee of the Church Missionary College.



WE are now rather more than half way from the Jubilee of the Church Missionary Society to its Centenary; and meanwhile, the Jubilee of the Islington Institution has just been celebrated, —another reminder of the rapid flight of time—another opportunity of looking back and remembering all the way the Lord our God has brought us.

The first reference to the desirableness of the Society having a Seminary of its own occurs in the Annual Report for 1806—7, when only five missionaries had been sent forth, all Germans. An arrangement was made at that time with Mr. Dawes, a Christian gentleman who had been Governor of Sierra Leone, to receive into his house in Buckinghamshire the students designated for West Africa—then the only Mission of the Society. Shortly afterwards, however, Mr. Dawes received another Government appointment, and the four students he had taken charge of for a time—also all Germans—were removed to the neighbouring parish of Aston Sandford, where they were placed under the care of the Rev. Thomas Scott (the Commentator). For some years Mr. Scott continued to take the chief part in the training of missionaries; and when weakened health obliged him to discontinue the work, a new arrangement was made, by which the candidates resided with the Secretaries, Josiah Pratt and Edward Bickersteth, at the Society's old house in Salisbury Square, and subsequently with Mr. Bickersteth at Islington. Occasionally, when the number was larger than could be accommodated in this way, other clerical friends took one or more students. In the list of men sent forth, after more or less training in one or other of these modes, we find the names of J. G. Wilhelm, who laboured twenty-three years in West Africa; C. T. Rhenius, of Tinnevely; W. Greenwood, the first English clergyman to go to India as a missionary; W. A. B. Johnson, of Sierra Leone; Thomas Norton, Benjamin Bailey, and Henry Baker, sen., the founders of the Travancore Mission; Henry Williams, afterwards Archdeacon of Waimate, who laboured nearly half a century in New Zealand; Michael Wilkinson, of Gorakpur; and J. W. Weeks, afterwards Bishop of Sierra Leone.

In the Report for 1823 is propounded a plan for establishing an Institution on a scale adequate to the increasing requirements of the Society; the purchase of a house and land at Islington for the purpose is announced; and special contributions are asked for. Funds, however, did not come in rapidly, and it was two years before the house in question (that now used as the Principal's residence) was opened for the reception of students. A special meeting was held to inaugurate the Institution, on Jan. 31st, 1825, at which Lord Gambier, the President of the Society, presided, and interesting addresses were given by the Clerical Secretary (Mr. Bickersteth) and the newly-appointed Principal (the Rev. J. N. Pearson), which are printed *verbatim* in the Report for that year. In the following year, considerable contributions having been received, it was determined to erect upon the land which had been purchased with the house a building to accommodate fifty students, with hall, library, lecture-rooms, &c.; and on July 31st, 1826, the first stones (there were *two*, one at the base of each of the central pillars) of

the present Church Missionary College were laid by the President. It was of this stone-laying that the Jubilee was celebrated on Monday, the 31st July last.

During the fifty years of the existence of the College, there have been five Principals—viz., Rev. J. N. Pearson, 1825—1838; Rev. C. F. Child, 1839—1858; Rev. T. Green, 1858—1870; Rev. A. H. Frost, 1870—1874; Rev. W. H. Barlow, 1875 to the present time. We must not omit the name of the Vice-Principal, the Rev. J. G. Heisch, whose service has already extended to five-and-thirty years.

Between four and five hundred men have been trained at Islington. The list is a goodly one indeed, name after name testifying to the stamp of missionary the College is designed to send forth, and has to a large extent been successful in sending forth. We can but mention a few of the most eminent. *Africa*:—C. L. F. Haensel (first Principal of Fourah Bay College), J. F. Schön, H. Townsend, J. Beale, T. Peyton, C. A. Gollmer, D. Hinderer, J. L. Krapf, J. Rebmann; *Africa and the East*:—S. Gobat, S. W. Koelle; *Africa and India*:—C. W. Isenberg, J. Erhardt, J. G. Deimler, W. S. Price; *Northern and Western India*:—T. Sandys, W. Smith, J. J. Weitbrecht, C. B. Leupolt, C. H. Blumhardt, C. C. and J. P. Mengé, J. S. S. Robertson, J. Long, S. Hasell, H. Stern, W. T. Storrs, A. P. Neele, S. Dyson, J. Sheldon, J. Vaughan, E. L. Puxley; *South India*:—Paul Schaffter, Joseph Peet, John Thomas, Stephen and Septimus Hobbs, J. Hawsworth, J. T. Tucker, E. Sargent, H. Baker, jun., A. Dibb; *Ceylon*:—W. Oakley, C. Greenwood, G. Parsons; *British Guiana*:—J. H. Bernau; *Palestine*:—F. A. Klein, John Zeller; *New Zealand*:—J. Hamlin, C. Baker, A. N. Brown, J. Matthews, B. Y. Ashwell, R. Burrows; *North-West America*:—Abraham Cowley, James Hunter; *China*:—J. S. Burdon, A. E. Moule, J. R. Wolfe. We mention none who have gone out within the last fifteen years, although not a few of the younger men have proved themselves well worthy of being specially named. The Universities have given the Society some good men (about 140 in all, we believe); it will suffice to mention the names of Jowett, W. Williams, John Tucker, Maunsell, R. Taylor, Haslam, Chapman, Noble, Fox, G. Smith, Cuthbert, Ragland, Russell, Bowen, Gough, French, E. C. Stuart, R. Clark, Fenn, Meadows, Cobb, Hubbard, Keene, Frost, Royston, Greaves, Alexander, Shackell, G. E. Moule, Bruce, Gray, Davis, Barton, Speechly, Welland,—besides some who, like Batty and Paley, went out only to die; yet the College at Islington has had by far the largest share in providing men for the great work.

The proceedings on July 31st may be briefly summarised. The meeting was held in the College Hall, which was not nearly large enough for the numbers attending, although only private invitations had been issued, and two or three hundred letters had been received from friends unable to be present, including a kind one from the Bishop of London. In the absence of Lord Chichester, Bishop Perry, late of Melbourne, presided. After singing the hymn, "O God, our help in ages past!" Isaiah lii. was read—being the same chapter that was read at the stone-laying that day fifty years ago—and Prebendary Daniel Wilson offered up prayer. The Chairman then made a short introductory speech, and another hymn was sung, "Hail to the Lord's Anointed." The Principal, the Rev. W. H. Barlow, was then to have delivered an address reviewing the history of the College, but, to the regret of all, he was confined to his room by illness, and Mr. Wright, armed with the notes he had prepared, took his place. A portrait of the Rev. C. F.



Childe, subscribed for by a few friends, was then uncovered and formally presented to the College, to hang with those of other former Principals; and as the original happened to be sitting immediately under it, the excellence of the likeness was at once apparent. Mr. Childe himself then spoke, and was followed by Prebendary Auriol. The concluding hymn was "Hark! the song of jubilee."

We can wish nothing better for the College than that its future may be as its past; that the same graces of industry, humility, purity, brotherly-kindness, which have been so manifest in the students from the first, may continue to flourish within its walls; that it may ever be, as it has emphatically been during the half-century of its existence, a house of prayer; and that (in the words of the Committee's prayer, week by week) "none may go forth from it but such as shall be able Ministers of the New Testament, full of faith and of the Holy Ghost."

### The Proposed Alexandra School: An Urgent Appeal.

WE understand that the important project mentioned in our July number (p. 439), the establishment of a Female Boarding School at Amritsar, has been received with much favour in influential quarters, and that some substantial contributions of 50*l.* and 100*l.* have been received. This is well; but may we not expect greater things than these? We would not discourage small gifts. We do not forget that, in the balances of the sanctuary, the sovereign, or the shilling, given from love to the Master and with prayer for His blessing, will weigh more—and accomplish more—than the "munificent donation" which, without the love or the prayer, may come from the superfluity of the wealthy. But in these days of more than royal bounty, when colleges are built, cathedrals restored, bishoprics endowed, hospitals established, by single individuals—when one man gives half a million to a Church fund, and another a like sum to improve the dwellings of the poor—may we not boldly ask for the Alexandra School such contributions as will at once set our brethren from the Panjab free from the toilsome task of raising 6000*l.* or 8000*l.* in comparatively small sums during their brief and hardly-earned period of "rest"? The amount is a large one to collect in that way; but how easy for five or six individuals, whose basket and store God has filled to overflowing, to put down at once 1000*l.* apiece!—nay, for *one* such to give the whole sum. Will not some who read these lines lay to heart the searching question, *How much owest thou unto thy Lord?*

To whom do we appeal? To Englishmen who feel their responsibility to India—especially those who have Indian interests or connexions. The Panjab, by its Christian rulers and its brave Sikh troops, saved India (or at least had a very large share in saving it) in the supreme crisis of 1857: shall not this debt be repaid? To our Christian sisters who know what the religion of Christ has done for their sex. Will they not help to raise the women of India from the darkness and degradation in which their false faiths have left them, to the light and liberty and sweet dignity they themselves enjoy? To all who have at heart the evangelization of our Hindu and Mohammedan fellow-subjects, and the growth and strength of the Native Church. The great hindrance to the convinced and inquiring Hindu is his mother; the great need of our Christian Natives is Christian wives. How can we better turn the hindrance into a help—how better supply the need—than by promoting female education under Christian auspices? To all who love

the Church Missionary Society and its distinctive principles ; for the buildings will be its property, and the school will be under its control.

The Committee of the Church Missionary Society have marked their sense of the great importance of the Alexandra Girls' School by making the very unusual grant of 1000*l*. This, however, will of course not be available till the bulk of the money wanted has been raised. What is now needed is that individual Christian men and women should come forward with large heart and liberal hand. If but a few will do so, the School in a few months may be an accomplished fact. The site is ready. The plans are ready. The girls are ready. The ladies to work the institution are ready. It is emphatically a case in which the old adage holds good, *He gives twice who gives quickly*. "Who then is willing to consecrate his service this day unto the Lord?"

We subjoin the Appeal which has been issued by the Rev. R. Clark and the Rev. F. H. Baring, under the *imprimatur* of the C.M.S. Committee:—

*Appeal on behalf of a Native Christian Girls' School and Normal School  
in the Punjab.*

The Punjab contains eighteen millions of the bravest and most energetic people in India. Situated between Peshawar and Delhi, it has been from the earliest ages the great battle-field for India ; and that not only politically, for the empire of that great land, but also religiously, for the faith of its inhabitants. It was from the Punjab and its neighbourhood that the bravest soldiers came, who placed and maintained on the throne of Delhi dynasty after dynasty, in the days of the Moghuls ; and it has been from thence that many of our bravest Native troops have come, who helped to stem the insurrections of 1857 ; and who, side by side with English troops, have penetrated to Peking and Magdala.

The Missions of the Church Missionary Society were established in the Punjab in 1851, immediately after its annexation ; and have rapidly extended themselves throughout the country to Amritsar, Peshawar, Multan, Kangra, Kotghur, Dera Ismael Khan, Bunnoo, Lahore, Cashmere, and Pind Dadan Khan, chiefly through the instrumentality, counsel, and liberality of earnest English friends resident in the country. It was there that Sir Henry Lawrence and Lord Lawrence, Sir Herbert Edwards, Sir Robert Montgomery, Sir Donald McLeod, General Lake, General Reynell Taylor, General MacLagan, and many other distinguished statesmen and public servants of the empire, not only countenanced but conscientiously favoured Missionary effort, and it was there, too, that they were loved and

trusted by every Native in the Province, who always speak of them with reverence and deep affection ; and it was there that these Christian men were honoured, not only of men but also of God.

Our Missions in the Punjab have now become firmly established, and God has graciously gathered together in that province a considerable number of Native converts, not only amongst the poor but also amongst those who are men of some position and education, and who exercise much influence amongst their own people. Many of them have been lately collected together in Amritsar to present an address, together with copies of the Scriptures in four different languages, to the Prince of Wales, by whom they were very graciously received. The children of these converts are now growing up around them, and Native Christian Boarding Schools have become necessary, both in order to strengthen and build up the Native Church and also to extend it amongst the heathen and Mohammedans, through the action and example of the Native Christians themselves. The future of the Native Church must depend very greatly on the education of the children of our Native Christians, and every friend of the Punjab desires to see in that Province a Church which is not stunted in its growth through ignorance and neglect, but which is intelligent, vigorous, and independent.

A second want which is very greatly

felt is that of trained female teachers for Girls' Schools and Zenanas. Our Girls' Schools are being multiplied in almost every station, and the time has now arrived when they may be increased in number almost indefinitely, as far as superintendence and funds are available to carry them on. Zenanas too are being opened in every direction, and it is found that wherever access to the women is sought, very many are willing to learn. Our Missionary ladies now greatly require trained school-mistresses and Zenana visitors, and long to see around them a band of Native female workers, who may with them gain entrance to the homes and hearts of the people, bearing ever with them the blessings both of this life and of that which is to come.

The Missionaries of the Church Missionary Society in the Punjab appeal now unanimously to the Society and to the Church at home for the establishment of a good Female Boarding School and Normal School in Amritsar. They are supported in their application by many friends in the Punjab, and especially by General Reynell Taylor, General MacLagan, and Colonel Brownlow. They have received the hearty concurrence of the Rev. J. Welland, Secretary of the Calcutta Church Missionary Society Corresponding Committee, and also of Sir W. Hill, the Hon. Secretary, and the other Secretaries of the Indian Female Normal School and Instruction Society. The want is seen to be real. There are no schools of the kind in all North India belonging to the Church of England.

It is believed that in the present state of Missions in the Punjab, the school would be attended by at least fifty pupils in the course of a year or two; and, if God grant His blessing, by 100 pupils in a few years more. Accommodation would be required not only for these pupils but also for the residence of two or more Missionary ladies, and also for twelve or fifteen Native or Eurasian, or even European Normal School Teachers. The Normal School would, it is hoped, become to the Punjab and to the North of India generally all that the Normal School of the Indian Female Normal School Society's Institution in Calcutta has been in Bengal. It is believed that this

latter Society will very gladly provide lady Missionaries for the work from the many candidates who have offered themselves to them. It only remains to procure the money for the erection of suitable buildings. At the same time it should be distinctly understood that the buildings will be the property of the Church Missionary Society, and that the Institution itself will be under the control and management of the Parent Committee.

The cost of the buildings will depend entirely on their character. A cheap and small building could easily be erected for 4000*l*. It is found that such buildings are ultimately the most expensive in India, as they are always needing repairs, and small buildings in growing Missions are ever needing enlargement, and thus become also expensive as well as inconvenient. Wherever suitable accommodation in schools is not provided, discipline cannot be maintained, and many parts of true education are necessarily omitted or neglected.

Several friends, who have had experience both in Missionary and in other practical undertakings, have given it as their opinion that from 6000*l*. to 8000*l*. will be required for the buildings, with their dormitories, school-rooms, and for two separate wings for the residence of the ladies in charge, and for the Normal School pupils, together with the necessary outhouses, servants' houses, lavatories, furniture and school apparatus. This sum can hardly be too much to ask from the Church of England for the education of the Native Christian girls of the upper and middle classes, and for the training of female workers in a great Indian Province. There are many wealthy Christian friends who could give a large part, or the whole, of this sum without feeling its loss.

May He who left His throne in heaven, and gave Himself to die for us, put it into His servants' hearts to contribute liberally for this and for every other undertaking which is now required for the great land of India!

Signed on behalf of the Missionaries and Native Christians of the Church Missionary Society in the Punjab,

ROBERT CLARK,  
F. H. BARING,

*Missionaries C.M.S., Amritsar,  
Punjab.*

### The Rev. Imad-ud-din at Agra.

A LETTER from the Rev. C. E. Vines, Principal of St. John's Missionary College at Agra, gives an interesting notice of some lectures lately delivered there by our gifted Native brother, the Rev. Imad-ud-din :—

The Rev. Imad-ud-din came at my invitation to deliver Urdu lectures. He has delivered these lectures on successive Monday evenings at 8 p.m., the first in the open air. About 150 attended the first lecture—an introductory one on the knowledge of God. It was a sight to warm the heart and excite gratitude to God to hear him declare before Mohammedans and Hindus, in simple but impassioned language, the duty of seeking to know God. We had provided for a large number, our college benches and chairs being all arranged in a semi-circle around the lecturer, who stood before a table on a slight elevation. As he went on with his lecture, almost up to the end of it, I saw men and students timidly creeping up the road in the dark shadow of the trees, and finding seats here and there at the back of the audience. Some of us had feared a disturbance, and late on Sunday night previously the Rev. Madho Ram came before the lecture to say that it was the general wish that special prayer should be offered, that the lecturer might be heard quietly. So just before we went out to the lecture, about a dozen Christian brethren, English and Native, all met together, and for ten minutes each, as he was moved, prayed God that He would go before us and bless us, and shield the lecturer from harm, and make his words powerful to the consciences of those present.

God heard our prayers, and gave our

brother Imad-ud-din great wisdom and power. Not a dissentient voice or noise was heard all through. He has now given his third lecture, and I do look for a blessing. He just sets forth in simple language the duty of seeking to know God, and how He is to be known. Last Monday it was the need of revelation. Now he must come to controversial topics, and then I have no doubt the patience of the Mohammedans will be tried.

Imad-ud-din was formerly a resident of Agra. He studied in the Government College. He was appointed a Maulvi, and officiated in the Great Mosque of Agra; hence there has been immense interest awakened by his coming here. It is now twenty years since he left Agra (ten since he became a Christian), but many remember him, and I do hope that his work here will be blessed with fruit. He is living in my compound, and has his study on the very spot where he first conversed with an old catechist now dead concerning Christ. This catechist's preaching touched Imad-ud-din's heart, and, more than twenty years ago, he sought the catechist out, and talked with him here. Though he wandered far in body and spirit, the words have remained with him. What a blessed example of seed sown found after many days! There is no reason to believe that catechist ever heard on earth of Imad-ud-din's conversion. I believe he has long been gathered to his rest.

### Ordination and Confirmations in Foh-Kien.

THE following letter from the Rev. J. B. Wolfe will be read with much thankfulness, especially in connexion with the full reports of his work given in the "Records of Missions." We hope, hereafter, to receive fuller accounts of the four men ordained on Easter Day :—

*Foochow, May 17th, 1876.*

Bishop Burdon arrived here on April 7th, for the purpose of visiting the out-stations and holding confirmations at the different churches throughout the country. He also ordained four of the Society's catechists on the occasion of his visit. Perhaps it may interest the Committee to have some account of this interesting event. The examination

of the candidates occupied the whole of Passion week, and the ordination took place on Easter Sunday in the Mission Church in the city. The written examination consisted of thirty searching questions on the Old and New Testaments, and were well calculated to test the general knowledge of the candidates in the Word of God. The result of the examination having satisfied the Bishop,

the four candidates were invited to hear an address from him on the Saturday, and to join with him in a season of earnest prayer, preparatory to the sacred duties and solemn responsibilities about to be entered upon on the approaching Easter morning. The Missionaries of the other Missions labouring here were invited, and most of them attended, with many of their Native converts. The large Mission Church was well filled with Native Christians, many of whom came in from the country to witness the ordination. The Bishop entered the church a little after 10 a.m., and proceeded to the vestry, where Mrs. Burdon presented each of the candidates with a new surplice and stole. They now, "decently habited" in surplice and stole, took their places immediately in front of the Communion rails. The service commenced by the whole congregation singing the "Old Hundredth"; I read the Morning Prayer; after which, the Rev. Wong Kiu Taik preached the Ordination Sermon, taking as his text 2 Cor. v. 20, 21. It was a good faithful sermon, setting forth the duties and responsibilities of an ambassador of Christ, and fraught with earnest appeals and special exhortations to the four brethren then about to be ordained. After the sermon the candidates were presented in due order to the Bishop by myself, and the Rev. Wong having read the Litany, they were solemnly set apart to the sacred ministry of the Gospel. The

large congregation seemed deeply interested, and I am sure earnest prayer ascended to God for a blessing upon the four brethren who had taken upon themselves so solemn a responsibility. Many of the Christians of the sister Missions stayed and joined with us in commemorating the Saviour's death around the Table of the Lord. On the afternoon of the same day, and in the same place, the Bishop held a Confirmation Service. Each of the newly-ordained men took part in the evening service, and as the five Native clergy stood around the Bishop in the chancel, my heart bounded with joy to a degree which few probably will understand or appreciate. It really looked as if the Gospel was taking root in Foochow, and the Church being established on sure foundations in this place. These four men have been now licensed by the Bishop, the first to Foochow, the second to the interesting church and congregation at Lo-Nguong, the third to the Foo city Hok-Ning, and the fourth to the church in the city of Ku-Cheng.

I hope to send a full account of the Bishop's Confirmation trip throughout the country stations in my next. Suffice it now to say that he visited the principal stations, which took him twenty-two days to accomplish. The number confirmed by him during this visit was 515; those who partook with us of the Lord's Supper, 620; and the number baptized during the visit was 176, about thirty of whom were infants.

### The Nyanza Mission: Exploration of the Wami.

We are thankful to be able to report that the whole of the Nyanza Mission party were assembled at Zanzibar when the mail of July 1st left. The Rev. C. T. Wilson, Dr. J. Smith, and Mr. J. Robertson arrived on June 26th; and Mr. W. M. Robertson, who had been staying at Mombasa, had also joined the party, together with Mr. G. J. Clark, who will accompany the expedition as far as Usagara.

The *Highland Lassie* arrived safely on June 20th in excellent condition, after her stormy voyage of three months. We ought before to have mentioned that Lieut. Smith left her at Aden to complete her voyage in charge of the mate, and went on himself by mail steamer, which carried Messrs. O'Neill and Mackay. He thus arrived at Zanzibar a month before her, and was engaged in exploring the Wami in the little *Daisy* while she was still making a long and tedious course across the Indian Ocean in the face of the monsoon.

We subjoin Lieut. Smith's letter, and also an interesting journal by Mr. Mackay of the attempt to ascend the Wami. It will be seen that, as we

feared, the River Wami is not available as an approach to the interior. We trust the Kingani may have proved to be a more inviting route; but even if the expedition has after all to proceed by land, it is no more than every previous party has had to do. The fever which prostrated Lieut. Smith under such trying circumstances will be noted with concern, and Mr. Mackay's care of him with gratitude. Mr. Mackay himself, and some of the others, had also had slight attacks of fever, but all were in fair health, and in excellent spirits, when the mail left.

*Letter from Lieut. G. Shergold Smith.*

Zanzibar,  
June 26th, 1876.

The *Highland Lassie* arrived here on the 20th inst., all well, having experienced fine weather throughout. The providence of God has truly watched over her course. I was lying sick with fever at Saadani, when, to my great surprise and joy, in walked the old mate. I soon picked up strength after that, and am now nearly all right.

Mackay and I left Zanzibar in the *Daisy* on the 12th, taking with us Bombay and a crew of fourteen men. Anchoring at Saadani for the night, and taking in a supply of coal previously sent across, we started in the morning for the Wami, which lies about four miles to the southward. Entering the river we found plenty of water—six to seven feet—and had a current of two and a half miles to contend against, which, in the narrows and bends, increased to three and three and a half.

The river is very tortuous, doubling oftentimes back on itself, so that you find the hills, which were in your front one minute, are seen over the stern in the next. This tortuous character attaches to the river as far up as we went, about sixty miles, and renders the navigation difficult, owing to the sharp bends and curves which are met with at every hundred yards.

Snags and large trees obstructed the channel here and there; but we suffered less inconvenience from without than from within. Our own steam power was at fault, and we had constantly to stop and anchor in order to raise sufficient steam to go on with. Mackay attributes it in some measure to the muddy water and in part to the coal.

With wood only we could scarcely keep 15 lbs. of steam. With 60 lbs. of steam we attained a speed of 6—6½ miles an hour; screws fully immersed.

As we ascended the river the country

became more open and hilly, and apparently better populated, although no village of any size was seen on its banks. Fowls, goats, and sheep were not plentiful, and high prices were charged accordingly. Indian corn and sugarcane were cultivated.

As far as we could learn from the aged natives, no trade by boats had ever been carried on. They all pointed to its tortuous course as a reason for preferring the road to the river. We found that, after toiling all day and covering perhaps twenty miles of water, we had only advanced two hours of actual distance from point to point.

The river, which during the freshets had been a rapid torrent, twenty feet deep in places and over 120 yards wide, was now about seven to eight feet deep, and fifty to sixty yards wide, falling, by our measurement taken on entering and leaving, at the rate of one foot per week. In six weeks' time it would be fordable; and even the *Daisy* would scarcely float in the pools which would mark the river's bed.

At the last village near which we stopped, Bomauni, the chief, Gululiansi by name, became very exacting, and wanted a hongo of the value of three slaves—about \$40. We gave him two cloths, receiving in return a goat and some corn. We learned from the men whom the chief sent to negotiate—for he would not appear in person, nor allow us to enter his village—that some time ago a rebellion took place in their country—Udol—and that the Western tribes seceded from this chief's rule and set up a separate kingdom, into which no townsmen, as the Zanzibar people are called, were to be allowed to enter. These people have a bad name on the river, and the guide who had come with us from Saadani refused to go any farther.

We stopped off Bomauni part of Saturday and all Sunday. I was glad of the

rest, for the fever, which had attacked me on the Wednesday was now at its worst, and I was a trouble to all.

On Monday I decided to return, as I saw no prospect of our being able to utilize the river.

1. The current is too rapid for our rate of speed.

2. The river is so tortuous that a land journey could be performed in half the time.

3. It was falling so rapidly that, had we succeeded in getting up, it would have been doubtful whether we should have sufficient water to return.

The river, in my judgment, is useless for purposes of trade, and I very much question that it has ever been used as a means of conveying goods to the coast.

On returning to Saadani, I allowed the boat to be anchored too close to the shore; consequently, when the tide fell, we found ourselves among the breakers, and at 9 p.m. the boat was swamped, and all our instruments, &c., got wet. The watches I put in my pocket, and, as I was only fit to lie down, the chief kindly had me conveyed to his house, and made me comfortable until the arrival of the *Highland Lassie*. Mackay, after seeing the principal part of the gear landed, had it put on board a dhow, and started the same night for Zanzibar.

The next day he and Robertson started in the *Highland Lassie*; but, owing to the darkness, anchored off the Wami instead of at Saadani, Mackay, Robertson, and the steward spending a very unpleasant night on the mud at the entrance of that river in their benevolent attempt to reach Saadani. On the following day we left Saadani with the

*Daisy* in tow, and arrived at Zanzibar the next morning (23rd).

The *Daisy* suffered some damage to her planking, and had a few loose things, such as bottom-boards, washed away. That I am now having repaired.

Captain Sullivan, of the *London*, has kindly allowed the chief engineer to execute some repairs, which Mackay has suggested, to the boiler. The *Highland Lassie* is also getting a new set of fire-bars, and her sails are being repaired on board the *London*. The mate and steward will be paid off, and black men shipped in their places.

I purpose (D.V.) starting on Monday or Tuesday next for the Kingani, taking with me Clark and O'Neill. Dr. Kirk has also kindly permitted Mr. Holmwood, the Vice-Consul, to accompany us as interpreter. We shall do all in our power to get as near Mpapwa by water as possible, and from the nearest point O'Neill and Clark will start for their mountain residence.

W. M. Robertson will be ready with the first instalment of stores to start either by land or water, as we find most practicable, on our return to Bagamoyo. Mackay will be left behind to purchase the necessary stores for the way, whilst we are exploring the Kingani.

The mail has arrived (23th), and with it the remainder of our party, all well. How sincerely I reciprocate the desires contained in the Instructions that we may all abound in brotherly love! May the love we each profess for our Lord and Master enable us to be a servant to His servants!

G. SHERGOLD SMITH.

### *Mr. Mackay's Journal of the Exploration of the Wami.*

June 12th, 1876—Lieut. Smith and myself left Zanzibar with the *Daisy* steam-launch and crew of fifteen men, including Bombay. Several of the men had been across Africa with Cameron, and two of the boys had had some experience with steam machinery.

It had been blowing hard the whole night previously, and we feared to find the sea rather rough for our small vessel. Accordingly, we put most of our heavy goods on board a dhow, which we engaged for that purpose. After getting out beyond the reefs which lie off the town, we hoisted sail, and made rapid way. But the forepart of

the vessel filled very rapidly, as she shipped every sea that broke on her bows. Having stopped and baled out, we got the dhow to take us in tow to Saadani, which we reached, after a passage of about eight hours, about nine p.m. We sent Bombay ashore with a present for the chief, Heri, or Bwana Heri, as he is generally called [Bwana means Mr.]. His Highness was, however, not at home, so we went to sleep in the boat till morning.

13th—At daybreak we got up steam, and Smith and Bombay went to the village. Saw the chief, who afterwards came on board and accepted a cup of

tea and biscuit we set before him. He gave us a present of a sheep and two or three fowls, which proved to be of more value than we then anticipated.

From Saadani to the mouth of the Wami is only four miles, and we made the distance in about an hour. We then took on board our boxes, &c., from the dhow, and were now drawing plenty of water, having, besides, taken in a few bags of coal at Saadani, which we had sent over there some days previously.

At 9.30 a.m., the tide being half high, we lowered sail, and entered the mouth of the Wami. Bwana Heri had given us a man who professed to have been up the river before, and him we made stand at the bow as pilot, Bombay being at the helm with orders to steer only as the pilot directed. One of our own men we placed alongside of the pilot, armed with a long pole to take soundings continually. Smith stood with his pocket-compass in hand, and his note-book, and kept account of the soundings and ever-varying direction. My own attention was almost exclusively taken up in putting our two engine-boys into the way of making steam, and keeping it—already a difficult task, as the coal supplied to us was most of it rather dusty.

From the notes I took all the way I compile the following account of the portion of the river we sailed up:—

The southern mouth of the river which we entered is not difficult to find, being marked by a few stakes on each side, coming out into the sand, and clearly visible when the tide is not full. At high tide the only way to know it is by a sandy beach between the trees and sea on the left when entering, and on the right by trees coming down close into the water—one small tree standing well out from the rest in the sea. At the bar the depth was five feet, increasing to seven feet a few minutes up. The banks are low near the mouth on both sides, and are covered with a sprinkling of small bushy trees and grass as far as the eye could reach. Both sides gave clear evidence of having been recently submerged. In an hour's time the banks rose to five feet high on each side, and, where the bank was concave, showed a section of dry mud richly alluvial, and evidently all originally produced by the river. The water of the river was very muddy—in fact,

I could not fancy Nile water being richer.

At the mouth, the river has a varying breadth of 150 to 200 feet, and keeps about the same for the next two or three days, expanding and contracting a few yards alternately.

From the very commencement of our exploration, however, we found what we had been told in Zanzibar, by a gentleman who had been some twenty miles up, that the course of the Wami is very tortuous. In fact, within twenty minutes of our crossing the bar, we had rounded half a dozen bends, our bow turning from W. to S., then round to N.W. and N., while more than once our course showed due E.!

To have approximately measured the length of the various windings by time, and sketched their directions, would have taken the undivided attention of at least one man; but neither Smith nor myself could afford to do that, so we merely noted the fact of the river being absurdly winding, and left the accurate delineation of its course to Fellows of the Royal Geographical Society, as something for them to do in future. We took care, however, to note our general direction as far as possible, while we made observations for latitude and longitude three times each day, together while Smith was able, and I alone when the fever had laid him down.

The change from sea water, which we had been using in the boiler up till now, to the muddy fresh water of the river, caused the boiler to prime badly, so that we could not keep 10 lbs. of steam. Accordingly, we set the men to the oars to help our engines, and were able in that way to make a little progress. The speed of the current seemed to vary little from the mouth to the farthest point we made, being, on an average, according to our log, about three miles per hour. With all the steam we could generate with such coal as we had, and wood to eke it out, and occasionally six or eight oars besides, we did not average more progress than one mile to a mile and a half per hour. As a rule we kept under way constantly from dawn to dark, except when we stopped to go ashore to take sights.

Where the banks were low near the mouth we kept in mid stream, but higher up deep enough water was to be found only on the concave side of the



bends, and then we steered often quite close to the bank. The bends are difficult to get round, especially in coming down stream, as our boat, owing to its great length, got her stern turned round before her bow could catch the new direction of current. The banks are covered on both sides, close to water, with long grassy reeds, and behind shrubby trees and withered rank grass. Here and there a patch of short grass is to be seen.

The whole of the first day we saw little sign of people, as all the plain lies under water in the Masika or rainy season, so that huts could scarcely be expected in such low ground. Now and then, however, we came on a slightly more elevated bank, on which stood a hut or two. The inmates kept generally in the background, as if much afraid, and yet curious to see the strange boat passing without oars or sails. They only stared innocently at us, often not even venturing a reply to the "yambo" with which we saluted them.

We passed many large white birds standing on the banks or wading. We took them to be cranes. There were also a few black ones in every drove, but all flew away when we came close by. We saw no cranes after the first day. The hippopotami were in great numbers. As we steamed up we saw them ahead, standing wherever there was a low bank; but whenever we came within 200 or 300 yards, they plunged into the stream, and we saw no more of them till we were passed, when they popped up their heads and snorted. One large fellow on one occasion thought good to follow us a short distance, but our speed was too much for him. None of them ever attempted to attack the *Daisy*, although, on our way back, I remember getting into the middle of a herd which I noticed a moment before snorting right at our bows. We were going easy at the time, but I immediately put on full speed and passed by, the boat receiving one big thump on her starboard side, which did not do more harm than cause us to roll a little.

At five p.m. on the evening of the first day we arrived at a spot close by a small village of a dozen huts called N'Gama or Gamba. Smith and I went with Bombay to meet the chief, who stood with some half dozen men on the bank. He escorted us to his village a

few yards off, and invited us to take a seat on a sort of bed-frame under a tree, while he and Bombay sat down on a similar couch. We asked the old chief many questions about himself and his people and his country and the river. He had no idea of how many people lived by him, as he had never thought of counting them. He told us there were plenty of lions in the neighbourhood, but no elephants. In the rainy season the water sometimes rose so high as to deluge the village. In the dry season the river was so low that one could wade right over, the water coming up only six inches above the ankles. That, he said, took place in two months' time. He had never seen a white man there before (a story I believe to be false), but he had been to Zanzibar once in his life. No caravans ever passed through his territory to his knowledge, nor did he know anything at all of the country further up stream. As we were conversing, his subjects gradually came near and sprawled on the ground about us. They seemed a very simple and quiet people. One or two were engaged in sewing or mending their garments.

As we left the boat to go to his village, we passed a very small hut, which we took to be a dog-kennel under a tree. We asked what it was for, and were told there was medicine there to keep the evil spirits away from the houses! It was my first practical acquaintance with the degradation in which we have allowed these people to lie while we could so easily teach them better.

14th—Over-night all hands slept in the boat—a habit we observed till we returned to Saadani. Early in the morning we sent the men ashore to cut wood for steaming. The chief turned up at daylight, dressed in the blue cloth we gave him the previous evening, and for which he gave us a couple of small fowls. I took a turn through the cultivated ground of the place, and found the Natives busy dressing sugar-cane and Indian corn, both of which were growing most luxuriously, as the soil was a deposit of rich alluvial matter many feet deep. It was broken up by deep natural ditches, which were almost dry, but which seemed to afford excellent means for carrying off the superfluous water after the rains are over. The river's bank was here seven feet in

perpendicular height, and the whole depth of the same fertile material. Gamba lies S. lat.  $6^{\circ} 5' 0''$ ; E. long.  $30^{\circ} 45' 0''$  on left bank of river. Further up we came on low sandy downs, cut across by the current, and being rapidly carried down stream, and deposited on the convex bends below. To the N.N.W. we saw ahead a line of hills, to which the land seemed gradually to rise in a series of low parallel hills. The bottom, till now of soft mud, changed to hard sand; but the water was equally muddy with that at the mouth.

At six p.m. we cast anchor, and gave the men the sheep to eat which Bwana Heri had given us. There being fifteen of them, including Bombay, they were not long in having the animal skinned and cut up, each appropriating a portion for himself. We reserved a leg to ourselves, and enjoyed the change to something solid, as we had no bread with us, and our cook could make none. Our breakfast consisted of rice and curry, and dinner of rice and curry the first day; the second day rice and curry in the morning, and rice and curry in the evening; and so for the third day, and for every day from Zanzibar to Zanzibar again.

The men, of course, finished the whole sheep before they left off, so that next morning found us with no food aboard except two small fowls. Our pilot knew of no village near, so we had just to go on till we should come upon one.

With the exception of a hippopotamus that kept blowing near us all night, we were alone in the awful solitude of Africa. We lighted a candle during dinner to find we had been eating more than the cook had prepared, for the light revealed a swarm of flies equal to an Egyptian plague in Moses' time. Small black insects and large white ones, ants, mosquitos, midges, and every other possible form of insect life which the place could turn out we found swarming on the awning above our heads, on the dishes, swimming in the tea, blackening the white candle, and roasting themselves alive in its flame. We attempted opening our books to work out a sight, but had only to shut them immediately, to the death of all the unfortunate creepers that covered the pages. To say that I felt my hands and face rather irritable next morning is only a mild way of expressing how

my recollection of the place has not yet died out.

At ten p.m. mean reading of thermometers  $80^{\circ}$  Fahr.; mean aneroid 30.20.

15th.—After taking in firewood we started, but took care to leave a bold mark to show the height of the water. In the course of the forenoon we passed several small islands in river, and entered among hills running in a S.W. to N.E. direction. They were covered with green grass and shrubby trees, and formed an exceedingly pleasing landscape—the river winding about among them, but having longer straight stretches than before. At noon we were in S. lat.  $6^{\circ} 12' 0''$ ; and E. long.  $38^{\circ} 41' 0''$ .

Soon after noon, Smith was laid down with an attack of fever. He had exposed the back of his neck rather much to the sun in cleaning one of the screws which had got fouled with log-line while taking our speed. I gave him four grains of quinine, and he fancied a cup of cocoa, which I got ready at once. Whether he had received a sun-stroke or not I was at a loss to know, so I had to carefully watch the symptoms to know how I should treat the case.

At 2.15 p.m. we arrived at a village to our left; but there must have been another behind on the high ground to our right, as many people gathered on the bank to stare at us in suspicious curiosity. I sent Bombay ashore with a few men to go to the village to buy food, but they all returned in two hours empty-handed. The people refused to sell them anything, for what reason I do not know. We therefore weighed anchor and steamed off, being informed that there were more villages further up. In some parts now the banks rose to ten feet or more, and the stream diminished in breadth to about 100 feet. The valley being greatly reduced in width by the hills we passed through, had caused the river to rise in flood to a height of some fifteen feet. Trees on the banks blighted, and others with their roots sticking out in mid air on the water, showed how fast the mighty Masika torrent is changing the configuration of the surface. There was less deposit on these comparatively high grounds, and the soil seldom exceeded one foot in thickness, being sand and clay below.

Whether news had gone on already

that we were coming or not, I cannot say; but on our right, a little over an hour after our leaving the last village, we came on a sandy beach, where a dozen individuals stood, and with them a man with a musket. As we approached, they all ran away; even the man with the gun retired. I gave the order to cast anchor, and sent old Bombay ashore with a cloth as a present to the chief, if he were there, and to ask if anything were to be had to eat. When the people saw our men coming, they gradually returned, and said that we must go to see the chief, who was yet half an hour further up. Once more we took our men on board, and weighed anchor. We passed through a beautiful glade between hills, with dense jungle on each side. Ahead there were beautiful bluish hills in the distance; the water was deep, showing no bottom with our ten-feet sounding-pole; and were it not for the sick state of my companion, and the empty stomachs of the crew, I should not have desired a part of an African river more beautiful in twilight, or more suitable for navigation by the *Daisy*, than that through which we were then passing. Why should all this part of the world be left to savagery and unhospitality? If England does not know, who does?

We passed many Natives, most with a short bill-hook in their hands. Whether they used this to cut wood with, or to prime the sugar-cane, or as a weapon of war, or all combined, I do not know. At length we pulled up where a few men stood, one being, as we learned afterwards, a petty chief. He refused to sell us anything, but showed how much of human nature was still left in him, for on our saying we had a sick man on board who would like a fowl, he darted off immediately and brought one, for which we gave him a bunch of red beads. No persuasion would, however, persuade him to sell us more.

Hope deferred makes the heart grow fonder, and we went on to seek a more hospitable region. In half an hour we were signalled to by some Natives, who had run along the bank by us, that we should stop to speak to a crowd of people we saw coming down a glen to the river. We obeyed, and sent Bombay ashore with a coloured cloth as a present to the chief, who evidently was among the crowd. He took the present

and departed, saying he would come back in an hour with a goat for us. One hour passed, and another, and a third, when, between 9 and 10 p.m., our men being all asleep, except the watch and myself, we heard a voice ashore, saying, we should not leave early next day, as the chief wanted to speak to us. That night I slept badly, as I feared disturbance; but no sound was heard till dawn, save the bubble of the water on the blades of our propellers, and the cry of Nature's creatures, which came out to seek their food from God.

16th—Our men, having empty stomachs, were early up, but the Natives were early too. Smith was so far recovered as to go with me to talk with the chief, Chamweni. The whole of the forenoon passed, and no food was forthcoming. At last a couple of goats were produced, for which so exorbitant a price was asked, that I refused to take them. Still we could not get away. Bombay told me the king had sent for a goat he wished to give us as a present. Most reluctantly we waited till after two o'clock, when the present appeared. But with the present came the demand for six *doti mericani* and a coloured cloth as hongo! which we respectfully declined paying. The matter ended by our sending back to him four small fowls he gave us in the morning, and one cloth as a present. Chamweni took the cloth, but refused to take back the fowls. As we had got a little muhindi, or Indian corn, and some sugar-cane for the men, we were glad to make a start at three o'clock, and leave the old chief to meditate on our determination not to be first delayed, and, secondly, imposed upon.

Two of Chamweni's soldiers wished to accompany us to the next village. One of them had a flintlock, of which he was very proud. At sunset we were, however, within a couple of miles of the village, so we cast anchor for the night, and sent the two soldiers on along with two of our own boatmen.

17th—Got up at 6 a.m., to find Smith again ill with fever. He had been taken ill four hours previously, and had taken some quinine. I at once gave him nine grains of Livingstone's mixture, but had to follow it up in a few hours with a large dose of castor oil.

The men were, of course, complaining of hunger, and, to add to my troubles,

one of the boiler-tubes I found leaking so badly as to render it almost impossible to make fire.

In the course of the morning the great chief sent to see why we were not coming. When we came to the place they directed us to stop at, we saw no village, but a footpath leading up over a hill on the left, beyond which lay the village, called Makunyu. I at once sent off Bombay with a present of two cloths for the great chief, Gululiansy, whose existence is to me even to this moment very problematical. Very soon a present of a small goat and a basket of rice was brought us by three of his great men, one of whom acted as tolerably fluent orator. As usual, Bombay acted as interpreter during my reception of the embassy on board the *Daisy*, but, owing to Bombay's very imperfect knowledge of English, I had great difficulty in giving them to understand the nature of our mission, or in getting accurate information from them about themselves, the river, and the country.

Out of various confused stories I succeeded in extracting the following:—

King (Sultan) Gululiansy is an old man who has for the last five months been confined to the house, waiting to die. His son is a young man, and is expected soon to mount the throne. Formerly his kingdom extended for miles up the river, but a rebellion there led to his losing a portion. He was joined by Chamweni in fighting with the man who set himself up as chief of the rebels, but failed to reduce him to subjection. The cause of quarrel was that the people far up the river objected to letting caravans or any one else pass by. The country is called Merima, and the people Wadoi.

Saturday, Sunday, and Monday we waited at Makunyu, making what Bombay called "big talk" with the three big men of the king's court. Finally they fixed our hongo as fifty dollars, should we desire to go further up. I offered them five, which I believe they would have taken had not Bombay been too timid to give them to understand that they would get no more. Old Bombay had also, I believe, committed himself by (as usual) giving them to understand that he had great influence with the Masungu (or white man) in getting a rich present for them.

On Sunday evening Smith was taken

ill a third time with intermittent fever, but only worse than before. Sickness, vomiting, and shivering accompanied his high pulse, and once more I had to open my medicine chest and endeavour to cure him of the effects of malaria by purging and perspiration. All night my efforts to reduce the fever seemed fruitless, till at last a foot-bath of hot water and mustard put him into a bath of perspiration. To expect him to be otherwise than very weak was only confirmed to be right by the fact that it took him fully a week to get round again. I had disconnected the pipes and laid the boiler over on its side in order to put in a new tube. I had bought three sheep and some Indian corn, and intended going on in spite of the heavy demands made on us. Our guide refused, however, to go further, as he said we should have to fight with the next chief, and Bombay told me that further up we should find the banks bristling with guns like grass. Had our boiler been able to make steam with wood, we should not have hesitated to go on; but as it was, the pressure fell in a few minutes from sixty pounds to ten pounds, and in case of any difficulty we would be left without means of moving off when it was most necessary. The low gunwale of our boat, too, offered not the slightest protection against bullets from behind the reeds on the banks. We had learnt that from this place to Saadani was only two days' march, while we had taken five days to steam up. The unsuitability of the river as a highway for goods was therefore determined—at least so far as our present mission is concerned. Smith and myself therefore determined on returning, as fifty dollars were rather too much to pay for next to nothing, seeing Gululiansy's kingdom did not extend far up the river. My companion was too weak to do anything or even to think of anything without exhaustion, and I feared he might get worse, so on Monday, 19th June, at 2.30 p.m., I gave the order to weigh anchor, and, putting the men to the oars, we commenced our return journey. The people merely stared at us as we left, and whether they regretted their short-sighted policy or not we never were able to learn.

On Sunday the sun gave us a favourable opportunity to fix the latitude of the place, and on Monday I ascertained

its longitude. Bomany may be therefore laid down on the map as S. lat.  $6^{\circ} 16' 30''$ ; E. long.  $38^{\circ} 38' 00''$ .

At dark we found ourselves at the point where we passed the second night in the river, and where we marked the height of the water. I measured the fall and found it ten and a half inches in five days exactly. Supposing the fall, therefore, to be pretty uniform for some time, and taking the minimum depth of the river when we passed up as five feet, we have, after eighteen days, only two feet of water left, which, in a river, is barely enough to float the *Daisy*. The observation for these five days agreed also with an independent one I made the two days we were at Bomany. At all places we stopped at we received the same reply to our inquiries, viz. that in the dry season the deepest part of the river came only a few inches above the ankles, or say one foot in all.

20th.—No event of any importance transpired on our way down from the night's resting-place. We passed over a dozen men, all armed with guns, and the half of them lying behind the reeds with their muskets levelled at us. We shouted "Yambo" to them, and not a shot was fired.

At 12.45 p.m. we arrived at the mouth of the Wami, the eighth day after entering it. The passage down occupied in all nine hours. The river we estimated as making three miles, and we, on an average, four and a half or less, so that in all we had made waterway of about sixty-five miles. But the furthest point we made is only, by our observations, twenty-five miles from the river's mouth, and only eighteen miles from the nearest point of the coast.

My opinion of the Wami River is that within a period of a few weeks at a time, at the commencement of and soon after the rains, it would be most useful for conveying heavy baggage, e.g. pieces of machinery, &c., up country, and produce down to the shore. But light barges must be used for the purpose, and a steamer of very different construction from the *Daisy*. The steamer must be a small tug of light draught, and must, for the same engines, have at least twice as powerful a boiler as the *Daisy*. It must also have a gunwale all round eighteen inches higher than our launch, so as to afford protection against occasional shots from the banks.

The *Daisy* is ten feet too long for her beam, and every authority on ship-building will allow that her speed will not be diminished by making her shorter.

I made inquiries about the Mukindokua river at Bomany, and was told that it flows into the Wami. This, coupled with the fact that in the whole length we traversed the Wami received not a single tributary, but maintained to the last its estuary quantum of water, leads me to believe that at the time I have mentioned it will be found navigable as far as the heart of the Usagara highlands. The direct course being perhaps tripled by the tortuous form of the bed of course serves to much diminish the rate of the current.

Had Lieut. Smith's health not so entirely broken down, we should have endeavoured to solve the problem completely; but we felt we had gone far enough to see that, for the purpose of affording us a water route to convey either our party or part of our stuff into the interior at this time of the year, the Wami was of no use, taking our steam-power also into account.

Some of our party intend proceeding up the Kingani river in the beginning of the week, with a view especially to send Clark and O'Neill on to plant a station in some suitable spot in Usagara. I have reason to believe that the Kingani sends double the volume of water into the sea that the Wami does, but its course is also frightfully tortuous. How far it will prove useful remains to be discovered.

To the loving-kindness and mercy of God I owe my health during the whole time we were up the Wami. As we slept night after night between the jungly banks of the river, the kind eye of the Redeemer watched over us. Had we both been ill at once, we know not who should have returned to tell the tale; but the Lord ordained it otherwise, and to Him be praise.

After leaving the mouth of the Wami we hoisted sail and made for Saadani in hopes to catch a dhow to tow us back to Zanzibar. On arriving there, Bombay and the men went ashore to get some rice for themselves. I went to see the old chief, Heri, who gave me a glass of sweet syrup and water, which I drank out of politeness. But its effect was to upset my stomach. I went aboard the *Daisy* and lay down to recover, but

soon discovered the tide—which there goes out for a couple of miles—was leaving us, and, the water being shallow, a heavy surf began to break over us. We were too far from shore to hail men; it was dark besides. Sick as I was, I got up and, with two men we had by us, got the boat as far off as possible, but the surf was too much for us and rapidly filled the boat. We got Smith off in the dingy, and finally, with the chief's help, succeeded in getting everything ashore. So much Suaheli I managed to put together as to tell the chief to take Smith to his house and put him in bed. Towards midnight I got all our goods on board a dhow, leaving the *Daisy* high on the beach, but full of water. Everything was wet. I left Smith some medicines, and, after making as complete arrangements as possible for Smith's comfort and the preservation of the *Daisy*, I got on board the dhow at 1 a.m. Soaking wet, and cold and hungry—for my dinner was washed away by the waves before I took it—I lay down on a box among some goats in the hold of the dhow and slept till daylight. Six hours brought us to Zanzibar, where I found the *Highland Lassie* had arrived two days previously.

In a couple of hours Robertson and I, having entrusted the drying and cleaning of our wet goods to Mr. Clark, set off in the *Highland Lassie* for Saadani. With a head-wind we found it dark as we reached the other side. Robertson and myself went ashore in a boat with the ship's steward to see where we were. We found ourselves on a sand-bank about a mile from shore, and after tramping for half an hour through sand and mud, we resolved to return to find the boat; but it was too dark to see her, and the noise of the waves drowned our shouts. The captain of the *Highland Lassie* kindly

sent up a rocket to let us see where he was, but we could only look and long to be aboard her. There was no help for it but to make for the shore, leaving the two men in the boat to look after themselves. As we found the tide would come in and leave us on the bank, we made what speed we could, being a good way up to the knees in mud. At last we got among low trees, and, catching glimpse of a fire, we made for it. It was a few sticks burning, and a boy sleeping beside it. We woke him up and asked him where we were. It was near Windi, a dozen miles south of Saadani. We thanked God with all our heart for the fire, and sat down to dry our feet a bit and keep ourselves warm till daylight. No house was near, nor other sign of life. Eagerly we watched for the first streak of day, and when the light appeared we went back to the sand and found our boat. We were not long in reaching the *Highland Lassie*. The good captain little dreamed but that we were at Saadani in comfortable quarters.

It being now Thursday, 22nd June, we made for Saadani. Smith revived wonderfully when I told him the good old vessel was there in which he sailed from Plymouth to Aden. Sufficient to say we got him on board, and the *Daisy* in tow, and arrived in Zanzibar on Friday, 23rd June, soon after breakfast.

30th—We are mending and improving our *Daisy* now for her next trip. The grate surface of the boiler we are increasing considerably, and also putting Field's tubes inside the others, which, as I expected, commenced to burn in less than a week's steaming. A spark arrestor we are putting on the funnel, as a wood fire is dangerous and destructive to our awning.

By Monday or Tuesday we expect all to be ready for the next start.

A. M. MACKAY.

## TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the many faithful missionaries sent forth during the past half century from the C.M. College. (P. 561.) Prayer that the succession may be maintained until, the Gospel having been preached for a witness unto all nations, the end shall come.

Prayer for means to establish the proposed Girls' School at Amritsar. (P. 563.)

Prayer for the newly-ordained Native clergy of Foh-kien. (P. 566.)

Continued prayer for the Nyanza Expedition. (P. 567.)

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, July 10th.*—The Rev. A. Yarnold, recently returned on sick leave from the Western India Mission, was introduced to the Committee, and conversation was held with him on the Anglo-Vernacular School in Hydrabad, of which he had been in charge. Mr. Yarnold spoke of the importance of the Society maintaining an efficient staff of European Missionaries in Hydrabad with a view to the extension of Evangelistic operations, and was assured that such was the Committee's own wish, and that it was their hope ere long to be able to send at least an efficient additional labourer there.

Plans for the erection of a Girls' Boarding School at Amritsar, as a memorial of the visit of the Prince of Wales, having been laid before them, the Committee granted 1000*l.*, provided that the remainder was raised from independent sources.

A letter was read from the Rev. Thomas Thornton, Registrar of the Durham University, dated June 13th, stating that at the meeting of the Convocation of May 16th, the proposition to affiliate the Fourah Bay College, Sierra Leone, was passed unanimously. The Committee directed that the acknowledgments of the Society be given to the authorities of Durham University for this token of interest in the work of the Society.

*Committee of Correspondence, July 18th.*—The Rev. G. E. Moule, having lately returned from Hang-Chow, was introduced to the Committee, and interesting conversation held with him on the progress of the work in the Che-kiang Province.

The Rev. W. R. Blackett, Superintendent of the Scripture Readers in Liverpool, having offered himself for Missionary work, especially for the preparation of Native Catechists, &c., in Bengal, the Committee thankfully accepted the offer of Mr. Blackett, and appointed him to labour in Calcutta in whatever way the Committee might consider he might be most usefully employed, specially keeping in view the formation of a class of young men to be prepared for the Ministry.

The Rev. H. Newton, Incumbent of Portarlinton, Ireland, offered himself as a candidate for the English duties of the Mission Church at Colombo, Ceylon; and letters having been read from friends of the Society bearing high testimony to Mr. Newton's accordance with the spiritual principles of the Society, and general qualifications for the post, the Committee accepted the offer of Mr. Newton for the Mission Church in Colombo.

The subject of the formation of Native Church Councils in North India having been brought before the Committee, they directed that necessary steps be taken for the formation, with as little delay as possible, of a Native Church Council in each of the three Missionary Provinces in North India, and also for the formation of Native Church Committees where possible and not already existing.

The Committee acceded to the proposals of the Rev. J. F. Schön, regarding the printing of certain elementary books in the Hausa language with English and Arabic transcriptions, also to the printing of one of the Gospels with an Arabic transcription, together with the Psalms in the Arabic character. The Committee also decided that the British and Foreign Bible Society be asked

to print an edition of the Gospel of St. Mark, the Epistle to the Romans, and the Psalms in the Haussa language.

The Bishop of Jerusalem having consented to hand over to the Society the charge of the Diocesan School at Jerusalem, and the schools at Ramleh, Lydda, Nablous, with four other schools, and also the services of the Rev. C. Fallascheer, Missionary at Nablous, the Committee sanctioned a grant of 500*l.* to meet the expenses of the Mission for the current year.

*Committee of Correspondence, July 25th.*—A letter having been read from Lord Northbrook, requesting that his name might be added to the list of subscribers to the Church Missionary Society of 100*l.* per annum, the following Resolution was passed:—"That a letter be addressed to Lord Northbrook, gratefully acknowledging the interest taken by him in the work of the Society, not only as evidenced by his subscription, but also by numerous acts of kindness during his Viceroyalty in India, and expressing the pleasure it would give the Committee if his Lordship could make it convenient to attend one of their Meetings to make known his impressions of their work in India, and to receive their acknowledgments in person."

Mr. J. Huber, a Missionary of this Society, recently returned from Nazareth, being in attendance, was introduced to the Committee, and conversation held with him on the state of feeling among the Mohammedan population, and on the openings for Missionary work at Acca.

The Committee took leave of the Rev. R. H. Maddox, who, with Mrs. Maddox, was returning to the Travancore Mission in the autumn of this year. The special work which the Committee's Instructions, delivered to Mr. Maddox on this occasion, pointed out for him, was the setting on foot of an Evangelistic Mission, with the help of Native agency, for the district lying between Trichoor and Cottayam. Mr. Maddox, having acknowledged the Committee's Instructions, was commended in prayer to the favour and protection of Almighty God by the Rev. J. Barton.

*Committee of Correspondence, August 1st.*—The Rev. G. Nicol, Native Chaplain from the Gambia, being in attendance, was introduced to the Committee, and conversation held with him on the openings for Missionary work at the Gambia, and in the interest taken in the work by the members of his congregation, who had formed a Committee, and contributed funds for Missionary purposes.

The Committee accepted the offer of Mr. J. R. Streeter as a Lay Agent for Mombasa.

---

## NOTES OF THE MONTH.

### ORDINATIONS.

At an Ordination held by the Bishop of London at St. Paul's Cathedral on June 11th, the Rev. J. Williams was admitted to Priest's Orders; and Mr. R. W. Stewart, B.A., of Trinity College, Dublin, and the C. M. College, Islington, and Messrs. J. Bambridge, Llewellyn Lloyd, and J. S. Hill, of the C. M. College, were admitted to Deacons' Orders.—On Sunday, June 11th, the Rev. A. B. Cavalier was admitted to Priest's Orders by the Bishop of Colombo.



## RETURN HOME OF MISSIONARIES.

*Mediterranean*.—Mr. J. Huber left Nazareth on June 15th, and arrived in London on July 18th.

*China*.—The Rev. G. E. Moule left Hang-Chow on April 24th, and arrived in London on June 24th.

*W. India*.—The Rev. A. Yarnold left Karachi on May 6, and arrived in London on June 11.

## Contribution List.

From July 11th to August 10th, 1876.

In this List are acknowledged all sums paid or remitted to the Parent Society in London, as follows:—

*From Associations—all sums.*

*Collections of 10s. and upwards. Benefactions and Legacies of 5l. and upwards.*

Smaller sums, Annual Subscriptions, and Payments made to Local Associations, on account of the General Fund, are acknowledged in the Annual Report.

Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

\* \* All Post-Office Orders should be drawn on the General Post-Office, London, and made payable to "Edward Hutchinson, Esq.," the Lay Secretary.

## ENGLISH ASSOCIATIONS.

Bedfordshire: Henlow .....	5	8	8
Silsoe .....	8	12	5
Berkshire: Sunningdale .....	5	5	0
Buckinghamshire: Hazlemere .....	2	9	0
Penn .....	4	10	0
Twyford .....	5	12	8
Tyler's Green .....	2	12	0
Weston Turville .....	10	14	11
High Wycombe .....	6	18	0
Cheshire: Harthill .....	10	9	6
Cornwall: Perranzabuloe .....	4	18	0
St. Day .....	6	15	0
St. Keyne .....	1	6	6
Isles of Scilly: St. Mary's .....	14	19	4
Cumberland: Silloth .....	7	1	8
Devonshire: Devon and Exeter .....	100	0	0
Hatherleigh .....	10	5	0
Aveton Gifford .....	6	19	0
Dorsetshire: Compton Valence .....	13	4	7
Litton Cheney .....	2	10	0
Punchnoll .....	1	8	6
Swyre .....	2	9	5
Wimborne: Corfe Mullen .....	7	18	11
Essex: Walthamstow Twig Society .....	3	8	7
Hampshire: Burton .....	3	19	3
Havant .....	9	5	6
Southampton, &c. ....	75	0	0
Isle of Wight: Freshwater: Totland Ch. ....	8	12	2
Newport .....	14	10	2
Yarmouth .....	3	15	6
Hertfordshire: Barnet: Christ Church .....	29	18	4
Bourne End .....	6	17	1
Boxmoor .....	7	16	2
Kent: North Kent .....	10	10	0
Blackheath .....	40	0	0
Brenchley .....	19	17	8
Deptford: St. John's .....	70	0	0
Tenterden .....	1	18	0
Leicestershire: Hinckley, &c. ....	78	0	0
Lincolnshire: Beelsby .....	3	6	0
East Keal .....	19	6	0
Spilsby .....	5	10	0
Swallow and Vicinity .....	5	3	10

Cabourne .....	13	3	10
Middlesex:			
City of London:			
St. Andrew's Undershaft .....	3	12	0
St. Dunstan's in the West, &c. ....	4	18	6
S. W. London: Chelsea: Park Chapel .....	24	10	3
Brunswick Chapel .....	20	0	0
Ealing .....	4	11	0
Lower Edmonton .....	21	1	6
Hampstead .....	250	0	0
Harrow Weald .....	45	0	0
Haverstock Hill: St. Andrew's .....	1	1	0
Hillingdon: St. John the Baptist .....	9	6	6
Islington .....	260	0	0
Highbury: Christ Church .....	45	0	0
St. Paul's .....	5	9	3
Tollington Park: St. Mark's .....	27	8	2
Tutnell Park: St. George's .....	25	2	10
South Kensington: St. Jude's .....	10	15	5
Juvenile Association .....	5	6	
Kilburn: Holy Trinity Juvenile Assoc. ....	8	12	0
Oakley Square: St. Matthew's .....	7	6	9
Paddington .....	400	0	0
St. Pancras: St. Bartholomew's, Gray's			
Inn Road .....	14	6	
Southgate: St. Michael's .....	1	1	0
Trent .....	31	3	9
Northamptonshire: Northampton, &c. ....	109	0	0
Wappenham .....	8	13	3
Nottinghamshire: Nottingham, &c. ....	250	0	0
Mansfield .....	14	18	11
Oxfordshire: Piddington .....	1	0	0
Somersetshire: East Somerset .....	14	14	1
Clevedon .....	49	10	2
Dulverton .....	5	3	2
Elworthy .....	12	14	0
Midsomer Norton .....	1	15	0
Minehead .....	32	9	4
Stawley .....	3	13	0
Wellington .....	31	10	0
Yeovil: West Coker .....	2	10	0
Staffordshire: Brierley Hill .....	7	10	0
Burton-on-Trent: Holy Trinity Juvenile Association .....	5	0	0

Chapel Chorlton .....	6	9	0
Hanley .....	4	7	8
Horninglow .....	4	12	0
Marston and Whitgreave .....	4	10	11
Marston .....	2	8	0
Whitgreave .....	2	3	7
Tamworth .....	2	12	0
Suffolk: Aldeburgh .....	6	5	3
Exning .....	3	0	9
Woodbridge .....	31	11	9
Surrey: Clapham .....	45	0	0
Dorking .....	60	0	0
Mickleham .....	19	3	9
Mitcham .....	64	2	9
Nutfield .....	26	8	4
Streatham Common: Immanuel Church .....	61	10	4
Weybridge .....	42	15	10
Sussex: Blindley Heath .....	6	3	3
Warwickshire: Bidford .....	4	15	0
Birmingham .....	500	0	0
Leamington .....	267	13	0
Westmoreland: Bampton .....	2	10	0
Wiltshire: Calne .....	9	5	6
Melksham: Shaw .....	29	0	0
Worcestershire: Fladbury .....	3	17	0
Wolverley .....	18	16	2
Worcester .....	5	0	0
Yorkshire: Bridlington Quay .....	30	14	11
Barneston .....	12	15	0
North Cave, &c. ....	55	0	0
Goole and Vicinity .....	16	0	0
Scarborough .....	46	0	0
Wresle .....	6	0	8
York .....	45	0	0

## ASSOCIATIONS IN WALES.

South Wales: Llandysil .....	10	0	0
Flintshire: St. Mark's, Connah's Quay .....	6	11	2
Glamorganshire: Swansea: Christ Ch. ....	2	18	9
Pembrokeshire: Bayvil .....	1	2	0
Fishguard .....	6	15	6
Moylgrove .....	1	8	6

## SCOTLAND.

Edinburgh Auxiliary .....	110	0	0
---------------------------	-----	---	---

## BENEFACTIONS.

Anonymous .....	10	0	0
A. R. W. ....	5	0	0
Barlow, Mrs., by Rev. E. Smart .....	25	0	0
Cooper, Miss, Oakfield, Reigate (for Disabled Missionaries' Fund) .....	5	0	0
Dowie, David, Esq., Hurst Lea, Sevenoaks .....	10	0	0
From Friends in Freetown, by Rev. L. Nicholson .....	5	5	0
Gordon, Miss, Dundonald (for India and Africa) .....	25	0	0
Gordon, Rev. E. and Mrs., Atwick Vicarage, Hull .....	5	0	0
Graham, Thomas, Esq., Bladon Lodge, Old Brompton .....	10	13	0
Hall, Mrs., Fernlie, Farnworth .....	10	0	0
J. W. ....	12	15	0
M. N. S. ....	10	0	0
"E. M., Thankoffering, Aug. 4th" .....	5	0	0
Smith, Mrs. Peplow, 40, Onslow Square .....	5	0	0
X. Y. Z. ....	25	0	0

## COLLECTIONS.

Knox, Edward, Lucy, and Alice, Upper Norwood, Missionary Box .....	1	15	11
Napier, Miss, Kings Weston, Bristol .....	16	5	0
Pepper, Miss Edith, Worth .....	10	0	0
St. George's Schools, Hyde, near Manchester, by Mr. T. Shaw .....	1	2	6
St. Mary's, Bryanston Square, Sunday-schools, by S. B. Godbold, Esq. ....	3	10	0
North Surrey District School, by Rev. J. C. Sikes .....	2	10	0
Walworth: St. Stephen's Sunday-school Children .....	7	0	0
Weston-super-Mare: Milton Sunday-school, by Mrs. Hiscock .....	16	0	0

## LEGACIES.

Baker, late Miss Mary, of Southborough: Extrix., Miss Charlotte Baker, by Messrs. Cooper and Williams .....	100	0	0
Hughes, Miss E. H., late of Layham Rectory, Suffolk: Exors., Rev. H. H. Hughes and Rev. Charles Colson, by Messrs. Capron and Co. ....	500	0	0
Johnston, late Miss Margaret, of Chichester: Exors., G. M. Fort, Esq., and C. J. Dimond, Esq. ....	50	0	0
Mattley, late Miss Ruth, of Peterborough: Exor. and Extrix., C. Crick, Esq., and Miss M. A. Ranby, by Messrs. Percival and Co. ....	910	5	3
Millett, Mrs. Frances, late of Yaxham, Norfolk: Exors., Rev. W. C. Johnson, Rev. J. B. Johnson, and H. S. Patteson, Esq., by Messrs. Overbury and Gilbert .....	50	0	0
Seguier, Miss Matilda, late of 15, Cadogan Terrace, Chelsea: Exor., H. W. Seguier Brown, Esq. ....	50	0	0

## FOREIGN CONTRIBUTIONS.

W. Indies: Bahamas: Nassau .....	1	0	0
----------------------------------	---	---	---

## EAST AFRICA FUND.

C. E. B. ....	15	0	0
Reall, John, Esq., Heywood, Clonmel, Ireland .....	5	0	0

## PERSIA FUND.

Bevan, C. J., Esq. ....	200	0	0
Dixon, Rev. A., Higham Ferrers .....	10	0	0
Perry, James, Esq., Dean's Grange, Monkstown .....	10	0	0

## PUNJAB GIRLS' SCHOOL.

Bevan, C. J., Esq. ....	100	0	0
Clarke, General A. C., Giebeland House, Lee .....	15	0	0
Hayes, Rev. Charles .....	25	0	0
Sundry Contributions, by Rev. R. Clark .....	110	0	0

## HENRY VENN NATIVE CHURCH FUND.

Croft, Mrs., 10, Regency Square, Brighton .....	10	0	0
Reading, Mrs. G. Pym, 115, Lansdowne Place, Brighton (4th instalment) .....	10	0	0
Reed, B. B., Esq., The Knowle, Redhill (1th instalment) .....	10	0	0
Sullivan, Rev. F., 10, Palmeira Square, Brighton .....	10	0	0

The Secretaries thankfully acknowledge the receipt of—

- A Parcel of Apparel from Rev. E. N. Stott, Poplar, for the East Africa Mission.
- A Box of Dolls from Mrs. M. C. Pensan, St. Phillip's School, Maidstone, for the Orphan School, Amritsar.
- A Parcel of Blankets from Miss Walton, Cheshunt, for Archdeacon Cowley.
- A Parcel of Books, Periodicals, &c., from Rev. Z. J. Edwards, Misterton, for the Missions.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

---

ON EDUCATION IN INDIAN MISSIONS.

MISSIONS IN INDIA: THE SYSTEM OF EDUCATION IN GOVERNMENT AND MISSION SCHOOLS CONTRASTED. By Lieut.-Gen. C. W. TREMENHEERE, C.B. London: King, 1876.



MID much that is calculated to depress and to confuse as to the progress of Christianity when exhibited in truth and reality, and not under forms of semi-paganism, yet the fact that there is conflict raging should be held to be a favourable indication. Men who are struggling and contending are still living men, although the manifestations of their life are not easily reconciled with the teaching of Christianity—indeed, may be at variance with it. Still, life is better than death. Spiritual activity of the most eccentric character is in some of its aspects at any rate preferable to spiritual indifference and torpor. There may be some hopes of influencing to what is better a zealot, however mistaken; and even if he cannot be won over, the discussions which he raises may serve to bring truths to light otherwise in danger of being forgotten. The more truth is discussed, the more likely it is in the long run to prevail.

We may add, further, that, where there is a common enemy to be resisted and overcome, it is not only charity but wisdom to avoid, as far as possible, anything like unfavourable comment upon those who are seeking the destruction of that which is evil, though the means they may take for this end may not wholly commend themselves to our judgment. As it is a duty for Christians, as much as lieth in them, to live peaceably with all men, so should they emphatically seek to live on friendly relations with other Christians, whether within or without the pale of their own Church. For this end it is wise to avoid all needless comment upon practices and tenets which do not affect the great essentials of salvation. It seems safe so long as it may be possible, in a periodical like ours, to ignore what cannot wholly be approved of rather than to allow our pages to become a medium for controversy; we wish them to be for intelligence and edification. All, therefore, that may fairly be accounted “adiaphora” we pass by; with much reluctance we approach what cannot possibly be reckoned in this category.

Holding these views, it is with much regret that we consider a pamphlet lately put out by General Tremenhære, on Missions in India and the system of education pursued in Government and Mission Schools respectively, as one which, from the dangerous principles advocated in

it, needs to be plainly animadverted upon. While we propose to do so with all faithfulness, we shall studiously avoid all that might savour of needless hostility. We do not hesitate to avow our deep concern that these views should have been propounded by a gentleman professedly interested in missionary work. It is the more to be regretted, as, if we mistake not, General Tremenhoe is a conspicuous member of the Committee of the Venerable Society for the Propagation of the Gospel. In that Society, which holds itself to be as comprehensive as the Church itself, it is naturally to be expected that there will be considerable latitude and difference of opinion amongst its members. Of course, until by some overt corporate act the Society commits itself to the views and principles enunciated in the General's pamphlet, it would be both wrong and uncharitable to attribute the sentiments held by an individual of the governing body to the body. This is very satisfactory, as it enables us to abstain from all remarks upon a sister Society; but his position in it gives the opinions of the writer of the pamphlet more importance than they would otherwise intrinsically merit. His counsels may be (we trust they will be) outvoted and rejected by the Society, if urged upon them; but, as he has the opportunity of giving them in so important a sphere, they cannot be dismissed as the fanciful paradoxes of a mere individual.

It may be perhaps more satisfactory to him as well as to others to discuss his views as far as possible *seriatim*.

In his preface he remarks, "It will be seen that I entirely approve of the position which the Indian Government has assumed, viz., one of strict neutrality as to the inculcation of any definite Christian teaching in its educational institutions. Upon this subject I can hardly conceive that there can be any difference of opinion." Now this is one of those strange assumptions which are so conspicuous throughout the pamphlet. Singular as it may appear to the General, so far from there being "no difference," there is the utmost possible divergence of opinion on this point amongst those who are interested in the education of the masses of India. It would be in the last degree discourteous to him to suppose that he entertains so overweening a sense of the correctness of his own conclusions that he takes no account of the sentiments of those who differ from him, and that this difference debars them from all title to consideration. With all due respect, therefore, we cannot allow him to lay down in his preface as a foregone conclusion what is matter of conflicting opinion. So far from allowing it we would be more disposed to hold that the balance of judgment, if we exclude those who are avowed infidels, would be in the opposite direction.

But it is a duty still further to remark that we must impugn the correctness of his account of the position of the Indian Government so far as concerns education. It might be inferred by those who know nothing about the matter from his assertion that the position is "one of strict neutrality as to the inculcation of any definite Christian teaching in its educational institutions," that although the peculiar dogmas of various Christian sects are not part of the system of education, yet that in some form Christianity in its most compre-

hensive and unsectarian aspect finds a place in the curriculum of studies. We are far from saying that he wishes to insinuate this, but it might by ignorant people be erroneously gathered from his words. If they thought so, it would be a delusion. Not only is there no "definite Christian teaching," but there is no Christian teaching of any kind. The General is, we presume, a Protestant Christian. He must be perfectly well aware that the Bible is not taught in any shape, and that no work calculated to throw clear light upon Christianity is read in Government schools. There is much of literary and scientific matter calculated to subvert the previous faith of the students, and to leave them in a state of most painful religious bewilderment, but there is nothing to fill up the vacuum so caused. The process is simply negative and destructive. The minds of the students are "swept and garnished," but the demon of superstition is expelled only by the demon of unbelief. We suppose the General, who has been in India, will hardly question the fact—indeed, further on he admits it—that numbers of the instructors sent out from England to these Government schools and colleges make no scruple of avowing infidel sentiments, and that it is only too notorious that the Government education of India has been a cave of Adullam for those whose difficulties of belief made it hopeless for them to obtain scholastic employment at home. This the General may deem an abuse of the "position;" still, with some honourable exceptions, it is the lamentable fact. Apart, however, from this, we confidently assert that there is most decided difference of opinion as to the merits of a "position," which, so far as it extends, leaves millions of idolaters as ignorant as they ever were of the true God and of the doctrines of revelation.

But while he so approves of the "position," almost in the same breath the General proceeds to declare that after "entirely approving" of the position of the Government, he is "not prepared to admit that the mere intellectual teaching given in the Government schools is, in any manner, an adequate discharge of the obligations devolved upon us as the rulers of the land." He may approve of the "position," but what is the value of this when he disapproves of the teaching given? There must be a large deduction from his approbation. While it may be most freely conceded that no man's conscience should be constrained, and that, even if a Hindu or Mohammedan objects to the inculcation of Christianity, he should still be taught what he is willing to learn, can General Tremenhoe be, in any manner worth discussing, satisfied with a system which does not adequately discharge "the obligation devolving upon us as the rulers of the land"? It is difficult to argue with a person who blows hot and cold almost with the same breath. A little further on he goes on to say that he is "no advocate of a godless education." And yet he "entirely approves" of the Government "position," which is as thoroughly godless as any "position" to be found elsewhere in the world. He further admits that the supporters of missionary societies have condemned the Government system, "not without adequate cause," and yet he entirely approves of the "position" on which it rests.

From these curiously-conflicting statements he goes on to assert that better results are not produced by missionary schools. He quarrels with the present attempt to combine the secular instruction of non-Christians with what he terms "teaching of a pseudo-religious character the outgrowth of modern delusion." Put into plain English, this means Evangelical Christianity. Finally, he undertakes to put forward what he deems "the best and wisest method by which we may endeavour to prepare the natives of India for the reception of the Gospel."

In the present day, when so much strenuous endeavour is being made by secularists and dissenters to exclude religious teaching from schools in England, it might, from what has been already stated, be concluded that if General Tremenheere is not a Liberationist of the most ardent type, yet he is some sort of a Secularist. So far from this being the fact it is, we imagine, nearer the mark to consider him as a very High Churchman. So extremes meet. From the preface, however, we proceed to the pamphlet itself.

The subject is introduced by a statement of Sir Bartle Frere's, that, "whether we have intended it or not, we have sown the seeds of revolution—physical, intellectual, moral, and religious—a revolution more general, more complete, and more rapid than that which is going on in Europe," yet "generally silent, and often almost unnoticed." General Tremenheere seems to admit this. Before we go further we must crave leave to pause a moment. Education is mentioned as one of the means by which old beliefs have been broken up. But it is correctly stated that it was only in 1854 that the Government system was inaugurated. Some two or three years must be allowed for getting it into working order, and the terrible disturbances of the Indian mutiny in 1857-8 must not be lost sight of. There was little education then, especially in the districts with which General Tremenheere seems to be conversant. It would not be unreasonable to date Government education as a power from 1860, or for about thirteen years, when Sir Bartle Frere wrote (*Indian Missions*, Third Edition, 1874). Some imperfect attempts were made by the Indian Governments previous to 1854, but any one aware of facts knows how feeble and languishing they were. Now we think that General Tremenheere himself will, upon reflection, be disposed to admit that the revolution referred to by Sir Bartle Frere could hardly have been accomplished by an agency only getting actively into work during the space of thirteen years. We accept the term "physical, intellectual, moral, religious revolution." We do not undervalue the influence of railroads, of telegraphs, of just and humane laws banning cruel and horrible superstitions—these, however, if we believe Sir John Kaye, led to an explosion—but, just so far as it has been silent and pervading, we claim the credit for missionary teaching; for until 1854 it is no exaggeration to say that no man cared for the intellects of India, and most assuredly no man cared for their souls, except the agents of Missionary Societies. We, too, have been in India, and can well remember the time, not very far back, when, from Cape Comorin to Calcutta, beyond the village patshala or hedge school,

or some matha where Brahmans were taught Sanscrit formularies, there was not an institution in which ignorance was dispelled or any silent revolution was operating save in Mission schools. Imperfect and often unsatisfactory as the results were, yet they were the small seeds dropped by men of no more account than the fowls of the air, which have germinated and brought forth much fruit. Multitudes who passed through those schools never accepted Christianity, many only submitted to its influence secretly, but a fermenting leaven had been deposited. Many a missionary address was listened to, many a conversation held, many a Bible and tract distributed apparently without result; yet in the judgment of Sir Bartle Frere, and with the allowance of General Tremenhoe, a revolution, "silent, and often almost unnoticed," was, and is still, we believe, going on.

Even, then, at the threshold of our inquiry, it might be well to pause and ask whether a system which, so far as education is concerned, had it all to itself for a century until the last fourteen or fifteen years, has not vindicated to itself considerable claims to consideration, and whether, instead of casting it aside as inefficient with the trenchant assertion that it is a failure, it might not be wiser to extend it and make it more adequate to its work. None are more conscious of the defects of missionary education than the friends of Missions, but it is not because they are convinced that their system is mistaken, but because they are sensible of the imperfect nature of the agency which is at their disposal.

General Tremenhoe then passes on to an elaborate comparison between the quality of the secular teaching given in Government and Mission schools. While we do not undervalue secular teaching in its proper place, and would be glad that it should be everywhere of the best kind, we do not, whatever may be the value of the point in the General's estimation, make much account of it ourselves. It is *à priori* to be expected that a system which devotes its whole energies to the training of young men for Government examinations should produce a larger crop of successful competitors in them than that which only recognizes these advantages as subsidiary, and only concerns itself so far with them that Native Christians and those who are willing to place themselves under Christian instruction should not be at too great a disadvantage when entering upon the struggle of life. There are many ardent friends of Missions who would be sorely distressed if out of his statistics the General could have established the fact that the small number of Christian students had disproportionately defeated those whose single aim had been to obtain high university distinction. Of this General Tremenhoe is himself conscious, for (p. 14) he says, "The secular instruction imparted is regarded as a point of minor importance; in fact, it is a mere bait to entice parents to send their children to school." We would rather put this last statement as follows: "It is an endeavour to preserve Native Christians and others from godless and infidel teaching, while furnishing them means to be on a fair level with their heathen fellow-countrymen." As to the statistics, we could, if so disposed, break a lance with him over them. It would be no difficult

matter to bring forward a counter string of facts and figures, even from Government Reports, which, with the exception of the highest university honours, would establish a very sufficient account of the value of missionary institutions as regards intellectual results, but in reality we are not careful to answer him on this matter. Missionary Societies would, in our judgment, be going astray from their vocation if they threw their strength into university examinations. We do not, indeed, quite see why Government should do it. The classical and mathematical triposes are luxuries, not necessities. What India wants is substantial vernacular education in the room of the barbarous and imperfect appliances for this purpose at present existing. We think Government is losing its way now, and we hope that Missionary Societies will not lose their way also.

From what may be termed the intellectual results of education, General Tremenheere turns next to what he holds to be the moral results. It will startle a good many to be told that he is disposed to give the palm in this respect to the Government schools. He says this statement demands a full explanation, and most assuredly it needs it. He holds, then, education as conducted in Mission schools to be immoral because,—

- (1) The number of Christian boys is, as he maintains, much smaller than that of the heathen or Mohammedan boys, and consequently by that the *ἡθoς* in these schools must be injurious to the former.
- (2) That a number of heathen teachers is employed in Mission schools, far outnumbering the Christian, and that, consequently, religious instruction cannot be sufficiently nor safely communicated by them.
- (3) That the teaching of the books (he especially refers to those prepared by the Christian Vernacular Society) is unwholesome for heathen and Mohammedan boys.
- (4) That the teaching of the Bible to those who are not yet Christians encourages "a system of falsehood and intellectual dishonesty, which not only radically injures the character, but produces an intense aversion from the Christian faith." It is an objection, in his view, that heathen are present at the opening of a school with prayer and Bible-reading.

In reply to General Tremenheere's first objection, it may fairly be replied that, with ample concession of the licentiousness and immorality of heathen boys, and the injurious effects of these evil conditions upon Christian boys, yet it is very hard to reconcile the General's ideas with the teaching of our Lord Jesus Christ. There was a great deal of evil in the world when He taught, but in His Divine judgment Christians were to be the "leaven" in the meal, the "salt" in the earth. We presume, with reverence, that the leaven was in a small quantity to be placed in the meal, with a view to fermentation; the salt to be mixed with large masses of other matter, to preserve them from putrefaction. It was not intended that the leaven should be placed on a shelf for fear of its properties being injured by contamination, or that salt should be



kept apart in a cellar lest it should lose its valuable properties by its dissemination through meat. It was the express declaration of the Master that His disciples should be *in the world*, though not *of the world*. We are aware that, after a time, early Christians took an opposite view, and that the salt and the leaven escaped into hermitages in the wilderness, but only to become so worthless as to be trodden under foot; but this fact does not advance the General's theory. No. Christian men should live in the midst of their heathen fellow-countrymen, not in ecclesiastical glass houses. Christian boys, and girls too, should, under due supervision of Christian teachers, associate with the heathen of their own age. They may suffer some harm, no doubt, as our children suffer harm from the indiscriminate association of our public and other schools. What is lost in the simplicity of Christian character may be compensated by acquired hardihood and strength gathered from upholding honest convictions. Missionary annals can tell many a tale of the precious influence of holy young Christians on their schoolfellows, though it may also sorrowfully record spiritual injury and declension in the case of many. We dismiss this matter with the remark that, as in the conflict of life the Christian who belongs to the Church militant must be a man of war, he should be so from his youth, and prelude more serious battles in the arena of the school.

(2) In reply to General Tremenhœre's next objection, we would observe that, for some reason or another, he delights to draw his illustrations from the Punjab. Now, to any intelligent person who reflects seriously upon missionary work, it must be evident that in the infancy of Missions more help must be procured from heathen teachers for schools than in a more mature state of their development. The General is severe on the employment of heathen teachers as a means of bringing pupils to a school. Where the object of the school is most fully and distinctly avowed, as it is in Protestant schools, we see no grave objection on this score. But, as regards the numbers in the Punjab, we have not access to all the statistics that he furnishes, and have no means of checking them. We can only take the last Report of the Church Missionary Society. It returns 2584 pupils in the Punjab and Cashmeer. For these the Society provides sixty-one Christian teachers, exclusive of the Missionaries who superintend and teach in the schools. This would give an average of forty pupils to each Christian teacher under the superior tutelage of the Missionaries. With this there is, no doubt, the help of heathen masters in the work. Now, it would be very desirable if this could be improved, and all heathen teachers be dispensed with; but "*res dura et regni novitas nos talia cogunt Moliri.*" This, however, General Tremenhœre loses sight of, or makes no allowance for.

He does not positively say so, but he stands in doubt whether it is otherwise in other parts besides the Punjab. "It is probable," he remarks, "that in Madras especially, where Native Christians are more numerous than elsewhere, the proportion of non-Christian to Christian teachers *may be* [the italics are ours] less than in the Punjab" (p. 24). If, in the pursuit of the statistics with which his statements bristle, he

had taken up a C. M. Report—no very inaccessible document—he would readily have ascertained that, exclusive of teaching by ninety Missionaries, there are 1107 Christian teachers for 18,878 Native pupils, or one Christian teacher for seventeen pupils—a very fair allowance as contrasted with the best-supplied schools at home. It may interest him also to be informed that heathen help is kept within very narrow limits, and in manifold instances is altogether dispensed with. As General Tremenhœre locates his sentences, it might be supposed by a careless reader that in Madras there is a Mission circle containing fifteen schools, under fifteen Native teachers, and that at least four of them are heathen; and that at a middle-class Anglo-Vernacular school, with eighty-nine pupils, out of seven Native teachers six were heathen. Now from this it is plain, either that General Tremenhœre has confounded with Madras what is not applicable to it, although he leaves the impression that it is, or that he has found access to missionary reports (he constantly quotes no authority for his statements), and has culled out some particular instance which he thinks bears out his case. In either point of view, it is a fresh proof that there is nothing more fallacious than figures except facts; for it may be that, after all, the statement does not refer to Madras. We may here remark, *obiter*, that it is somewhat odd that General Tremenhœre should have published an elaborate pamphlet about Missions in India without the preliminary qualification of having the slightest acquaintance, even from the most ordinary and accessible records, with those quarters where Missions have existed longest and have been avowedly most successful. This would be intelligible in the case of an enemy to Missions; he would naturally seek the weakest point to make an attack; but is not so easy of explanation in the case of one who professes to be a friend of some sort. At any rate, when a writer does not understand a question in its strength as well as in its weakness, his opinions are not entitled to much respect until he has completed his information.

From the children and the teachers the General passes on to the books. All his previous argument is, as it were, merely skirmishing. The real attack which he is anxious to make now commences. Indeed, we doubt whether the pamphlet would have been written at all had it not been for the extreme desire to make an onslaught upon the books which are most offensive to him. Those which he refers to are published by the Christian Vernacular Education Society. From these he has selected numerous quotations. We quote a few specimens. In the First Primer there is the statement, "I must not bow down to idols." In the English First Book occurs, "Idols have eyes, but see not; God will punish those who worship idols. We should tell those who worship idols not to, &c. Caste is hateful to God, and should be given up." Passages of a similar purport are quoted from the First Catechism and from the Second English Book. All these statements in school-books he considers "unwise" (p. 27), but would hold them to be comparatively "innocuous" if taught solely by Christian masters. But, in his judgment, these are not the "worst feature" in this series of school-books. What he considers far more objectionable are the "direct statements of

Christian doctrine in the reading lessons." We select the following as specimens:—

"God can send my soul to hell."

"God is love."

"He sent His Son to save us."

"Jesus Christ is the Son of God."

"He died on the cross for me."

"If I trust in Christ I shall be saved."

In "the English First Book" these statements are repeated, with additions, such as: "I should ask pardon of God in the name of Jesus Christ."

"Our hearts are hard, and will not trust in Christ."

"His Spirit shows us our sins and makes us trust in Christ."

"O God, give me Thy Holy Spirit, for the sake of Thy Son."

"The Bible is the Word of God."

"On the Lord's Day I must not work or play."

What is still more offensive to him is, that in the Second and Third English Books there are Christian hymns, in one verse of which "the Holy Trinity is directly addressed," and that in higher books Bishop Ken's Morning and Evening Hymns are introduced. Still worse, he says, is the teaching in the Catechisms. He adduces a passage from the First Catechism. We reproduce it:—

#### OF THE REDEMPTION OF MAN.

Who is the Saviour of men?—The Lord Jesus Christ, the Son of God, is the Saviour of men.

What did Jesus Christ become to save us?—Jesus Christ became man to save us, How was Jesus Christ born?—Jesus Christ was born of the Virgin Mary, by the power of the Holy Ghost.

Was Jesus Christ sinful like other men?—Jesus Christ was wholly free from sin.

When Jesus Christ was thirty years of age, what did He do?—Jesus Christ went about preaching.

How did Jesus Christ confirm His teaching?—Jesus Christ confirmed His teaching by healing the sick and raising the dead.

What did Jesus suffer instead of us?—Jesus suffered the punishment due for sin.

What would have happened to all men if Jesus had not died?—If Jesus had not died, all men would have been cast into hell.

He quotes still further a long passage from the Second Catechism on Jesus Christ, the Holy Spirit, salvation, which to our apprehension is a most sound and admirable compendium of Christian doctrine on these important points. We do not know whether he would allow these to be "innocuous" if taught by Christian teachers to heathen lads, but he most clearly holds them to be "unwise." But, not only does he consider this teaching injudicious, he holds that it is mixed up with false doctrine. It is only fair to him to let him tell his own tale in his own words:—

I would also call attention to the erroneous teaching of these catechisms. The lads are told (Question 70) that "by believing they become true adopted sons of God; Jesus Christ is like our elder brother, and we are joint-heirs with Him." The only reference to Holy Baptism is in the following definitions of the Sacraments:—

#### "THE SACRAMENTS.

"What is baptism?—Baptism is a washing with water in the name of the Father, the Son, and the Holy Ghost, which signifies our being cleansed from sin, obtaining a new nature, and becoming the disciples of Christ.

"What is the Lord's Supper?—The Lord's Supper is the partaking of bread and wine, signs of the body and blood of the Lord Jesus Christ, in remembrance of His death."

Here at last it might be supposed that some discretion may have influenced the authors of the Catechism. On the other hand, it is surely deeply to be regretted that statements on these subjects should have been put forward which appear to teach the error of Zwinglius.

*Hinc illæ lacrimæ!* We have now by patient plodding reached the real root of the matter, and must devote some considerable attention to it. The question which is at real issue is a very grave one. It amounts to this, whether in evangelizing the heathen there should be reserve in communicating religious knowledge, or whether there should be a free impartation of it. The system hitherto pursued by Missionaries in India has been the free impartation, by every means in their power, to all persons, old and young, high and low, rich and poor, of the Gospel scheme of salvation, to be by them rejected or received. It has been carried on by what has been, in manifold instances, a most weak and insufficient instrumentality, under many disadvantages. There have been unquestionably mistakes in planning and execution. A great deal of the good seed has been scattered by the wayside, on stony places, and amid thorns, and has been irrecoverably lost. Still, the work has been carried on in faith, and with manifest tokens of God's blessing. A revolution, to revert to Sir Bartle Frere's phrase, silent and almost unnoticed, has taken place in India, yet now forcing itself on the attention of all men. Until very recently it was the fashion to say there were no Protestant Christians in India; now it is admitted that there are many. All of them are not spiritually-minded nor exemplary; in this respect many too painfully resemble Christians in our churches at home. But there is there, as here, "a seed which serveth the Lord, and which shall be accounted to him for a generation." These are to their brethren what the soul is to the body. So far as man is concerned, they have been evoked from heathenism and gathered into the Church of Christ by the seed, which is the Word, being scattered broadcast, by preaching, by teaching, by tract distribution, by Bible circulation, by open proclamation, and by free invitation. Christianity has not been piled up upon a foundation of morality, but morality has been the superstructure raised upon the foundation—Jesus Christ.

For this system there is high warrant. Our Lord Himself told His disciples to go and "*teach* all nations." The apostles taught the unprepared Gentiles precisely what they taught the Jews. In our modern phraseology, the same sermon did for both. "When (Acts xiii. 42) the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." On that day nearly the whole city came together to hear the Word of God. The result of the preaching was that many believed. Any attentive reader of St. Paul's Epistles will readily gather that he taught the Gentiles nothing but Jesus Christ, though it was esteemed "foolishness" by them. He knew nothing save Jesus Christ and Him crucified, when he spoke to the "babes in Christ" and fed them with milk; the foundation that he laid was Jesus Christ.

He began with this in the case of all men and everywhere. To some he was a savour of life; to some he was a savour of death: nevertheless, the last heard and were taught what the others heard and were taught. Upon the whole his ministry was a great success. The Gospel had, previously to the coming of our Lord, been a "mystery" save to the spiritually enlightened of the house of Israel. Now he and the other apostles opened their mouths boldly to make known the mystery of the Gospel. So far as their power extended they made "all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things, by Jesus Christ." For this cause they preached (they proclaimed) among the Gentiles the unsearchable riches of Christ. We cannot help suspecting that often the Word of God was "recklessly thrown before those who could neither reverence its sanctity nor assimilate its teaching." See the Acts of the Apostles *passim*. Probably many who were taught had just before worshipped at temples and idols, and then sat at the feet of the apostles.

But it may be argued that it is wrong to make young men repeat as school lessons such as we have quoted, which "imply that the catechumen possesses faith and is in fact a Christian" (p. 31). We are aware that an illustration is most frequently an improper argument, but still we will venture upon one. In the Government schools geography is taught as understood by the latest discoveries of Western science, not as imagined by what Lord Macaulay calls "the dotages of Brahminical superstition." Children in these schools repeat these lessons, but it does not follow that they have "faith" in them, or that when they pass from school to their homes "the abominations of idolatry may not scatter their pestilential influence on them," and that results may be in some measure injurious to the moral sense. General Tremenheere must have heard of "Young Bengal," the outcome of Government secular education; but, notwithstanding, he would hardly be prepared to condemn it or to require that the teaching of geography, astronomy, and surgery should be more conformable to the tenets of Hindu orthodoxy or Mohammedan ignorance. His common sense would tell him that the truth must be taught, and nominally at least accepted by pupils, though their prejudices might be shocked, though in secret they might cavil at it, and although the influence of their homes might be exerted to induce them to reject the teaching which they received at school.

So it is with Christianity. To all who are willing to come, the Missionary, whether preacher or educationist, takes the veil off mysteries and exhibits them. He is the revealer of a revelation. He presents to all Christ crucified as the Saviour of sinners, their Alpha and their Omega. He grounds them in this doctrine according to their years and their capacity. Whatever may be the opinion of General Tremenheere, he does not fail to exercise wise and reasonable discretion in the communication of this revelation. Still, to the best of his ability, he saturates the minds of all who are docile with the great essential doctrines of Christianity. He cannot impart faith, but he supplies

abundant materials upon which faith is to be exercised. He teaches the Bible to all as that which he believes and which they ought to believe. From the very outset he proclaims the falsehood of idolatry and the tyranny of caste as Isaiah and as Paul did. We believe that this system is in strict accordance with the express commands of our Lord Jesus Christ, and with the mind of the Holy Ghost. We are quite sure that it has been blessed to the conversion of many souls. General Tremenheere may not be as familiar with Missionary literature as he apparently is with Government Reports. Had he been, he would have known that from Missionary schools multitudes of converts have issued, from them many have carried away early impressions of truth, which have resulted in their subsequent conversion, and multitudes have been so completely shaken out of their old prejudices that they are now but nominal adherents of heathenism, without heart in their old creeds, and incapable of adding to their strength. There is one statement made by the General which seems to us (he must pardon our mode of putting it) inexpressibly ludicrous. He opines that Missionaries "deceive themselves into the belief that when their scholars give correct answers to their questions they are really Christians." If he had had any real knowledge of Missions or Missionaries he would not have ventured on this preposterous assertion. It may be matter of astonishment to him, but still it is the fact that Missionaries do not reckon persons as Christians until by baptism they have openly and avowedly put on the Lord Jesus Christ and acknowledged themselves as His disciples. Many who give "correct answers" may, in their judgment, be not far from the kingdom of God, but that is another thing. In this, as fallible men, they may sometimes be mistaken, but often are right.

The system we have been describing above is a practical system. It has stood the test of time and experience with a fair amount of success sufficient to encourage those who uphold it to persevere in maintaining it. There is, however, another and antagonistic system which hitherto may be termed theoretical, for it has not yet been proved. Even Rome, which baptizes indiscriminately unconscious recipients of the holy rite, and then claims them as Christians, cannot be said to have made trial of it. This may briefly be described as "reserve in communicating religious knowledge." It was originally propounded in the *Tracts for the Times*. It was subsequently enforced by Archdeacon Grant in his Bampton Lectures, and has recently been taken up by the late Bishop Douglas and men of his school. It would begin at quite a different end to bring about, as it is fondly hoped, the same result. It may probably be fairly enunciated by the following quotations from General Tremenheere. He first adduces the following statement from Archdeacon Grant:—

"Throughout the heathen world there lie scattered the seeds of a primal tradition, sometimes nearly obliterated or mixed with fable, sometimes overlaid by a vast and extravagant mythology, or absorbed in some philosophic theory; still supplying those elements of truth through which the systems by which they are obscured exist at all, and become productive of any social benefits. Now, in these traditional revelations the germ of the Gospel may be said to exist, as it did when they were first communicated to man."

He then goes on to say,—

In any system of ethics which Government may be induced to teach, the elementary truths here referred to would necessarily form its basis. Many valuable statements could readily be culled from writings of acknowledged authority by both our Hindu and Mohammedan subjects, an appeal to which “would break down that posture of antagonism which they are so apt to assume when their faith is directly assailed.” In this manner it is believed that the following important teaching might be given:—

(i.) That our great internal teacher of religion is *conscience*—a personal guide, giving a rule of right and wrong.

The aspect of natural religion is severe.

It suggests that we shall be judged.

That the offender must suffer.

(ii.) All religions are based on the sense of sin. Its many varieties proclaim—

(a.) That man is in a degraded, servile condition.

(b.) That he needs expiation, reconciliation, and some great change of nature;

(c.) Which include the doctrines of a Priesthood, Mediation, and Atonement.

They all imply hope.

(iii.) The course of this world.

Sufferings, bodily and mental, are witnesses to the alienation between God and man.

Experience teaches that the future depends on the present.

That man is not sufficient for his own happiness.

That disobedience to his sense of right is misery.

That man cannot change his own nature and habits by wishing. The longer he lives, the more difficult he is to change.

(iv.) All religion, if genuine, is a blessing, natural as well as revealed.

There is no genuine religion without the sense of sin.

Religious beliefs and institutions, of some kind or other, are of general acceptance in all times and places.

These are divine truths, which form the foundation of all true moral and religious teaching, and, if once embraced, must lead to the desire for further illumination. They are well calculated, therefore, to counteract the effect of mere secular teaching—of that knowledge which puffeth up. Such a course of instruction appears to be very suitable, not only for non-Christian scholars in Government schools, but also for those under instruction by Missionaries; and would, until they are well advanced, be much more wholesome nourishment for the latter than statements regarding Justification, Sanctification, or the Atonement, which their unsanctified understandings are incapable of apprehending.

The authority for this catena of teaching is not given, but is said to be “the most eminent of all living masters of moral teaching.” In the absence of distinct information we presume we are not far wrong in assuming that Canon Liddon is referred to, who is, in the estimation of gentlemen of the school of General Tremenhare, a great authority.

Now, so far as Government schools are concerned, we should have no objection that this experiment should be made if General Tremenhare and his friends can prevail on the Government to adopt it. There would be still the difficulty which he has not overlooked, that “there is sufficient reason to assert that, in the selection of its educational staff for India, the authorities at the India Office have exposed themselves to the accusation that it is no *disqualification* on the part of a candidate for such an appointment that he holds infidel or at least anti-Christian opinions.” If, however, that could be got over, and bitter infidels were not sent out to maintain religious neutrality (infidelity has its bigots as well as Christianity), no great harm could be done, or at any rate the

position of Government, which the General so much admires, could not be much worse than it is. It would be time, however, enough to discuss this when Government concedes so much. It would have, of course, to dismiss all *its* heathen and Mohammedan teachers, for, as the General argues, "it must be admitted that, irrespective of any definite Christian instruction being intended, lessons in morals could only be given with any prospect of success by Christian teachers." How far it is probable that Government will have none on its educational staff in any department of its schools save Christians, we must leave to him to determine. We wish he could assure us that he has some grounds for believing that this will be the case at no distant date.

But General Tremenheere would extend this to scholars "under instruction by Missionaries." Now here we would join issue with him. In the first place, and this is all important, it is in our judgment a distinct reversal of the order commanded by our Lord Jesus Christ, and the substitution of the teaching of man for the teaching of God. Where, as in Government schools, religious neutrality is the avowed principle, a system of this kind might have place. But it can—certainly it ought to—have none in the Church of Christ. It is not upon this shifting sand that any building for God can be securely erected. Christianity is, as has been most truly said, belief in a person, not in a system. Christ must from the very outset be put forward in all His offices and in all His adaptation to human wants. His Church must be built upon Him. Now this man cannot brook. He must interfere somehow. He is not content to be simply the herald proclaiming the advent of the Lord, but he must assume the office of undertaking when, how, and under what circumstances He is to be exhibited. He must prepare men for Christ—an office which we hold to be the work of the Spirit of God. However excellent in themselves, so far as derived from the teaching of Scripture, the system of doctrines enunciated above may be, no natural unconverted man can receive or believe even them, more than nominally, by human teaching. Take, for instance, "there is no genuine religion without the sense of sin." Our Lord expressly dictates that the conviction of sin (John xvi. 8) is the direct work of the Holy Ghost. How are men to be convinced of sin to any saving purpose who have never even so much as heard of the Holy Ghost? The abstract statement of the eminent moralist is correct, but the Cross of Christ and the teaching of the Holy Spirit can alone make it influential. Take, again, the statement "that man is in a degraded, servile condition." Does any Brahman in India believe or gather from his religion that that is his state? It may be the state of other men, but most assuredly is not his in his own conceit, or indeed in the estimation of others around him. We wonder whether General Tremenheere is conscious of the metaphysical labyrinths into which teachers might be ensnared, who would undertake to lead men to Christ by the devious paths which he suggests.

The real point at issue is whether Christianity is a mystery to be concealed from mankind in general, and revealed only to the initiated, or whether, having been formerly a mystery, it is now to be divulged to



all men. However they may wrap it up, or, when hard pressed, plausibly explain it away, the notion which underlies all the fancies of men of the school of General Tremenhoe is that Christianity is a mystery only to be imparted to those who, like candidates for the Eleusinian mysteries, are duly prepared for it. No doubt they would be very glad that these persons should be as numerous as possible, and they would admit them freely; but, until prepared, Christianity is to be kept in the back-ground, and men are to come at length to Christ. From this we and Evangelical men dissent *in toto*. This difference is utterly irreconcilable; in our opinion the mistake of our opponents is deadly and fatal to all genuine missionary work. Christ, in all His fulness and all His preciousness, is to be put forward before all men, even though He may be to too many a stone of stumbling and a rock of offence.

Apart, however, from the fact that this system is contrary to the Word of God, it is at present but a theory. It needs to be tested. While we are certain that, merely upon the recital of it, it would at once be rejected by all who hold the authority of God's Word paramount to the notions of men, yet there is, in a vast country like India, ample room for all sorts of experiments. If any number of gentlemen think they can convert the people of India more speedily by the elaborate process suggested, there is no reason why they should not make trial of it. They will have the advantage of a good deal of preparatory work done which will simplify matters for them, and save them a considerable amount of preliminary labour. We are sceptical as to the results, but that is nothing to the purpose.

Travelling on further with the General's pamphlet, it is quite plain that his views and schemes are merely a reproduction of those of the late Bishop Douglas, whose letters to a periodical little known, the *Indian Church Gazette*, he largely quotes. His notion, although it forms a curious sequel to Sir Bartle Frere's theory that there has been a silent revolution in India, is that the present missionary system is a failure. He considers he has proved it. In our judgment he has simply asserted it. His assertion is to be met with the counter assertion of men quite—nay, far more—competent to give an opinion than himself, who have been as long, and longer, in India, who have had ample opportunities of judging, and are quite as highly gifted. These men have recorded their convictions in direct opposition to his. There is, moreover, against it the recorded opinion of the Government of India, and, above all, there is the existence of what, with his permission, we beg leave to call the Native Church of India, numbering its members by thousands and tens of thousands. For the extension of this Church he would substitute for the present work of Missionary Societies "the Church in which men are knit together in the bond of one Divine Society, and are subjects of one Divine Kingdom." The value of this statement depends upon the interpretation of it. Curiously enough, as a specimen of what he would like to see, is the following statement put out many years ago by the Rev. W. T. Humphrey when a missionary of the Church Missionary Society. He quotes it as follows:—

5. That the popular system of conducting Missions has been long felt to be open to very serious objections will be seen by the following proposals, which were made by an excellent missionary nearly thirty-five years ago. After stating that "in our eagerness to extend the Gospel we unwittingly bar men's minds against its reception, by a too lavish dispersion of the whole naked truth among those who are not yet prepared by previous discipline to appreciate it," he added as a fact that "our bitterest opponents are those who have been initiated into all the Christian doctrines in our schools." His proposals were—

"1st. *As a fundamental principle*, in intercourse with and preaching to heathen, to be careful only gradually to bring before them the mysteries of the Christian scheme, pressing on them *chiefly* repentance and faith, in order to their right initiation into the Christian Church; this to include carefulness about the kind, and measure also, of doctrine contained in tracts, and to discourage a too lavish dispersion of the Word of God without a teacher at hand to explain it, and to exclude prayers through Christ from being taught by heathen masters in heathen schools.

"2nd. To revert to the ancient division of the people into hearers, catechumens, and faithful, so as to admit the first-mentioned only to preaching appropriate for them and prayers for them. The catechumens to be instructed separately, and to join in certain prayers for their fuller illumination; and the faithful or *baptized alone* to be admissible to the present liturgy of the Anglican Church.

"3rd. With this view I wish to build a church, in the Early English style: substantial as to material, with as much ornament as funds may allow of, and of such a form as to combine under one roof distinct portions for each class, so as to hold out the portion of the faithful to be the holiest, and in this way to symbolize the inaccessibility of heaven without holiness, and cause men to feel that there was a privilege in becoming a Christian of which heathen were not possessed; and thus, one would hope, lead them more to desire it. A portion should be assigned for future penitents, who, in conformity with Church censures, should be inadmissible to the full Christian service.

"4th. To have daily matins and evensong for the faithful, with all the adjuncts available, *e.g.*, organ and chanting (which is much more agreeable to Tamil rhythm than is singing of Tamil hymns to English psalm-tunes, by which the sound and sense is sacrificed to the metre).

"5th. The body of catechists, and native deacons when practicable, to be centralized as much as possible, so as fully to carry out the above principles by assisting at the prayers of the faithful, instructing the catechumens, and arguing, under the immediate eye and direction of the missionary, with the heathen, who might soon be collected easily by a little stir, and by the character for piety which, by our daily service and our attention to form, we should gain.

"6th. The adoption by the missionary and his assistants of an ecclesiastical dress, such as should be appointed by the bishop—white if possible—and of such a manner of life as would most strikingly convince the native of his being a teacher sent from God; for until we ourselves act in such a way as will show to the Hindoos that we believe our religion to be divine, we may labour long enough before we can make them reverence it. Until they see us reverence our faith in a way they can appreciate, they will cavil and jeer; but once meet them boldly on ground which they themselves think sacred, and the captious exercise of their reason will be checked before their deeply-rooted principle of faith."

Such propositions were much in advance of the time, and we can hardly feel surprised that they created alarm. At the present time they indicate in a general way the course which the great majority of Churchmen will consider ought to be adopted by our Missions.

In order to carry out this he is eager for

the establishment of missionary bishoprics, each bishop being the head of a Missionary Society, college, or brotherhood (as proposed by Bishop Douglas), consisting of European and Native priests and deacons, and a body of catechists and converts, to whom efficient teaching could be given; thus forming a Church complete in itself, which, by means of daily services of prayer and Holy Eucharist,

would manifest to all around that it is a portion of that kingdom of Christ to which they bear "witness as intended by God to supplant the idolatrous system of caste to which those around them are bound."

It would be very needless to recur to the reasons which induced the Church Missionary Society almost to imperil its existence rather than retain the missionary, however respectable in himself, who suggested the scheme we have quoted. It will be for the consideration of our friends how far the faithful men who rejected it were mistaken, and how far they are prepared now to embrace the system of reserve in teaching, of outward symbolism and ceremonialism which their predecessors so promptly discarded as a substitute for the plain proclamation of the Gospel.

Our space will not permit us to do more than to note some of the constant inaccuracies into which, in the course of his pamphlet, the General has fallen. We have challenged already the statement that conversions rarely occur from Mission schools; we could wish them to be more frequent, but they still do occur in sufficient numbers to warrant the continuance of the system over and above the general information as to Christianity imparted through them. We dispute the assertion (p. 42) that "undue importance is attached to education as compared with the proclamation of the kingdom of God, and with the pastoral duties due to our Native congregations and converts." On the contrary, each and all of these important duties is attended to by the missionary body collectively, though some give more attention to education, while others lay most stress upon preaching. The catechists and readers are not so inefficient as is represented, nor are they so for the cause assigned. General Tremenheere is evidently wholly unconscious of the pains taken to teach them.

Again, it is not fair, as a general statement, to assert that missionaries are not conversant with the Native languages. *Non omnibus datur*, to be successful in the acquisition of languages; but to say that "they rarely become thoroughly conversant with the Native languages" (p. 44) is simply an exaggeration. Again, is General Tremenheere so little informed as to Missionary Societies as to imagine that they have no returns of the number of Christian and heathen masters employed in their schools, or that they are unacquainted with the mode of instruction adopted in them? Or, when General Tremenheere is proscribing Christian school-books, is he conscious of the foul immoralities disfiguring those which are in use in Government schools? Does he know that the most gross licentiousness is to be found in them, and open idolatry conspicuous in them, although religious neutrality is affected? Is it fair to state that the Government of India authorizes its professors and schoolmasters to impart definite Christian teaching out of school-hours to pupils who may desire it (p. 65), when he knows, or ought to know, that it is never done? Would he undertake to gauge the value of this teaching by men holding "infidel, or at least anti-Christian, opinions," after what he has said about immorality (p. 65)? Is there no contradiction between the statement (p. 58) that the Government secures a better class of boys, and then at p. 68 to say that "the independent Native

public are profoundly indifferent to the education afforded by Government colleges and high schools"? When General Tremenhoe applauds Mr. Ragland and his associates, and adds that he knows of no other instance in which this work, which meets with his approval, is carried on by the C.M.S., has he taken any pains to know whether this is so or not? If he had, he would have found out that he was mistaken. Does he consider Bishop Middleton's College to have been a success?

We have culled these passages at random. In conclusion, we can only hope that he and his friends may be able to do some effectual work in India. We are not sanguine about it. It is much easier to criticise than to produce work superior to what is criticised. This holds good beyond the regions of art. At present he assumes towards those who hold with us, that missionary work is conducted now upon true principles, the position of a candid friend. We hope his animadversions, so far as they are just, will lead to more carefulness in details, and to the avoidance of mistakes, which will inevitably occur in vast efforts carried on in distant countries amid hostile beliefs. When his system comes into operation it will be open to criticism in its turn. Until it does come into existence it is difficult to offer any very definite opinion about it. In concluding these remarks it is needful to notice that General Tremenhoe is one of those mentioned by the late Bishop Douglas as entrusted with the charge of preparing, under the auspices of the Christian Knowledge Society, a series of school-books for India. Of course, if these are merely for the use of Government schools, we have no comment to make. But if school-books for Mission schools are to be constructed upon the principles enunciated in the pamphlet we have been reviewing, and with the elimination of statements such as those which the General holds to be unwise and objectionable, it behoves the friends of Evangelical truth to be on the alert, lest a very dangerous system of teaching should be introduced into our Missions, paralyzing their efficiency, and rendering the teaching in them little better than a mockery and a delusion. We speak strongly, for the question at issue is a vital one.

## EAST AFRICA—JOURNAL OF THE REV. W. S. PRICE.

**K**ISULUDINI, *Sunday, Feb. 6th.*  
—Holy Communion: about twenty present. Had a serious talk with Abraham (Abe Gonja), Isaac's father, about his children, who are growing up just as the heathen. The old man, like Adam of old, laid all the blame on his wife. I tried to point out to him his duty, and he promised to think of what I had said. The wife is bitterly hostile to the Christian religion; she is a thorough believer in "uganga" (sorcery), and, in spite of her husband, persists in bringing up her four children in her own way.

7th—Went this evening with William Jones to a near village, and collected as many as we could to hear the Gospel—four men, as many women, and a group of young people. Jones spoke with much earnestness, setting forth the love of God in providing a way to eternal life for sinful man through Jesus Christ. In an African gathering there is always one man who is allowed by common consent to be spokesman for the rest; and in the present instance I was much pleased to hear the individual who acted in this capacity, and who had been very attentive to the

address, reply, "What you have brought us to-day is 'Khabari ngema' (good tidings)." God grant it may be such to him, and to others who heard it! But it is impossible not to feel that "the wicked one" exerts a marvellous power over these poor ignorant people, "leading them captive at his will." Our hope lies in the fact that "the Lord knoweth them that are His," and He can single them out, and bring them to Himself as it pleaseth Him.

*Mombasa, 12th*—Circumnavigated the island in the *Alice*. I had three objects in view: (1) to get a blow, (2) to test the going qualities of the *Alice* in smooth and rough water, and (3) to make myself better acquainted with the configuration of the island and the opposite coast. Exclusive of delays, we made the trip in three hours, showing the distance to be about twelve miles. Out of the harbour there was a rough sea, in which the *Alice* was extremely lively; considering, however, that she had no ballast, her behaviour was all that could be wished. Khamis bin Said, who was with us, said, "You may go anywhere you please in this boat, even to Zanzibar;" but for that she wants an engine.

*Sunday, 13th*—The school at Frere Town well filled for morning service, including children, 140. Mr. Binns conducted the service. In the afternoon, W. Jones preached in Kiswahili. It will be a grand event for the E. A. Church when the service can be *entirely* conducted through the medium of the Kiswahili. Of the present congregation many have no knowledge of English at all, and only a few know it sufficiently to listen with profit to a sermon.

*14th*—A refreshing prayer-meeting this morning. Had the harmonium taken to Frere Town, unpacked, and placed in the school-room. It is a splendid instrument, and is in perfect order; and though it has lain in its case for seventeen months, it was so well packed that scarcely a particle of dust had found its way into it. This is the kind present of Lady Buxton and a few friends at Cromer, and the donors will be glad to know that we are able at length to turn it to account, having a decent place in which to put it, and some one who can draw out its sweet tones in the service of praise.

*15th*—Dhow arrived at 8 p.m., bring-

ing our mail of January 14th. In the dhow comes an engine and saw machine, which I understand (though not from himself) is the munificent present to the Mission of our good friend Mr. —. It will be a great boon to the settlement, and will in time pay its way. With our appliances it will test Mr. Harris's engineering skill to land it from the dhow.

*16th*—Held a meeting to-night to give a welcome to our brethren who lately joined us; viz., Messrs. Binns and Handford, from England, and W. Jones, from India. At six p.m. about seventy Native Christians, and all the European members of the Mission, with the exception of the doctor, who was not feeling well, sat down to a substantial supper of curry and rice and tea, in the school-room at Frere Town. The comestibles were good, the room was well lighted, and, in short, everything was nicely and orderly arranged. Supper over, the fragments were collected, the benches placed and occupied, and then the business of the evening commenced. After a short address, explaining the objects of the gathering, I read 1 Thess. v. Ishmael followed in prayer, acknowledging God's goodness in prospering the journey of the brethren to this place, and imploring the Divine blessing on them and their work. I then formally and severally introduced the new comers to the congregation, and each in turn addressed the meeting. Mr. Pearson also said a few words, and the proceedings were concluded with prayer by Mr. Harris. We had, of course, several hymns during the evening, sung to the accompaniment of the harmonium, which was used to-night for the first time in public worship. Altogether we spent together a pleasant evening, and one which, I trust, through God's blessing, will be productive of happy results.

*18th*—Under direction of Messrs. Harris and Pearson, the engine was safely landed to-day. It was a difficult and somewhat dangerous business, owing to the want of proper apparatus; but, thanks to a kind Providence, no accident occurred. We are still waiting for some portions of the machinery, which are coming in another dhow.

*Sunday, 27th*—This morning a dhow came in, bringing twenty-five freed slaves, captured by the *Flying Fish*, near the island of Mafia. Dr. Kirk writes

that he has forwarded twenty-eight, but the captain of the dhow says that two jumped overboard, and one was swept off by the sail. This story must be sifted to-morrow.

28th—Inspected new batch of freed slaves. They are described as “able bodied ;” but they have all, more or less, a starved appearance, and many are pitifully emaciated. They state that the captain of the dhow who brought them from Zanzibar landed two of their number at Kokotoni, together with some provisions which had been put on board for their consumption on the journey hither ; and that he doled them out a handful of beans a day, on which they subsisted. It is a serious matter, and must be reported to the Consul. The men are of various tribes, and state that they are a part of a large gang of slaves, a large proportion of which, viz., women and children, were otherwise disposed of at Zanzibar.

29th—Last night word came to me that the Banian Custom-house master, who will never forgive me for having “put a spoke in his wheel” in the matter of safe traffic in slaves, had put the captain of a dhow in jail for having taken his craft laden with wood to Frere Town. I went this morning at six o’clock, and saw the man in a dungeon reeking with filth. I then went to the Wali, and demanded his instant release. The Wali said the Custom-house master had no authority to put the man in prison, and at once ordered him to be set at liberty. He interceded, however, for the culprit ; but I said the affair was too serious to be passed over without being brought to the notice of the Consul. I have reason to believe that this man has been at the bottom of all the disaffection which from time to time has been manifested towards us on the part of some of the people of Mombasa, and I think before long I shall be able to bring it home to him. Last week there was a meeting of Elders (instigated, I am told, by this very man) to get up a memorial to Said Bargash, complaining of my having harboured their runaway slaves. It happens that I have acted very cautiously, and with careful regard to the law in these somewhat difficult cases ; and there happened to be a sensible Arab present, who said, “Which of you all can say that any slave of his went to Frere Town, and

that when applied for he was refused ?” As none of them could say this, the speaker went on, “Now, see what fools you will make of yourselves. When you make your complaint, do you think Mr. Price won’t ask this question? And what will you answer ?” *Resolved unanimously*, to let the matter drop.

Sunday, March 5th—The temperature fearfully oppressive, and our temporary school, which serves as a church, was crowded almost to suffocation with adults and children. We were in a Turkish bath throughout the service, without the agreeable supplement of the tepid and cold douche, which makes it so delightfully refreshing. We are greatly in want of a decent and commodious church. We could build one for 1000*l.*, a good permanent edifice, which would last for ages and generations. I feel sure there are not a few of the Lord’s people, who, if they only knew it, would gladly secure for themselves the honour of building the first Christian Protestant Church in East Africa.

17th—Mr. Binns left us for Rabai, to take charge of the work at Kisulidini ; and, as far as one can see, he is well pleased with the new arrangements, and with the prospect of evangelizing among the Wanika. May God give him much strength and grace for this work !

23rd—Messrs. Pearson and Last left this morning for Zanzibar, to catch the steamer for England. Slave questions are coming up more and more. This morning a respectable Swahili brings me a nice lad about fourteen years of age. He says that he belonged to a Hindi at Melindi, that he had been freed by the Consul, but that his old master took his certificate from him to keep (!), and behaved to him with cruelty. He ran away to Frere Town, but on coming to Mombasa a Swahili captured him, and was about to sell him to an Arab. My informant would not give me the names of the parties, but vouched for the truth of the lad’s statement. A Vice-Consul would be able to deal authoritatively with a case of this kind. As it is, I take charge of the lad, and have to go in for a correspondence with the Consul about him.

24th—We have had prayer-meetings at Frere Town on three successive evenings this week. All the meetings were fairly attended by the Native Christians,

men and women. Besides myself, Mr. Harris and three Native brethren took part in the services, which consisted of exhortation, prayer, and praise. On the last evening I was glad to see Jacob come to the front. He gave us in Kiswahili a short address, practical, and to the point. I feel it has been good for us thus to meet together, and I trust that some of our people will be helped forward in their Christian course, and others quickened to new spiritual life. Let us hold on in prayer and faith, and we shall yet be able to sing, "Thou, O God, sentest a gracious rain upon Thine inheritance; Thou refreshedst it when it was weary."

25th—Had a visit from the acting Wali, who said that Ali bin Nassur, the Wali (now in Zanzibar), had sent me his salaams, and informed me that he and Said Bargash were coming together to Mombasa in the course of a week or two. I told him that I had a house in the town which I should be happy to place at his disposal for the use of His Highness during his stay in Mombasa. On returning from Frere Town this evening, found a large crowd gathered about the Mission House, and in the porch was a poor fellow bleeding from several wounds on his head and other parts of his body, and his back covered with the marks of most cruel treatment. He is a carpenter, and has been at work for us ever since we came. It appears that on going to see his wife, who is the property of another master, a Swahili, the cruel brute set a number of his people on him, who thrashed him with sticks within an inch of his life. He was truly in a pitiable state. I sent off Ishmael at once, with my compliments to the Wali, to explain the case, and to ask him to do justice to the poor fellow. An hour afterwards he sent me word that he had put the offenders in prison, and would go into the case to-morrow. The fact of this man being in my employ gives a good excuse for interfering on his behalf; but there are scores of similar cases every week in Mombasa, in which poor wretches have no appeal. Still, it is becoming pretty well known, both to slaves and masters, that the Mzungu at the Mission House has some power to protect oppressed slaves, and bring brutish masters to punishment; but, as I always take care, when I do interfere, to do so through the

authorities, the latter have no just ground of complaint; of course, they don't like me any more for that, and no doubt the miserable coward who hounded his seryelings on to a brutal attack upon poor Sangoro to-night would infinitely prefer to do the same to me if he could do so with impunity.

Sunday, 26th—Went over to Frere Town to conduct morning service. The journey to and fro, even in the *Alice*, is fatiguing, and it will be a great boon when all can be located there, so as to obviate the necessity of boating on the Lord's-day. The acting Wali sends me his compliments, and says that, in the prospect of a visit from the Sultan, he has ordered the Arabs to put their compounds, and the streets near their houses in order, and would feel obliged if I would do the same to the Hindus and other British subjects. 'This is a curious illustration of the state of things here, an "imperium in imperio." I shall comply with his wish, as a matter of course, and have no doubt that my suggestions will be respected as much as if I had consular powers. The general impression seems to be that I have.

27th—By appointment I went at four p.m. to the Custom-house, and found all the British subjects—Banians, Borahs, and Khojahs—to the number of about 100 assembled. I told them that I understood Said Bargash would, in a few days, pay a visit to Mombasa, and that as it was customary for British subjects to pay all honour and respect to the ruling powers of the country in which they might happen to be, I hoped that none of them would be wanting in this respect on the present occasion. I especially advised them to have their compounds and the streets near their houses in good order, and, to give effect to my admonition, I added that I should report to the Consul how far my suggestions had been carried out. They all promised to set to work at once with brush and broom, and I quite expect to see Mombasa in a couple of days a very pattern of sanitary perfection.

April 1st—To-day a buggala from Bombay arrived, bringing a dozen more Christian Africans, and some artisans for whom I had written two months ago to Brother Deimler. Among the latter is a master builder, three carpenters, and four masons. The first of them is a Beni Israel, and from his

papers he appears to be a man who has had good experience in directing and superintending Government works. If he at all merits the praise bestowed upon him by Colonel Fuller, his superior, he will make up to us for the loss of Messrs. Pearson and Last. The coming of this reinforcement just now is most opportune—I should rather say Providential—as it will enable us to complete our building operations, not only in a better style, but more economically. All these men are recommended as good workmen, and the scale of pay is rather high for East Africa. I was not at all prepared for a fresh importation of Christian Africans, though I am glad to see them, old friends as some of them are, of whom I had lost sight. It seems that Brother Deimler has set his heart upon sending away all the Christian Africans from the Bombay Presidency, and I think he is right. No doubt we would like to pick and choose if we could—to take the good and leave the bad—but this would be neither fair nor right. We have undertaken a grave responsibility in regard to all of them, and we cannot fulfil it better than by encouraging them to settle in their own country under the pastoral care of those who know them, and can sympathize with them, and who are interested in their welfare. In India, at best, they could only be “waifs and strays,” whilst here, at any rate, they are, in a sense, in their own country, and, which is most important, they are brought into a connexion and relationship one towards another, to which they have hitherto been strangers—in short, they are placed in the best position for developing whatever natural good qualities they may possess, as well as those which are the offspring of Christian teaching and grace. No doubt some will cause trouble and disappointment, but I am persuaded that the evangelist who labours among them with Christ's love in his heart, and no prejudice against black skins, will not fail of his reward.

8th—The Wali returned on Thursday, and to-day I paid him a visit, and for the first time conversed with him in Kiswahili. He was very gracious, and said that Said Bargash had sent me his salaams, and that he was very desirous of coming to see our work at Frere Town.

10th—English mail. Cheering news

from all quarters, thank God. A party of five expected by next steamer! We must put our houses in order. I think we shall be ready for them. Mr. Harris has been very busy putting the engine together, and to-day he got up steam and tried her. Everything has come all right, and she works beautifully. Happily two or three of our Native Christians from Bombay have had experience with engines in India, and they are a great help.

12th—One of my boatmen, “Wadi Kambo,” was the slave of a wretched imbecile in Mombasa, who, being in want of money, was about to sell the man. The poor fellow was troubled at the uncertain prospect before him, and asked William Jones to tell me of his circumstances, and to say that he had made up his mind to run away, so that if I missed him from his post I should know the reason. I had taken a great fancy to the man, and felt anxious to give him freedom, and save him from the wretched life of a runaway slave. He was delighted at my proposal to redeem him, and gladly promised to pay off by monthly instalments whatever sum I might pay for him. After a good deal of negotiation his master accepted \$45, for which sum he gave a certificate of freedom to Wadi Kambo, and the latter engaged to give \$2 a month out of his wages to pay off the amount. A kind friend gave \$5, which reduced his obligations to \$40. Great was the delight and gratitude of the poor fellow when he found the yoke was actually taken off his neck. He came and fell at the feet of myself and my wife, and showed, in the best way he knew how, his sense of the kindness done to him. The special contributions of a few friends in England to (what I call) “the East African Local Mission Fund” enable me to perform an act of mercy like this, and I think the contributors will be satisfied with such an application of the fund.

Easter Sunday, 16th—We spent this festival last year at Rabai, and should have done so again but that I felt the congregation at Frere Town had the stronger claim on me. Administered the Lord's Supper at five p.m.; Messrs. Wakefield and Seton joined us, and about thirty Native Christians.

18th—Started at nine a.m., accompanied by Mr. Handford, for Rabai. We



pulled up to the landing-place in three hours. There was no breeze; the shelter of the *Alice* made the journey less trying than it would otherwise have been. We had been only a few minutes in the rest-house, and were busy exploring the contents of the tiffin basket, when the storm which had been threatening all the morning was upon us in force. First came a gale of wind, which carried off our Makuti roof as if it had been brown paper, and, next, a heavy downfall of rain, which found its way in all over the place, compelling us to put our waterproofs on, and shelter ourselves as best we could. The storm continued for full two hours, and when it cleared up the roads were so bad that we were compelled, very reluctantly, to give up the journey, and make the best of our way back to Mombasa. Mr. Handford was able to go on in Mrs. Price's hammock, the men who had come for us and our things being now all at his service.

21st—Feeling the importance of paying a visit to Rabai before going to Zanzibar, made another attempt this morning—this time with success. Fine weather all the way. Took with me our new foreman, and explained to him the work in progress there, so that he will be able to direct it to completion. Mr. Binns is the picture of robust health. At present, of course, he is mainly employed in learning the language, but he takes a kindly interest in the Native Christians, and lays himself out for usefulness among them in various ways. It is a good beginning, and I earnestly pray God to give him ability and zeal to labour for the salvation of the poor Wanika. The large bell, which I lately got out from England, and which I was enabled to purchase out of the East African Local Fund, is of very fine tone, and is a great acquisition. It was supplied by Warner and Sons, and bears date 1876, which made George David observe, "It must have been made on purpose for us after they got your order!"

The cotton-plants from seed sent me by Mr. Deimler are flourishing. The seed was not of the best quality, and I am doubtful if we sowed it at the proper season; but the result shows what might be expected if good seed were sown at the right time. The soil and climate are evidently well adapted to the development of the plant; and nothing

is wanting but a little Anglo-Saxon enterprise to bring thousands of unoccupied acres under productive cultivation. The Makua girls, twenty-two in number, under the care of Polly Bai, are going on nicely. Mr. Handford examined them, and gave Polly some hints about their lessons. George came and told me they were all crying when they heard I was leaving to-morrow, as they hoped I was going to baptize them. I think, however, it is well they should remain a little longer under careful instruction; that they may be better informed as to the principles of the Christian religion, and the obligations upon those who embrace it. Still, it was gratifying to hear that their desires were in this direction. Spent an hour this evening over poor Remington's grave. It is just a year, minus three days, since his mortal remains were laid in it. I planted a gold Mohur tree at the head, and Mr. Binns another at the foot of the grave, and then we cut the mound into shape. Possibly some of his friends at home may send out a head-stone to be put up to his memory. If so I hope they will have the inscription in Kiswahili. As soon as our saw-mill gets into work I intend to have railings cut, and to enclose both this and the little grave-yard at Mombasa.

22nd—Left at ten a.m., had wind and tide against us, and did not reach home till five p.m. Of course it was tedious, but it would have been something more if we had had, as formerly, to make the journey in a small open boat.

A few days ago a young man came to Frere Town for refuge. He had been cruelly beaten by his master with a shark's tail, and his trunk presented a mass of wounds. Likely enough the blood-hounds will scent him out, and apply for him, but it is just a case where, in the interests of humanity, one may make a stand, and I shall not give him up without a struggle. To-day I am informed by my friend Khamis bin Said that a slave of his, and another belonging to the Wali, have fled for refuge to Frere Town. Of course I must give them up, though it goes sorely against the grain to do so. If the result of the Fugitive Slave Commission should be, as I almost hope, to declare that a slave who makes his escape to a British man-of-war, or to a British colony, is free, there would be very few slaves left in

Mombasa a week after the proclamation of the notice. But "tell it not in Gath," or the wise men who have to decide on the matter may take alarm.

There are three plots of land contiguous to Frere Town, which it is very desirable for us to possess. We may procure them now for "an old song;" but by-and-by, as the colony develops, they will become essential to us, and then, no doubt, the owners will see their advantage, and demand a fancy price for them. I have for some time been in negotiation for them, and have agreed upon terms with the owners. It happens that the plot on the acquisition of which I lay most stress is the property of Mbarak, and Salim bin Rashid, the two principal representatives of the old Mazrui dynasty, between whom and the Wali there is a deadly feud. Salim bin Rashid has given me a formal deed of sale of the property for \$200; but the Wali, Ali bin Nassur, refuses to sign it. He tries to make out that the land, not being planted with cocoa-nut trees, is the property of government, and says I am at liberty to occupy it, and make use of it in any way I like.

But "in vain the net is laid in sight of any bird." This is nothing more nor less than a trap, and if I fall into it, the consequence will be that Mbarak will take umbrage against us, and look upon us as his enemies, and, for all the Wali cares or can do, he may any day despatch a band of his reckless runaways, and take his revenge by sacking our station of Kisulidini, or perhaps even of Frere Town itself. On Monday I shall see the Wali, and hear what he has to say, but my mind is pretty well made up as to my course of action, viz., to accept the deed of sale given me by Salim bin Rashid, and if the Wali objects to sign it, to apply through the Consul to Said Bargash himself. I have every reason to believe that the property belongs, *bonâ fide*, to the Mazruis, and that the Wali's opposition is dictated partly by spite against them, and partly by a determination to do all he can to prevent our acquisition of property. Still he is Wali, and whilst keeping our eyes open, we must show him all due respect. Who knows but he may be brought to a better state of mind? "With God all things are possible."

(To be continued.)

## THE HOLY HILL OF TIRUPETTY.\*



THOSE who are not familiar with the religious condition of India are generally under the impression that the whole of the country which we usually so designate has been from time immemorial the seat of Brahminism. Some are also aware that there was a period when Buddhism struggled for the supremacy, but that it was finally ejected by the victory of the Brahmins. This, however, is a very partial and incorrect view of the matter. Whatever may be the antiquity of Brahminism, and the length of the tenure by which those portions of North India were held in which the Vedic religion was first promulgated, it has only been within what may be termed comparatively late years that the Deccan and the territories forming the great peninsula of India have received that religion for their creed. It was at a period considerably subsequent to the Christian era that what are now recognized as the peculiar tenets and practices of Hinduism were introduced. Historical research proves that it was not long before the fourteenth century that

\* For the substance of that portion of this paper which relates more particularly to the temple of Tirupetty, we acknowledge our indebtedness to a very interesting article bearing the same title in the *Calcutta Review* for July, 1875, by J. D. B. Gribble, Esq., of the Madras Civil Service

the Telugu people were converted to Brahminism. What had been the relation of the southern portion of India to Buddhism is not clear, but the magnificent temples with which the country is studded, as well as remarkable ruins of an anterior date, would lead to the conclusion that it must at one period have been extensively received. It is one of those intricate questions affecting the religious history of India about which very little is certainly known. How tenacious the forms of primitive belief have been, especially among the inferior classes, in the still more southern portions of the country is well known, not only to students of literature and antiquity, but to those who have received their information from ordinary missionary sources.

In due season, however, Brahminism extended itself to Southern India, established its creed, became prolific in Sanskrit literature, and founded various sects.

Among the institutions of the dominant creed which attract attention are the magnificent pagodas or temples with which the southern portion of the country is studded, and which are more remarkable than corresponding edifices in the north. It should be noted that it cannot properly be said that these buildings are peculiar to the Brahmins, whose original creed does not contemplate them. Both the buildings and the mode of life adopted in these, which are termed *mathas* (monasteries), owe their origin rather to Buddhism than to the more ancient faith. It was the rule of the Buddhists that their monks might be allowed to live in convents during the rainy season; and now Hindu ascetics must reside for a portion of their time in what may be termed a convent, but may, and usually do, wander for the rest of the year, often on the business of the convent or temple. It would be a very difficult matter to explain fully the mutual action and reaction of Brahminism and Buddhism, one upon the other, and to specify what traces the system which was defeated has left upon its successful rival. It is pretty plain, however, that the Brahmins had been obliged in many ways to make large compromises, and that what now prevails in India is a composite religion, a kind of compromise not only in its creeds and its philosophy, but in many of its customs and practices.

Leaving, however, these speculations, we will only in the present paper deal with the aspect of, and the practices at present manifest in, these vast establishments, which may serve to give our readers some conception of what Hinduism really is. Some of them, such as that at Cringeri in the Mysore country, a stronghold of the Smartha Brahmins, could best be realized by recalling the condition of the great religious houses in Europe in the eleventh and twelfth centuries. It is remarkable that the Indian establishments of a corresponding character may be dated about the same period. There are, again, pagodas such as those of Conjeveram, Chillumberum, and Madura, with which Europeans are tolerably familiar; but there are others, again, such as that specified in the head of this article, which, until a very recent period, have been quite inaccessible and comparatively unknown even to our officials. As the influence which they exercise is great from their reputed sanctity, from their wealth, from the large staff of Brahmins connected with them,

and who pass to and fro from them, and from the bond of union which is thus kept up among the ruling classes of India, some sketch which will give European readers an idea of these strongholds of Hinduism may not be out of place in the pages of our periodical.

With the external appearance of Hindu temples most persons are familiar from the ordinary illustrations which abound everywhere. It may be noted generally that the form is always the same. The entrance is cut through a huge pyramid, which gradually becomes narrower and almost always finishes at the top in a crescent. This pyramid always fronts the east, towards which the gate of every temple is turned. Beyond the pyramid is a large court, after traversing which, another pyramid appears, not so lofty as the first. In the principal temples this admits into a second court, at the end of which is the temple where the idol is kept, answering to the naos in the temple of the Greeks. In the second court there is usually the figure of a bull, or the god Hunaman, or the serpent, or whatever may be the particular object of worship at the place. It is the first object to which votaries present their homage. The door which leads into the interior of the temple is generally low and narrow; it is the only aperture which admits air and the light of day, as windows are unknown to the Hindus. The temple proper is divided into two portions, one very large to accommodate all persons of good caste who choose to enter; the other, which is the sanctuary, is smaller. The door into it can only be opened by the chief functionary of the temple, and he only, and a few of his attendants with his leave, enter in to dress the idol, to wash it and to make the appointed offerings. It would not be easy to describe the infectious effluvia arising from the smell of decayed flowers, burning lamps, libations of oil and melted butter which, combined with the reeking condition of the worshippers, constitutes the stench which exhales from the shrines of the deities of India.

Sacrifice is offered to the idols morning and evening. For this lighted lamps and a bell are essential. When worshipping, the priest is quite alone in the sanctuary, the door of which is closed. The multitude without, in the nave, only know what is going on by hearing the sound of the bell. It is impossible to describe further what takes place in these dens of infamy.

A large sum of money is necessary to maintain what is called the worship in these temples, which in some cases employs several thousand persons, including a staff of musicians and dancing girls.

It is a curious fact that in some of these temples Pariahs occupy the position of sacrificers; at one particular festival at Mailcottah in the Mysore country, the Pariahs enter the sanctuary first with their offerings, and the Brahmins do not begin till they have ended. This may arise out of one of the compromises to which we have already alluded.

Amongst these temples one of the most far-famed is that of Tirupetty in the district of North Arcot in the Carnatic.

Just as Cringeri is the head-quarters of the Smartta sect of Brahmins, so Tirupetty is of the Golla Brahmins. The mahunt, or high priest, is invariably a Mahratta byragee or ascetic. He holds precisely the position

of an abbot in a monastery. He is surrounded by a number of disciples who correspond with monks, and are, like them, vowed to celibacy. Out of them he selects a pupil who succeeds him; this he does by communicating to him the secret marks of office. Lists of these pontiffs are usually preserved. Next to him at Tirupetty comes the Jeyangar, a Saniyasi, whose occupation is to be lost in contemplation of the deity; in reality he is a sort of check on the mahunt.\* Only recently, at Tirupetty, he brought a suit against the mahunt to deprive him of his post on the score of wasting the pagoda revenues. It was dismissed by the High Court, the judge holding that it was better to have a well-fed rogue in his post than to replace him by a hungry one.

Outside the temple, and miles beneath it, in what is called Lower Tirupetty, at the foot of the hill on which the pagoda stands resides the peishcar, who is the agent of the mahunt. There is there too a fine old pagoda in which the peishcar resides, and is filled with tanks, shady groves, and chattrams (halls), in which travellers and pilgrims can halt. The peishcar sells by auction the jewels offered at the holy shrine above, which are sent down to him in sealed bags; he provides the stores of grain which have to be sent up the hill, pays the workmen, and manages all mundane matters in which his holiness the mahunt is not supposed to deal. A number of rich merchants who traffic in the gifts of the pilgrims, and manufacturers of idols, form the population of the place below the hill.

Until 1870, the hill was supposed to be untrodden by any one save a pure Hindu. The most fabulous stories were in circulation about its wealth and beauty. The temple was said to be surmounted by a dome of pure gold; the pillars were overloaded with silver; there were the most gorgeous halls for pilgrims; wonderful waterfalls too, in which the pilgrims washed away their sins; sacred groves of beautiful trees; thickly-wooded valleys; all, in short, which the wildest imagination could conceive, or the exaggeration of pilgrims invent.

In 1870, however, despite the remonstrances of the mahunt, the superintendent of police insisted on ascending in search of an escaped murderer. Subsequently a revenue officer was deputed to go up to settle an important boundary dispute; now public officials are permitted to ascend when duty calls them there, and the actual condition of the place is revealed.

The pagoda stands on a bleak rocky mountain, 2500 feet in height, with scarcely a sign of vegetation. As is the case with Romish monasteries, Hindu temples are constantly to be found in places remote from all habitation, especially on mountains and the steepest rocks. To Tirupetty the ascent is very steep. Mr. Gribble describes, in a very amusing manner, how all his illusions concerning the glory of the temple were dispelled when he stood before it. All that could be seen was "a number of ruinous-looking houses built in the form of a parallelogram,

---

\* Those who have read Sir Walter Scott's *Monastery*, and who remember the relations of Abbot Boniface and Father Eustace, will thoroughly understand the true position of these two officials.

with a stone-walled enclosure in the centre, the whole surmounted by a brass pepper-box kind of turret. 'But where,' said he, "'is the golden dome?' Oh! that is it. But it is not gold; it is said to be gilded. The celebrated Tirupetty pagoda, venerated, visited, worshipped, and endowed by millions of human beings, the foundation of which is without date, and the mere sight of which is sufficient to remove the sins of a generation of Hindus, dwindles down to the size of a second-rate pagoda in a third-rate town!" At the eastern end of the parallelogram, as customary, was the holy tank; in this the blackest sinner can wash away his guilt. He describes it as follows:—

The tank is about a hundred yards by fifty, and has fine granite steps down to the water's edge. But the water? This was a turbid mass of green matter which contains apparently the pious ablutions of centuries. So many sins have been washed away in it that the water is naturally filthy to a degree. We noticed an emaciated Brahmin half-immersed in the water, who had just performed his ablutions. We saw him lift some of the green ooze to his mouth, and marked the air of faith mingled with disgust, with which he swallowed it. That Brahmin deserves to go to heaven. We asked why the high priest did not have the tank cleaned, and were told that he was afraid it would cost a lot of money, and his expenses are very large already. We were puzzled, for as yet we had seen no trace of expenditure of any kind; the road up the hill was in ruins, and the town itself appeared to be tumbling down, except where repairs were being made by private liberality. The revenue of the mahunt is said to be three lakhs of rupees, and we walked on to see where it was being spent. After a few minutes we came to a fine hall of a thousand pillars. This has been once a noble structure, though it cannot compare with similar halls in Madura, Chillumeram, or Conjevaram. Even this is in ruins, but some steps are being taken to restore it. The collector of the district has succeeded in inducing the mahunt to furnish funds for the restoration of this fine old specimen of Indian architecture. The estimate, we believe, amounts to Rs. 80,000, and the work has been commenced.

A noticeable feature in connexion with the pagoda are the tirtams or waterfalls, of which there are about sixteen within a radius of about two miles from the pagoda. They are pools of water formed by natural springs, some of which are of especial sanctity. The path to them is paved with rough stones, on almost each of which there is an inscription, usually to the effect that "So-and-so came here and viewed the god." Sometimes persons are represented folding their hands in prayer. It was computed that there must be in different directions about eighty miles of these paths. Few, if any, of the inscriptions are of recent date; the greater number are of great age, and many, though deeply cut, had been almost entirely obliterated by the feet of countless pilgrims.

Mr. Gribble notices that the Abbé Dubois, who, as a "white Brahmin," managed to visit the Tirupetty hill, describes these tirtams as the scenes of the wildest orgies. The Abbé said that mixed parties of men and women visit them under the guidance of Brahmin priests, that whilst bathing they are in a state of religious frenzy, that they gradually lose all control, throw off their cloths, and end by committing the wildest excesses. Mr. Gribble saw nothing of this, although he met several groups of pilgrims returning from their ablutions, and he supposes that things are now changed. We do not see that there

is any necessary discrepancy between the two statements. It would be in the last degree improbable that Mr. Gribble, on the occasion of an official visit, reluctantly conceded, and, when much might depend on his report, would have presented to him the slightest indications of any excess or even impropriety, though they might be exhibited without restraint in the presence of a "white Brahmin," present ostensibly as a worshipper himself, without any official character, and no doubt in the midst of the excitement of a great festival. The very object for which the pagoda is chiefly resorted to favours the truth of the Abbé's statement. It would be impossible to reproduce his descriptions of the practices resorted to at Tirupetty; if anything like them ever existed, it is not the slightest wonder that the authorities there have ever been so jealous of all European interference, or even of their occasional presence.

In the horrible nature of the abominations practised there, there is a certain amount of protection for them, as it would be wholly inconsistent with public decency even to allude to them.

The temple is dedicated to Vishnu under the name of Vencatasha Swamy. There are several idols representing the god standing erect and holding in his hand the tail of a snake, the head of which rests on the ground at his feet. In the temple there are five idols, termed the "Pancha murti." The principal is an erect stone figure, about seven feet high, with four arms. One of the idols is never taken out, as a sight of it is considered too awful for human eyes.

The great festival of the year is in October. As in the case of Jagannath, for months previously byragees or priests from the temple go about the country collecting pilgrims. The journey sometimes occupies months; some of the pilgrims roll themselves along the road, others make themselves into a wheel and so propel themselves along. Sickness, marriage, and children are the chief objects which lead to a pilgrimage to Tirupetty. As each pilgrim makes an offering, the wealth of the temple is great. Formerly the British Government received a lakh of rupees as their share from the receipts of the temple. This, we are most thankful to say, is now no longer paid; it is all under the control of the mahunt. As to what becomes of the revenue, Mr. Gribble observes that this is a question easier asked than answered. Very little is spent upon the town and temple of the vast sums which have been poured into the coffers of the pagoda for centuries. A great deal is consumed in feeding pilgrims, mostly byragees of the same caste as the chief priest. Some is buried. Two years ago workmen came upon treasure valued at two lakhs of rupees (20,000*l.*). Probably the greater portion is distributed among retainers and hangers-on. It would be hardly possible to conceive a more unprofitable disposition of treasure. It neither conduces to the promotion of education, or literature, or art, or even to the proper maintenance of the establishment. It is not spent upon any humane object, or anything which could promote the physical, or moral, or intellectual welfare of the community. No one is the wiser or the better for it. It is either hoarded or squandered upon the most worthless and contemptible of mankind.

It would take up far more space than we can afford to furnish anything like an adequate account of the ceremonies which are performed, and for all of which payment is demanded. We quote a few as specimens:—

1. *Pool Kaub*.—Every Friday, throughout the year, the idol is anointed with civet musk, camphor, etc., and washed clean with milk. So important a spectacle cannot be seen for love, and the devotee pays what he chooses during the rest of the year; but at the *Bramhotsaham* (the grand feast) he pays through the nose, in a sum formerly more, but now reduced to Rs. 50 (*ibid*).

2. *Poolunjee Séva*.—This ceremony takes place every Thursday, and consists of dressing the god in a flowered garment. During the festival the price of admission to a sight of this ceremony is Rs. 60.

3. *Tomaula Séva*.—This ceremony is performed daily, and consists in throwing a necklace of flowers round the god. The price of admission is Rs. 12.

4. *Sahasranamarchana*.—This ceremony is also daily, and consists of an invocation of the thousand names of Vishnu. The price of admission is Rs. 5.

5. *Mancham Séva*.—Is performed nightly, and consists in rocking the god to sleep. This may be viewed on payment of Rs. 12.

It may be interesting to furnish an account of how the day is passed at Tirupetty:—

In the morning the doors of the temple are opened in the presence of the agents of the *mahunt* and the Jeyangar. First of all, the jewels in which the god was dressed the previous evening are examined, and when these are found to be correct, the first service commences.

*Visvarupa Séva*.—The god is declared to be in the same state as he was the previous evening. The admission to this ceremony is free, except on Friday, when an entrance fee of one rupee is demanded. The doors are then opened, and Koluvo Sreenevasaloo (the fifth of the idols previously enumerated) is taken into the outer hall and seated on a chair. The clerks of the *mahunt* and the Jeyangar then read out to the idol the receipts of the previous day, the store-keeper tells him what provisions have been expended and what still remain, and the *panchangam* or calendar for the day is read out. When these reports have been read, water is brought from the Aakasha Gunga. Then Bhoga Sreenevasaloo (idol No. 3) is brought out, placed at Koluvo's feet and washed in the water. This having been done, the Jeyangar, or in his absence one of his disciples, decks the god with flowers, a ceremony termed *Tomaula Séva*. On payment of Rs. 13 a pilgrim is supposed to have borne the cost of this ceremony. Any number of pilgrims may pay this sum, and at the same time each will be supposed to have paid for the ceremony. Then the offerings of Naivadam are paid, and pilgrims are admitted to the presence of the god. Most of them are induced to pay for the cost of the *Khali* or other *Harti*. This ends the first hour (*modati gunta*), and the gilt doors are closed.

After a recess of half an hour the doors are again opened, the old flowers are removed from the god, and he is adorned with fresh ones. This ceremony occupies the second hour (*rendo gunta*). A vessel is then placed in front of the god, in which the pilgrims, who are now admitted, place their offerings. At mid-day these offerings are taken out, counted, placed in bags, and despatched down the hill to the treasury at Lower Tirupetty. The doors are then closed, and the pilgrims go home to take their meals. The afternoon is generally taken up by processions which have been paid for, and the day on which no procession takes place is considered a sinful one. On the day of our visit there were none; perhaps the presence of so many Europeans was sufficient to desecrate so holy a ceremony.

In the evening the doors are again opened, the god is dressed in fresh flowers, offerings are made to him, and the ceremony of *Mancham Séva* is performed, i.e., *Saina Sreenevasaloo* (god No. 4) is placed on a cot and rocked to sleep.

This ends the day's worship.



It is very painful to have to add that among the charities, if they can be so termed, with which the temple is endowed, one is entered in the accounts as Sir Thomas Munro's charity, which consists of a daily offering of dhâl. It is the record of a very deplorable flaw in the character of one who was in other respects a great and wise man amongst the highest in our roll of great Indian administrators. In order to keep up this service, Sir Thomas Munro made over a village in the Cuddapah district, where he was so long collector. The valuable offerings made by Mr. Place to the Pagoda of Conjeveram are better known. It was his ambition, by means of them, to become a "white Brahmin." All this points to the evil days when Europeans in India lived wholly regardless of their obligations as Christians, and did all in their power to discourage missionary effort. It is well known that in one memorable instance Hindu idols were brought home and worshipped by a retired colonel (Colonel Stewart) in Berkeley Square, in London.

But it is necessary to bring this paper to a conclusion, although many interesting details have to be passed over. On his way down the hill Mr. Gribble met a party of pilgrims making the ascent.

They were under the leadership of a Byragee with matted hair and of a generally savage appearance. They were all glaringly decorated with broad Vishnu caste-marks, and were clearly tired and way-worn. There was an old man and woman, two or three of middle age, and some recently married, carrying their little children. They were nearing the holy pagoda, which for years they had longed to see, and which in a few minutes they would be able to gaze upon. They were about to be ushered into the presence of the god, and they were soon to wash in the holy wells and purge themselves of all sin, past, present, and future. What wonder that, though weary and footsore, the face of each pilgrim was lit up with the light of enthusiasm and of hope! What wonder that they kept repeating the cry, *Govindoo-go-vin-doo*, in tones of joyful excitement, and that they pressed eagerly on, anxious to catch the first sight of the golden dome! We could not help watching the party with a kind of painful interest, until a turn in the road hid them from sight. It is impossible to help envying them their hope and their perseverance, and if we could believe as they believe, and could feel as certain as they will feel a few days hence, that our sins have been purged, and that we are certain of salvation whatever we may do hereafter, what an easy thing would be religion! how much more pleasant the road than the one in which we have to work out our own salvation in fear and trembling!

Such, then, is an important aspect of Hinduism; and it is by the means that we have been describing that it retains its hold upon the hopes, the fears, the superstitions of mankind. There is, of course, much in it that is gross and revolting, contrary to decency, and unredeemed by those more exalted features wherewith Christianity, even in its most debased forms, has, comparatively speaking, ennobled corresponding superstitions which retain their hold in our midst. One and the same principle underlies the performances at Tirupetty and the superstitions of Paray Monial or Notre Dame de Lourdes. Both are alike the genuine and natural outcome of man's notions of religion as contra-distinguished from those which are revealed in the Word of God. It may seem a wide step from the Benedictines of Monte Casino, so conspicuous for their learning, or the dwellers in the Grande Chartreuse, so admirable for their charity, to the worthless and un-

profitable occupants of the holy hill of Tirupetty, but there is still identity between them. Some of the Hindu establishments have ere now been the seats of Sanskrit learning, though their glory in this respect has passed away. So, too, many European monasteries have, prior to their dissolution, become the homes of idle and unprofitable men, even if no more serious scandal could be truly said to attach to them. But there is throughout identity between all these institutions, whether in the East or in the West, in Christian or in heathen countries—an identity which ought not to be overlooked. The monastic system is common to both; the notion that God may be more acceptably worshipped by a life of celibacy and austerity; the recommendation of pilgrimages to spots of especial sanctity in remote and isolated districts; the spiritual tyranny over consciences; the idolatrous worship of material emblems of the Deity—all these and many more are common emblems of both creeds. If these errors have not been extirpated from what is called Christianity, but are still potential in maintaining themselves, we can form some conception of the power which they still exert over the superstitious Hindu. Many of the strongholds of Satan in India have been already broken down. Much ignorance has already been dispelled, and much evil may be numbered amongst the horrors of the past. But much still remains. The entrance of God's Word has given light; it has given understanding to the simple. But there are multitudes still in darkness, and there are many influential interests combined to retain them in that darkness. Surely it is a plain duty for those who are in possession of the light of God's truth to exert themselves actively in causing it to stream into these dens of ignorance and pollution. There are those who, on the strength of some high-sounding texts in the Vedas, would persuade themselves, and try to persuade others, that there are admirable qualities in the religion of the Hindus; but the exemplification of it which we have placed before our readers, so far as it has been possible, consistently with decency and modesty, to reproduce it, ought to convince all capable of conviction into what depths of degradation the Hindu has fallen, and how needful it is that there should be the exertion of some superior power to raise him from them. That power resides only in that preaching, which is "the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek;" to the Papist as well as to the Hindu. It is the effectual weapon, mighty through God, to the pulling down of even stronger holds of demon worship than that of Tirupetty; its entrance can let light into yet darker dens of superstition. May the Lord quickly give the word, and great shall be the company of those who publish it!

---

## RECORDS OF THE MISSIONS.

## CHINA MISSION.

## Fu-h-Chow—(Continued.)



THE following letter from Mr. Wolfe is, it will be seen, of later date than those printed in our last number in this section of the magazine, but of earlier date than his account of the ordination on Easter Sunday, which appeared in the same number, under "The Month" (p. 566). We have not yet received the fuller narrative of Bishop Burdon's tour through the out-stations. Meanwhile we earnestly trust that the serious persecutions referred to below will send our friends throughout the country to their knees in fervent intercession for our oppressed Chinese brethren:—

*Letter from Rev. J. R. Wolfe.*

*April 10th, 1876.*

I must give you some account of the state and prospects of the Mission, and especially some particulars of the sad events that have come upon us recently in connexion with this persecution; the severest which the Native Church has yet been called to pass through. The prospect seems darkening in around us, and we may at any moment have to retire from all our outposts, as we have already been compelled to do from some. May the Lord strengthen the converts to endure persecution, and may we all be led to trust more in His Almighty arm, and less in the broken reed of an arm of flesh! Our position here with respect to the Lord's work in general is truly one of sunshine and cloud, joy and sadness, hope and fear alternating, cast down often, but not destroyed, discouraged, but not in despair. Rejoicing exceedingly over the faith and steadfastness and zeal of some, sorrowing and mourning over the weaknesses and falling away of others; now buoyed up with hope in seeing numbers flock to the house of God for instruction, now almost overwhelmed with anxiety and care. To-day permitted to take two steps forward; to-morrow compelled to recede as many. This is no sentimentalism, but the stern reality. I do not generally wish to dwell upon the dark side. I believe God has given me a sanguine nature which disposes me to look at the bright side rather than at the dark; yet

I am anxious not to hide from you the dark side. I fear our present troubles, which have forced the dark side to the front rather prominently, will obscure my description of the really bright side of our missionary work here. Let me, then, begin with the bright side.

Our new station, Hok Ning-foo, occupied only this year, is already manifesting considerable interest, and we are looking forward with hope to many souls rescued from sin and heathenism in this city. The Ning-Taik district also is encouraging. We have moved into our large quarters in the city. The Lo-Nguong work presents a steady advance. A severe persecution has broken out here recently, in which the Mandarin has been prominent against the Christians. Sang-Iong has given me great encouragement this year. The work has made really wonderful progress in this large town. At the end of last year we were compelled to rent the largest house in town, on account of the sudden increase of numbers. It would be interesting to give you details of how this sudden interest was brought about, but I must put off these to a future communication. Suffice it now to say that the interest has increased, and increases, and now our big house is too small for the numbers who come to learn. The landlord also, and his family, have joined us. Neighbouring villages, ten and fifteen and twenty miles off, have sent deputations begging for a resident

teacher; and this very week I have been constrained to send one of the students in answer to one of these petitions. May the Lord Jesus accompany and bless him abundantly!

The work at Ku-Cheng still prospers. We have had to enlarge the church, in order to accommodate the numbers who come. It seats now over 300, and every seat is occupied, and many have to stand about the doors. In addition, I have been compelled to open a second chapel in the city, and this also every day is filled with inquirers: most of these belong to the city. Persecution has broken out here also; and we fear that many of these inquirers may leave us, and that, humanly speaking, a stop may be put for a time to the increase of numbers. You will not cease to pray for us all. There are now fourteen or fifteen chapels in the Ku-Cheng district, most of them opened this year and last year; and all of them present more or less interest, and cause for encouragement. The Ang Yong (or Iong) station has wonderfully prospered this year. There are now 200 under instruction at this place, and the little chapel which had been begun by Mr. Mahood, and recently finished by myself, and planned to hold about 150, cannot accommodate all those who regularly attend for instruction and worship. Here, too, persecution is raising its head, and the danger is that the Chinese authorities encourage it as much as they can. But the Lord reigneth. Of course the Committee will see at once that among these large numbers many will probably go back, and many will be insufficiently instructed, and others will have unworthy motives; but, after all, a work of the Spirit is going on, and many, I have no doubt, will be saved. O that God would increase our faith! At Tong Liang the good cause, too, is progressing. The head man who gave the two hundred dollars has undertaken the entire expense of the church himself, and there are about fifty inquirers. I prefer that all should bear their part in building the church, and I have told the head man so, but he seems determined to have his own way. His son is a great help. He seems to have given himself up to preaching, and the villages all round are familiar with his manly figure and earnest tones, exhorting them to believe in Jesus. May this work never stop till the whole

of Fuhkien shall be afire with the love of Jesus!

My journeys during the year have been the source of great encouragement to me. At one place I have been invited to perform the interesting but novel ceremony of expelling the devil—i.e. the idols—from the place. We formed quite a procession. Several Christians in front led the way to the house of one of the inquirers. An old man came forward and at once brought the idols down from the place which they had occupied for many a year, with their incense pots, sticks, &c., &c., into the large courtyard, and asked me to expel them. I asked the people to take them to the river close by, and after a short sermon on the folly and sin of idolatry, I smashed the pots and idols, &c. on the rock, and threw the fragments into the water, and they were soon carried away by the rapid current amidst the apparent exultation of the crowd of bystanders. Many of the villagers looked on rather interested, and I could not help but feel that idolatry had received a severe blow in this village. There are a good many under Christian instruction in this place, under the care of an itinerating catechist, who visits them frequently, and who reads and prays with them. He is a good man, and very zealous and devoted to his work. We pray that the Lord may spare him, and others like him, to this great work.

Mrs. Mahood would be interested to hear that I have baptized the two men who were the leaders and promoters of the persecution at Ang Yong some years ago when Mr. Mahood was bound by them and carried a prisoner to the city of Ku-Cheng. These two men are now apparently zealous members of the Church. On the occasion of their baptism one of them said, "I was blind and the child of the devil when I wanted to kill Mr. Mahood, but God has had compassion upon me, and opened my eyes, because I did it ignorantly." His son, who had been baptized by Mr. Mahood, had recently died, and it appears this son, in his dying moments, had earnestly exhorted his father to become a Christian, and to bring up his orphan boy in the Christian faith. This exhortation of the dying Christian was the immediate cause of this man's conversion, but no doubt the kindness which Mr. Mahood manifested towards these his persecutors

in his visits to this village of Ang Yong must have had its influence on this old man.

This is just a glimpse of the bright side. If there were nothing more to follow, perhaps you would say it was very bright. But now for the other side.

We are troubled on every side from the persecution of the enemy, and, as I said before, the authorities seem to encourage it everywhere. I have appealed to the Consul, and I am waiting with great anxiety the result of my appeal in behalf of toleration for the Christians. I shall let you know what has been done, though, to tell you the truth, I believe nothing will be done for them, and the Treaty is virtually a dead letter, so are all the proclamations of the officials in favour of Christianity. The Mandarins here issued a proclamation some time ago in favour of Christianity, which was drawn from them by the energy of the American Consul, but we, who know the Chinese officials and their crooked ways too well, set no value on such proclamation. The result has proved that we were not mistaken. It is just worth the paper on which it was printed. At Ku-Cheng some of the Christians have been seriously beaten because they will not worship at the ancestral graves, and now their paternal property is taken from them because they still persist in their faith, and there is no redress. The matter is becoming serious in Ku-Cheng, as the heathen are determined to take advantage of the present hostility of the officials to Christianity, and rob the Christians of their property. This state of things is becoming intolerable to the Christians. There is no law for them. I should like to know whether the British Government is willing to allow the toleration clause in the Treaty of Tien-tsin to be ignored. The Lo-Nguong Christians are in the same difficulty, and the Mandarin of Lo-Nguong has issued a notification to the effect that Christians must worship the idols and contribute to their support. The Christians at Tong-Tung have refused, and the result is some of them have been turned out of their houses with their families, and their property and means of livelihood destroyed. This is a cause of great anxiety to me. Do not cease to pray for us that all this difficulty and persecution may work together for the

good of the cause, and for the strengthening of the faith of those who have to endure it. It is hard to see the issue of all this at present. But God knows best.

Our dear brother who went to Kiong Ning-foo, and who with his companions was doing such a good work in that great city, was most barbarously treated, as you have already heard. My letters to H. M. Consul have been sent to Sir Thomas Wade at Peking, and we are waiting to see if anything will be done for the relief of the Christians. The work at Kiong Ning-foo was becoming deeply interesting, and many in the city regret the expulsion of the catechist and the destruction of the chapel. Since the date of my letter to the Consul the rest of the Christians have been expelled the city and have come down here to me for protection. The authorities encourage all this and ignore the representation made to them by the Consul. There appears to be nothing else but now to lean more upon God. The Chinese authorities are evidently determined to persecute Christianity, and the literati and gentry to banish it, if they can, from China. But can they do this? No, never! They may succeed in retarding for awhile the triumph of the Gospel, and, backed as they are by the Mandarins and Government, they are sure to prove a powerful hindrance, but they cannot fight successfully against God. Meanwhile can nothing be done to remind the Chinese Government of its obligations to respect Treaty rights? A little firmness on the part of our British authorities with the Chinese Government would have the desired effect. Surely the British Government has not ignored its Treaty rights in China, and the British Christians will not look on unconcerned at the conduct of the Chinese Government towards Christianity.

The chapel of the American Mission has been torn down recently in Iong-ping-foo. So has a house belonging to the Russian merchants in the same neighbourhood. But America and Russia will not be put off with smooth words, and the result is that both the American Mission chapel and the Russian house have been rebuilt by the Chinese authorities, and full compensation given for all damages done, while the English Mission chapel in the same

city has been for four years now destroyed, and the Chinese authorities refuse to do anything, or allow us to take possession. It is very humiliating to

a British subject to be put aside in this manner by the Chinese Government, and not at all creditable to the policy of our representatives.

We have been favoured by Bishop Alford with a letter he has received from Mr. Wolfe, dated March last. The information it contains is to a large extent a repetition of what we have given above and in our last number; but we extract one deeply interesting passage with reference to the Conference of Catechists and other Native agents held last December:—

We have now a Native Conference once a year, and I allow the Conference to discuss every question, and decide the appointing or changing of catechists, the dismissal of catechists, and money affairs, and, in fact, everything that comes up and throws the responsibility upon themselves; and you would be delighted to see, in consequence, what an interest they take in the whole matter.

We had a most blessed and successful Conference last year; the sermon preached and the essays read by the catechists were all admirable.

It lasted ten days, an essay and a sermon each day, with full discussions on the various subjects. There were 120 present each day from different parts of the country. On the eleventh day, when all was over, we had a grand dinner of 130 in my verandah, which cost \$70. I was deeply impressed with

the last meeting of our Conference. We all prayed for a blessing, and as we were praying we all felt an indescribable impulse, which broke forth into deep moans, and then in the loud wail of 100 praying souls. It was a wail, a cry, an agonizing cry to God for mercy upon the heathen and upon ourselves. It was overpowering; the ladies had to leave the room. I was dumb when we all got up from our knees. The tears flowed, and speech came. I never had anything like this. I felt such a real presence of God. The result was that one member came forward and put down his name for \$215, another for \$100, and several for \$10, \$2, and \$1, and at this prayer-meeting we collected from the Chinese about \$400, or nearly 100%. Now let your prayer-meetings at home result in the same fruits, and the C.M.S. and all other good causes shall not want means.

### Ningpo.

The city of Ningpo is the head-quarters of the Society's work in the province of Che-kiang, and the residence of Bishop Russell. The other missionaries are the Rev. F. F. Gough, the Rev. J. Bates, who lately returned to his post after eighteen months' absence on sick leave, the Rev. J. C. Hoare, a recent addition to the staff, and Miss Laurence. Mr. Gough has charge of the Native congregation, with the various pastoral agencies and schools; and, with Mrs. Gough, conducts a Boys' Boarding-school. The Girls' Boarding-school continues under the care of Miss Laurence, who, however, has useful work also of other kinds, as her Report will show. The important duty of training Native agents has devolved on the Rev. A. E. Moule, who has also superintended the seventeen out-stations, which were formerly divided between him and Mr. Bates. Now, however, Mr. Bates will, in his turn, have the whole charge of them, Mr. Moule having recently moved to Hang-Chow, as explained further on.

The number of Native Christians, including children and candidates for baptism, is now 475, of whom 245 are communicants. There were 21 adult baptisms in the out-stations last year. No account has been given of any in Ningpo itself.

We rejoice to report that the past twelve months have witnessed the ordination of four faithful Chinese lay agents to the ministry of the Church.

The first, Sing Eng-teh, was admitted by Bishop Russell to Deacon's Orders in Kwun-hæ-we church on June 6th, 1875 (see *C.M. Intelligencer*, Sept., 1875, p. 288; *C.M. Gleaner*, Jan., 1876, p. 8); and the other three, Wông Yiu-Kwông, O Kwông-yiao, and Dzing Ts-sing, on Trinity Sunday last, as described on another page ("Month," p. 635).

Bishop Russell's general Report for North China appeared in our June number, and has anticipated much that might otherwise have been given here. We, however, give extracts from the Reports of the Rev. A. E. Moule and Miss Laurence, and from a letter sent by Mrs. Gough in lieu of a Report from her husband.

*From Report of Rev. A. E. Moule.*

I propose, as on former occasions, to enumerate—first, the *discouragements* in my work for the past year; and then to state the *encouragements* which God, in His great mercy, has granted.

I. *Discouragements*.—(1.) Here, first and foremost, I ought to name the deep sleep of the heathen, and the drowsiness of many of the Native Christians.

(2.) The departure from Christian practice, if not wholly from the Christian faith, of two once hopeful members of our Native Churches, and their lapse into idolatry and immorality, have been a sore trial and great discouragement.

(3.) The day-schools also, which have been started in some of the country stations, have so far disappointed me—partly from the unsatisfactory conduct of one of the masters, and partly from the unpromising character of some of the pupils.

II. Under the head of *Encouragements* (1.) I must first mention, with thankfulness to Jehovah-Rophi, the *comparative healthiness* of the past summer and autumn as contrasted with the seasons of 1874.

(2.) The *happy deaths* of two members of our mission. One, a woman between sixty and seventy years of age, was baptized in December, 1874, and died in February of the present year. The catechist who visited her on her death-bed told me with great thankfulness of her simple faith. "There is scarcely a moment," she said, "in which I am not thinking of the Lord." She left a small legacy of about eighteen shillings to the Tsông-gyiao Church, which, after consultation amongst the Native Christians, has been spent in the purchase of a communion-table. The other case was that of a schoolmaster, named Wông, who had been an inquirer for several months, but

had not received baptism. He was taken suddenly ill with hemorrhage of the lungs last June, and died after a few days' weakness. A friend (also an inquirer) visited him on his death-bed and found him reading his New Testament. They then read and talked and prayed together. This was about noon, and that same evening he departed without a struggle. On his death-bed he had a dream which moved him much. He saw, as it were, a scroll let down before him. "What was on it?" asked his friend. "Was there a picture of any poosah?" "No," he replied; "nothing but the two characters (Yiæ-su), Jesus." And so, with the sound and the sight of this sweet name in his heart, I trust, and before his eyes, he departed in peace. His son, also a schoolmaster, has been baptized since his father's death.

(3.) The *averting of war* between China and England. . . .

(4.) We have been cheered also by the *baptism of a girl in my wife's boarding-school*. This girl has gone now to live in the family of her future mother-in-law, residing in a district 200 miles distant—a dark and desolate region, seldom visited by evangelists, and a part of the country much devastated by the T'ai-p'ing rebels. We cannot but hope that our little Ruth, with her New Testament, Prayer Book, Hymn Book, and other Christian books, and with a very intelligent knowledge of Christian truth, will be a light in the darkness, and, like Naaman's "little maid," guide many to the Saviour of the world.

(5.) During the past year something all too novel, alas! in our Mission has occurred to cheer us. In the hill village of Gao-san, about fifteen miles west of Ningpo, our Christian brother, Ling Ah-kao, who for seven years stood quite

alone in those hills as a Christian, has been joined during the past two or three years by nine men and women of the same village. They have often wished to have a chapel of their own in this village; but as there is a C.M.S. out-station at Da-le, only two miles and a half distant, to which the Gao-san Christians go for Sunday services, I told them that if they wanted a chapel they must see what they could do themselves. About a year ago Ah-kao called on me, and offered a piece of ground as a free gift, and guaranteed himself half the estimated cost of a small Mission-house. The other Christians contributed also, though not so liberally as Ah-kao; and the Bishop and our Ningpo Committee gladly voted from the Society's funds the small sum which has been required to complete the work, since I was able to assist the work also by a sum of money kindly sent to me by Bishop Alford for Mission-buildings. The whole has cost about 25*l*. Upstairs there are two rooms—a school-room, in which twelve boys assemble daily; and a bedroom, in which the Missionary on his itinerations can lodge. Below there is a nicely-furnished chapel, which will seat thirty persons. May God bless this work of *Native liberality* to the lasting good of both the Christian Church and the surrounding heathen!

(6.) The past year has been rendered bright again by the *ordination* of our faithful and zealous brother, Sing Eng-teh. Of this you have had accounts.

(7.) The San-po stations, over which Sing Eng-teh is pastor, have enjoyed *quietness* during the past year, for which we have reason to be devoutly thankful to God; and we have been cheered greatly by hearing that the sister and brother-in-law of the ruffian at Kwun-hœ-we,

who attacked and nearly murdered the leading Christians there two years ago, are now regular attendants at church.

(8.) I have been encouraged by the *earnestness and zeal of the catechists* during the past year, and by the *grief* of some, often expressed, when they contemplate the heathen round them still wrapt in sleep. *Voluntary unpaid evangelistic labour*, in one case particularly, has also greatly cheered me.

(9.) My work in *training the catechists* and *præparandi* has been interesting and encouraging, because of the interest and diligence of my classes. We have finished the study of the Thirty-nine Articles, having worked through half of them a second time. I am now revising a Chinese Commentary on the Articles, which I have prepared for these lectures. I have printed lately, with money granted by the Religious Tract Society, a little book on which I have lately been at work, on and off, for ten years past—selections from "Adam's Private Thoughts." It is in easy classical style, and will be useful, I trust, as a devotional book.

(10.) I have been able to *break new ground* on a lofty plateau, 2400 feet above the sea, situated forty miles west of Ningpo. A German Baptist Missionary accompanied me, and we preached together in many places where the Gospel had never been heard.

*Out-Stations* of the Ningpo Mission.—*San-nen* includes Tsông-gyiao, Vi-hô-z, Lod-do-gyiao, Kyüeh-du-z, Z-uylo' city. *San-poh* includes Kwun-hœ-we, Ming-ngoh-dziang, Tsiu-kô-dön, Tong-bu-deo, Long-deo-dziang. *The Lakes* include Dao-kong-scen, En-ling and Da-song, Dzang-ho (in the plain), Tsông-ts'eng, Da-le, Gao-senn (the western hills).

### *From Letter of Mrs. Gough.*

March 7th, 1876.

We had not many additions to our Ningpo Church last year; still there were some, and we have the precious promise always to rest upon—"My word shall not return unto Me void, but shall accomplish that which I please." My husband is encouraged by the Bible-reading he holds once a week at the Zing-yi-döng church amongst the male members; the attendance is not large, but evidently the Spirit of God has been

with the few, and they have felt it a blessing to meet over the Word.

My Bible-woman, Mrs. Li, has been diligent in going in and out amongst the women; but she told me last week, with tears, that while the women assented to the truths and said "Hao-Hao" (good, good), yet when Sunday came, or Friday (the afternoon when I have a women's meeting in the school-house behind), none of them came. She said, "Their hearts seemed like stone." I have



to remind her again of God's words to His prophet Ezekiel, "Thou shalt speak my words to them, whether they will hear, or whether they will forbear." She is a good, earnest, Christian woman, and valuable in her work.

We have four girls' schools in our care; one in our school-house behind, one near our South Gate church, one near the pagoda. The three former schools are supported by ourselves, with occasional gifts from friends at home; the fourth has been taken on by us this year, the Bishop kindly consenting we should charge it to the Society, as we could not bear more expense ourselves—we are often pushed as it is. The commencement of this school was thus:—For two or three years Miss Bear, our former governess, opened a girls' school on the banks of the lakes inside Ningpo city. God blessed her in it. Three of the girls have been baptized into our Church. Last autumn Miss Bear went to Peking to begoverness to Mrs. Collins's children; when she left, she gave me 10*l*. to keep it on as long as that sum would last,

which it did until the Chinese new year. Then I felt anxious about giving these poor little girls up (there are now fifteen)—the house ready, the teacher there, and two other girls applying for baptism. I went to the Bishop, and asked him if I might venture to charge it to the Society, and I rejoiced, indeed, when he consented. Since it has been opened again, one afternoon in the week I invite the women round to come in, and after singing a hymn or two with the dear children I read them a simple Gospel history, and try to speak of the love of Jesus to them. They listen for a short time very interested, but I have to be careful not to be very long, else they weary. May our God give us His own blessing! My eldest daughter, Mary, takes most charge of the school behind, and on Sunday has an interesting class of Scripture amongst them. I want to try to have more women's classes in this large city; above all, I want much of the power of God's Spirit, for that alone can make us successful in our work.

#### *From Report of Miss Laurence.*

I am thankful to be able to report some progress, at least outwardly, in my work this year. This work naturally falls under three heads:—1st. The Girls' Boarding-school; 2nd. Study and Translation; 3rd. Country work.

*Boarding-school.*—The numbers have slightly risen. We now have twenty-two children—with two exceptions children or grandchildren of converts connected with our own church. The two exceptions are supported privately. One girl left at the beginning of the Chinese new year, betrothed, I grieve to say, to a heathen; but I hope that heathen ceremonies at the wedding, which is to take place next year, will be dispensed with.

The young pupil teacher who has been connected with our Mission for ten years, first as pupil and for the past four years as pupil-teacher, was married from the school about a month ago. She has well repaid the care bestowed on her, first by Mrs. Valentine, subsequently by Mrs. Arthur Moule, who first took her as a boarder. She has been of very great use to me in teaching the younger ones, and has manifested much earnestness and willingness in all her duties. I have frequently been

touched and gratified at the way in which she seized opportunities for speaking to any heathen women who might visit the school. Rarely did a woman spend an hour in the house that Salome did not press upon them the importance of learning about the doctrine of Jesus. To myself she has been an invaluable help and comfort through many long hours of pain and weariness, and she has left a blank in my home which will not readily be filled by another. I cannot, however, but hope that in her own home she may be used by God Himself for the salvation of some of her heathen fellow-country-women.

Her place has been supplied by a woman who was educated by the American Presbyterians fourteen years ago, and who seems well fitted for the post, and a woman whose influence will be for good on the elder scholars. I hope that the *tone* of the school is improving, but the girls leave too young to show that decision for right and firm principle which I long to see. School-work, no doubt, is pre-eminently a work of faith, and I find it very difficult to know how far lack of unmistakable spiritual results is to be mourned over, and how far to be acquiesced in, as God's ordinary

working is by slow, invisible processes. But the promise is sure, and the seed shall spring up, though we know not how.

*Translation.*—Although unable to do either as much as is absolutely required, nor nearly as much as is desirable, I am thankful to have completed one book which is calculated to be useful in schools, and to the women who cannot read the Old Testament in the Chinese character. "Lines left out" has been printed by the Religious Tract Society. I am now engaged on the revision of two small books, published years ago, and the translation of two others. One of these, the "Continuity of Scripture," undertaken at Bishop Russell's request, he is now revising, and we hope it may be printed some time in the course of next year. Owing to there being no colloquial version of many parts of the Old Testament, this work is by no means the mere manual labour it might seem to English readers; it implies translation into intelligible colloquial style of some of the hardest parts of the prophetic Scriptures.

*Country Work.*—This consists in the superintendence of a day-school, and of a Bible-woman working in the Lake district, and in occasionally visiting the parents of my scholars scattered throughout the various stations. This, I confess, is the work I enjoy most. The women will crowd round a foreign lady, where they will run at the sight of a clergyman. Attention and politeness, of course, vary with time and place, but I have very seldom met with rudeness, and frequently with such a degree of willing, and even eager listening, as makes one reluctant to leave off.

God is owning the "weak things, and things that are despised," in the work of my Bible-woman. She has been the means of bringing in one woman this year whose case is of sufficient interest to be written somewhat in detail. Living in a populous town on the shores of the lake opposite my Bible-woman's home, she is at present the only Christian among several thousands. In the spring of this year, when holding service at the Lakes, Mr. A. E. Moule happened to speak of this place, Ing-ko-wen, and to mention with sorrow that as yet not a single inhabitant had believed the Gospel message. This remark led to my Bible-woman's paying a visit to the place, and she fell in with the woman

referred to above, who had been a widow for four years, having two sons and three or four daughters. The "new" words took hold of her mind, and she forthwith gave up the worship of idols and began to attend church. The eldest son, who is really her nephew, but has been brought up by her since the age of seven or eight months, and is regarded as her own, is a fisherman, and away the greater part of the year at sea. On his return in the summer, learning his mother's change of mind, he was furious, using the coarsest language and reviling her with accusations of the worst possible kind. He assured her that if she would worship idols, though she should spend the whole day, from one year's end to the other, he would still support her, and not even require her to cook her own food; but if she entered the foreign religion he would not recognize her as his mother. Finding her steadfast, he one day broke her furniture and made a large hole in the wall of the house. Greatly tried, but in no way shaken by this conduct, the woman came up to Ningpo to beg that her baptism might be hastened, hoping, by this public act of confession, both to gain strength herself, and to show her son that persecution was useless. She stayed with me a few days for final instruction, and was baptized by Mr. Moule at the end of September. Questioning her one night on the subject of sin, she repeated several times, "Oh, my sins are great." With the Chinese this so often means, "My trials are so great," that I pressed her to name some special sin which weighed on her conscience, and she told me, with shame, of having stolen melons and other fruits from the fields for her children. Such a definite confession is rare. Another time, looking at the picture of a cross, the tears flowed again and again from her eyes at the thought of the death endured for her. Her temper and demeanour are also markedly improved. I hear that many of the neighbours have noticed the change; she told us, with much *naïveté*, that she used to "thunder" at the least provocation; but when they abused her for her religion, though her heart was angry, she only smiled. She is teaching her neighbours, and, I think, has already interested two or three others in the religion which she holds so dear.

## SOUTH INDIA MISSION.



T is nearly three years since the Society's Missions in South India were last systematically reviewed in the *C. M. Record*. They occupied the greater part of its pages from January to June, 1874. We must now again take them up in regular order.

These three years have not been marked by any very striking events, unless we except the Travancore Revival and the meeting of the Prince of Wales with the Christians of Tinnevely. But there has been decided, though quiet, progress in all the four divisions of South India in which our Missions are carried on—Madras, Tinnevely, Travancore, and the Telugu country—progress not only in numbers, but especially in the development of the Native Church. It is unnecessary here to repeat the statistics of which we gave a summary in our August number (p. 581); but we may just notice that, comparing them with the figures given in the *C. M. Record* for January, 1874, we find the number of communicants increased from 10,550 to 12,728, or 20 per cent.; of baptized members, from 42,823 to 48,928, or 14½ per cent.; of the total of adherents, including catechumens and others under Christian instruction, from 56,663 to 63,258, or 12 per cent. The relatively greater increase in the communicants is a matter for much satisfaction and thankfulness, as marking an advance in spiritual life; and it is the more significant because the Tinnevely and Travancore Churches now consist mainly of hereditary Christians of the second, third, or even fourth generation. The total number of adult baptisms in the three years, representing roughly the converts from heathenism, is just 2900. The number of scholars in the mission schools has risen from 18,426 to 20,588. We have not the exact statistics of the contributions of the Native Church to the support of their own religious ordinances for the *three* years, but in the last *five* years the amount has risen from Rs. 16,400 to Rs. 22,271.

The *personnel* of the Mission has not greatly altered during the period in question. We have lost by death the Rev. W. Smith, of Trichur; the Rev. J. Barton has come home from Madras, and the Rev. N. Honiss from Tinnevely; the Revs. A. H. Arden and T. Spratt have retired; and the Rev. J. D. Simmons has been transferred to Ceylon. But Messrs. D. Fenn, Macdonald, Schaffter, Sargent, Dibb, Lash, Meadows, H. Baker, Bishop, Sharp, Alexander, Ellington, and several younger men, are still at their posts, and Mr. Speechly and Mr. Darling are only at home for needful rest. The total number of European labourers (clerical and lay) has, however, fallen from 47 to 43, only two new missionaries having been allotted to the South Indian field in the interval, viz., the Rev. Edwin Blackmore to Tinnevely, and the Rev. James Stone to the Telugu Mission. The Rev. D. T. Barry did indeed go out to Madras to join the Secretariat, but a more urgent call for the fulfilment of similar duties at Calcutta necessitated his removal thither.

On the other hand, the number of Native clergy has risen from 55 to 74. This increase, however, has occurred almost wholly in Tinnevely.

## I. MADRAS.

The Society's staff and agencies in the city of Madras consist of—the Rev. D. Fenn and the Rev. R. C. Macdonald, Secretaries for the whole South Indian Mission, Mr. Macdonald also superintending the mission schools and

other evangelistic agencies; the Rev. E. Sell, the Rev. M. G. Goldsmith, and Mr. J. Hufton, specially attached to the Hindustani Mission to Mohammedans (Mr. Sell, however, has recently come home for a time, and his place is temporarily filled by a younger missionary, the Rev. H. R. Kendall); and the Revs. W. T. Sattianâdan and Vedanâyagam Simeon, Native pastors of the Northern and Southern Pastorates. The Madras Itinerant Mission is worked by the Rev. W. P. Schaffter, assisted by two Native ministers, the Revs. Joseph Cornelius and T. Ephraim, with Mr. W. Cruickshanks as superintendent of the Anglo-Vernacular School at Poonamalli. At the out-station of Ootacamund is stationed another Native, the Rev. Samuel Paul. The Rev. J. Bilderbeck is just returning to Madras, after ten years' residence in England, to undertake evangelistic work in the city, and the Rev. J. D. Thomas, formerly of Tinnevely, is about to organize an itinerant mission to the north of Madras, similar to that of Mr. Schaffter on the south side.

#### THE NATIVE CHURCH.

The Native Christian congregations in Madras are organized as two Pastorates—the Northern and Southern, alluded to above—under one Church Council. The Northern Pastorate, of which the Rev. Vedanâyagam Simeon is minister, comprises congregations at the Mission Chapel in Black Town, and in the suburb of Royapuram; and the Southern, of which the Rev. W. T. Sattianâdan is minister, comprises congregations at Trinity Chapel (usually called “John Pereira’s,” from the name of the former owner of the site) and in the quarter called Chintadrepettah. Until recently the Rev. B. C. Macdonald was Chairman of the Church Council; but the Parent Committee have taken an important step in the development of Native Church government by appointing to that post the Southern pastor, Mr. Sattianâdan. From the last Report issued by the Council bearing Mr. Macdonald’s signature, which is for the twelve months ending September 30, 1875, we find that the Native communicants number 384, showing an increase of 50 in the preceding two years, and being nearly 50 per cent. of the baptized members, who number 789—making, with a few catechumens, 808 persons under Christian instruction. There had been eight adult baptisms—converts from heathenism—during the year. The Native contributions to the Church funds amounted to Rs. 1383, an increase of Rs. 530 in four years. The Parent Society’s grant had been reduced year by year from Rs. 2280 in 1872 to Rs. 1680 in 1875. Taking into account the interest on invested funds, the Native Church of Madras now pays more than half its own expenses. Mr. V. Simeon, in his Report of the Northern Pastorate, thus addresses his people on this subject:—

The Society with which we are connected have, during so many years past, been interested in our welfare, and have done us much good by their endeavours, in promoting our knowledge, faith and love; and now their attention is turned to the development and self-government of our Church. In fact, they have been training us to this end. Their doing so is both just and proper: otherwise, it cannot be said that they are doing all that they should do for the advancement and prosperity of our Church. It is remarkable to observe their general

mode of procedure. At first they defrayed all expenses connected with the maintenance of the Church; then they required us to give what we could; and afterwards a Church Fund was instituted and made over to the management of a Church Council. This organization was not intended to leave us helpless. The Society still stand by us, watch over our proceedings, and give us the needful counsel and aid. Let us be more earnest than ever in our efforts to advance the interests of our Church, and the good object of our Society.

We subjoin extracts from Mr. Sattianâdan's Annual Letter; and from an earlier letter, narrating the death of an interesting Christian girl:—

*From Report of Rev. W. T. Sattianâdan.*

This is emphatically a memorable year in the history of India. The visit of the heir-apparent to the British Crown for the first time to this country will doubtless form a new epoch in her history, and will ever be remembered by her inhabitants. The several presidencies vied with each other in their efforts to do honour to their future Emperor, and in their demonstrations of loyalty to the throne of Great Britain. This is as it should be. But how strange that, in a spiritual point of view, it should be so different! How slow is India in acknowledging her allegiance to Christ the Prince of Peace and King of Glory, and in crowning Him Lord of all! The sure word of prophecy, however, points to a bright future in the history of this world, when its kingdoms shall become the kingdom of the Lord and of His Christ, and when Christ shall take His great power and reign on the earth.

I may proceed to give a brief account of that portion of the great missionary work in which I am privileged to engage.

The one word by which it may be characterized is—progress. There is advance as regards the strength and liberality of the congregations, the number of pupils in schools and Sunday-schools, and the efforts and results in connexion with the spread of religious truth among the heathen. There is still doubtless much over which the pastor has to mourn, in the coldness and deadness of many members, and want of higher spiritual life in the majority, as is the case in almost every Church; but, taking all in all, I must thankfully state that, in many respects, the congregations are advancing in Christian character and activity. Their liberality is, on the whole, very encouraging. The well-to-do members contribute very fairly. Eleven of them give more than a rupee a month, or two rupees on an average. Ten more give at the rate of eight rupees. About one hundred members contribute smaller sums, from eight rupees to six pice a month. I must state that our school agents, both Christian and non-Christian, give at the rate of six pice on every rupee, or thirty-two per cent., as their

monthly subscription. Many of Mr. Macdonald's school agents living in this pastorate pay their subscriptions on a similar scale. The Juvenile Association also are making noble efforts to increase their contributions annually by every possible means. Many of them prepare fancy articles with their own hands, and apply the proceeds to the Native Church Fund. The aggregate income of the whole year gives a little more than three rupees per head, children included, which is on the whole very satisfactory. The amount paid to the Native Church Council for the support of teachers this year is Rs. 848:2:5, a larger sum than in any previous period. This may be regarded as a fair sign of progress, and an evidence of the desire on the part of my people to make their Church self-supporting.

Neither the Native Church nor the European Missionary Agency has hitherto made any special efforts to reach the higher or educated classes in Madras. But it is a noticeable fact that now the attention of the Church is directed to this work. In the Southern Pastorate this work has received greater attention than ever. For this the erection of the lecture-hall and reading-room in the Mission compound, close to the church and parsonage, affords peculiar facilities. Weekly discussions and monthly lectures are held in it, and attended by a respectable Hindu audience, especially the latter. I am now very desirous of having a library in the hall, and with this view have sent in an application to the Committee.

My wife's work among the females of the upper classes is making fair progress. There are six schools; four for respectable Hindu girls, and two for children of the poorer classes, and a normal class, under her superintendence. The number on the rolls is 329, and the average attendance 243. The normal class in connexion with the Indian Female Instruction Society, consisting of six young females, all members of my congregation, has been working for about a twelvemonth. They all appeared for teachers' grade examination, and five out of six have passed. My wife

has also thirty-two families, comprising sixty-eight pupils, under zenana instruction and visitation. With them she often holds religious conversations of an interesting kind. Many of them are still wedded to their idols, but some are very thoughtful, and even acknowledge the superiority of Christianity over their own religion. Still they are so fettered by caste and custom, that they find it almost impossible to act up to their convictions. The work among the Native females is, and must necessarily be, a very slow one; but the thin end of the wedge has been introduced, and the process of disintegration is going on, and will continue to go on till the social and moral elevation be effected. If Native females are at all affected and permeated

by the leaven of the Gospel, more than half the work is done. It is erroneous to suppose that a heathen female is a mere slave, destitute of power and authority. Her influence is paramount at home. All the children, and often even the husband, are insensibly and completely affected by it. Her confinement at home is no proof of her being devoid of power. The enlightenment and regeneration of the daughters of India will therefore greatly tend to the evangelization of the country. Hence the importance of Zenana Missions. May this and all the other agencies at work here be so helped and prospered by God that they may bring about this grand result, even the setting up of Christ's kingdom in this great country!

*From Letter of Rev. W. T. Sattianādan.*

*March 8th, 1875.*

I cannot conclude without giving a brief account of Gnanapranam, the first-fruits of my wife's zenana work, who has just passed away from our midst. After two years' instruction she was baptized by me in 1868. The result was that she was separated from her mother and other relatives, and exposed to a good deal of annoyance and persecution. She endured it all patiently, till at last she was reconciled to her friends. She was afterwards married to a convert from Hinduism to Christianity, and had a little girl. She and her husband were employed as teachers in our girls' schools. About four or five months ago she had been taken ill of chronic diarrhoea, which terminated in death. She was ailing for nearly three months, but bore her affliction with great patience and resignation. It was really beautiful to hear her conversations on spiritual things. My wife, too, often visited her; and she often spoke as follows: "Your labours and prayers on my behalf have not been in vain. I was a miserable sinner, fond of pleasure; but the Lord had mercy on me, and pardoned my sins, and made me His child. And now I feel so happy: the world has no attractions for me; death has no terrors. I wish to go home. My husband is often grievous, and weep-

ing over my illness: why should he do so, knowing that when I go I shall be in glory? My little daughter I henceforth commit to your care. She is your child. My poor heathen mother and sister do not know how I feel. I tell them about Jesus, but they don't seem to understand what I say. The Lord alone must teach them." This was the purport of her frequent conversations with my wife and myself. The Word of God was her chief delight. She would ask every one who visited her to read a portion of Scripture, and pray with and for her. She was also fond of Bunyan's "Pilgrim's Progress." Such a case of intense faith and triumphant death I have seldom seen; and when I witnessed all this, I said to myself, Better go now, for she is quite prepared. And my heart was full of joy and gratitude to God for the great mercy vouchsafed to this dear sister. Her mother could not but be struck with it. She remarked as follows: "I see what it is, and why she left me and became a Christian. It was to die such a death as this. I see it all now." You may imagine how she must have lived and died when her own heathen mother was forced to make such a confession regarding her daughter's change of faith and happy death.

#### EVANGELISTIC AND EDUCATIONAL WORK AMONG HINDUS.

In Mr. Sattianādan's Report, given above, the Lecture-hall and Reading-room at Chintadrepettah is alluded to. This new and important centre of Christian influence, the fruit of our esteemed Native brother's zeal and energy,

has already been brought under the notice of our readers. (See *C. M. Record*, Feb. and Dec. 1875, pp. 38, 342.) In a recent letter, Mr. Sattianādan thus describes the uses to which the hall is put :—

The Lecture-hall is, I am glad to say, utilized in a variety of ways. Monthly, sometimes bi-monthly, lectures are delivered, and the hall is generally well filled. Last Saturday but one a lecture was given by my son-in-law Hensman, a member of the Association, on "the advantage which India has derived from her connexion with England." Last month two lectures were given by Mr. Paul Peter, another member of the Association, on the following subjects, viz. : "North India as compared and contrasted with South India," and "Brahmoism." On Saturday next a Native Christian friend, in connexion with the Madras Medical Mission, has offered to give a Telugu lecture on "Jesus Christ." I do not know how far a vernacular lecture will attract educated Natives, but as a Native Christian brother has volunteered his help, I could not well refuse

it. The hall is also used for various other purposes. As I have lately been desired by the Corresponding Committee to undertake the oversight of the Newton and C.M.S. scholars, I have arranged to have a class for them every Saturday, and give them a course of instruction on Christian evidences. This class is held in the Lecture-hall. Besides, the Juvenile Association has its meetings in it every Sunday afternoon. We also preach from the front open verandah every Thursday to the crowds who pass by. And when the library is quite ready, and arrangements are made for papers and periodicals, and rules framed for the guidance of members, the organization will assume a definite form. I earnestly pray that this Institution will prove an evangelizing agency, instrumental in spreading the Gospel among the upper classes of Native society.

The valuable labours of Mrs. Sattianādan among her Hindu sisters are also referred to in the Report already given; and are illustrated by the account of the death of Gnanapranam.

It is unnecessary here to describe the work lately undertaken by Mr. Samuel John, a well-educated Native Christian, among the higher classes of Madras, after the account of it we gave in our August number (p. 504). But we may add that one of the results of his labours was a series of interesting social gatherings of Hindu gentlemen to take leave of the Rev. J. Barton on his quitting Madras, to which Mr. David Fenn thus refers in a letter dated Feb. 5th last :—

During the last fortnight there have been four interesting gatherings of Hindu gentry, three of them being at their own houses, in as many different localities, all of them being places where Mr. Samuel John is accustomed to meet them for religious discussion. The peculiarity of these three was that they were a sort of leave-taking of Mr. Barton. In each case he was asked to preside. He commenced and closed each meeting with reading a portion of Scripture. Mr. Samuel John then delivered a written essay or address. Mr. Barton

then gave his address, speaking with great power and warmth, and was listened to with very marked attention. This was followed by a short complimentary farewell address on the part of the Hindu friends; and then Mr. Barton concluded the meeting, as I said, by reading a portion of Scripture. The assembly at the place was almost exclusively, I believe, of Brahmins. The numbers were from fifty to eighty in each; all the proceedings in English. The fourth gathering was in the drawing-room of the Mission-house itself.

There are thirty-eight C.M.S. vernacular schools in and around Madras, containing 1116 boys and 704 girls, and taught by 62 masters and 23 mistresses, of whom four-fifths are Native Christians. Some of these schools belong to the Pastorates, and six girls' schools carried on by Mrs. Sattianādan are referred to in her husband's Annual Letter already given. But the great majority are still worked in connexion with the Society, under the superinten-

dence of the Rev. R. C. Macdonald. We have no report this year from Mr. Macdonald of his multifarious labours, which comprise also the direction of Bible and tract colporteurs, the superintendence of the out-station of Ootacamund, &c. And now, as before mentioned, he is associated with Mr. D. Fenn in the general Secretariat.

Evangelistic operations will also, it is hoped, be carried on, in quarters of Madras at present but partially reached, by the Rev. J. Bilderbeck, who, as already mentioned, is just returning to India.

We may include under this head the annual examinations for the "Peter Cator" prizes for Scripture knowledge, as the fund left by Mr. Peter Cator, formerly Registrar of the High Court at Madras, for that purpose, is administered by the Madras Secretaries of the C.M.S. These examinations are exciting a continually increasing interest among the English-speaking Christian Native young men and women from the various missionary colleges. The examination is conducted in two grades; one for persons between 16 and 26 years of age (ministers and catechists being excluded), and one for persons between 14 and 19. Four prizes, of Rs. 150, 100, 70, and 50, are offered annually to the higher grade; and ten prizes, ranging from Rs. 60 to 10, to the lower grade; besides which, certificates are given to all who obtain half-marks. Further, extra prizes are given to non-Christian students who may like to compete. The subjects for the last examination, which took place in October last year, were as follows:—

HIGHER GRADE:—*Old Testament*.—History of the Israelites, from the birth of Samuel to the death of David.

*New Testament*.—Gospel of St. Luke; Epistle to the Romans, chaps. i.—viii.

*Memoriter*.—1 Chron. xxix. 9—20 (inclusive); Psalm xxv.; Isaiah lv.; Matthew vi.; Heb. x. 1—25 (inclusive).

*Christian Evidences*.—Whately's Introductory Lessons.

LOWER GRADE:—*Old Testament*.—Gen., chaps. xxxvii., xxxix.—l.; Exodus, chaps. i.—xx., xxiv., xxxiii., xxxiv.

*New Testament*.—Gospel of St. Luke.

*Memoriter*.—Psalm cxxxix.; Isaiah liii.; John iii. 1—21 (incl.); Romans xii.

From the Report of the Administrators we find that 42 candidates presented themselves for examination in the higher grade, and 313 in the lower. Of the former 19, and of the latter 99, obtained half-marks. Of the four higher-grade prize-winners, two were from the Free Church of Scotland College, Madras; one from the C.M.S. School, Palamcottah; and one from the C.M.S. College, Cottayam. Of the ten lower-grade prize-winners, one (the first) was from the S.P.G. Seminary, Sawyerpuram; four from the Civil Male Orphan Asylum; four from the C.M.S. College, Cottayam; and one (the only *girl* who obtained a prize) from the Christ-Church Bible-Class. Of four non-Christian winners of extra prizes, two were from the Free Church College, and two from the C.M.S. Noble High School. The prizes were distributed on March 14th by the Bishop of Madras, who alluded to the constant reference to the subject he meets with in his episcopal tours; young men and women being frequently pointed out to him as holders of "Peter Cator Certificates." There can be no doubt that these examinations have given a real impulse to Bible study.

#### HINDUSTANI MISSION TO THE MOHAMMEDANS.

Missionary effort among the Mohammedans in Madras is necessarily a distinct work, because (as elsewhere in India) their language is Urdu or



Hindustani, and not the vernacular Tamil. For several years, the operations of this branch of the Mission were confirmed to the Harris School, a high-class institution established in 1856 by means of a legacy bequeathed by the Hon. Sybella Harris, which is situated in Triplicane, the Mohammedan quarter of the city, and in which the studies are carried on in English, Hindustani, and Persian. The Rev. Edward Sell, Principal of this school, is at present in England, and during his absence the Rev. H. R. Kendall is in charge, as already mentioned.

Four years ago, the Committee designated the Rev. Malcolm G. Goldsmith to special evangelistic work among the Mohammedans of Madras. For a time he had to move to Calcutta to fill a vacancy in the staff there, but he was able to return to his post last year. We extract the following from his last Annual Letter:—

*From Report of Rev. M. G. Goldsmith.*

With regard to Mohammedans, since my return to Madras I have day by day been coming to know them better, and have not been without encouragement in my intercourse with them. My own inclinations have always led me to desire to go *amongst* them and meet them in their own streets, and the way for doing so has been pointed out. With a small leather-bag full of Gospel portions, tracts and books, they readily receive me, and buy or borrow what I bring. The quantity sold is never large, and is chiefly of small 1-pie books of stories illustrative of the Gospel. The Mohammedans are very poor, besides their natural aversion to Christian books, and they prefer borrowing them. Sometimes the books are returned, but I can never reckon on seeing them again; and even if they get misused, I trust the work of circulating them is not altogether without good effect. Of course there are many who are glad of a controversy, and if there is any prospect of holding forth some of the Gospel truth, there seems to be no objection against entering on a discussion. Some of the Madras Mussulmans are acquainted with parts of the New Testament, and the promise of the Paraclete (John xiv.) is a favourite subject with them; others delight in inquiring about the use made by Christians of pork and wine; others, and indeed *all* at one time or another, ridicule the Divine Sonship. Hitherto my backwardness at the language has prevented me from a really successful refutation of their points, but it is generally possible to do more than hold one's ground and to show that we have no intention of being ashamed of the Gospel of Christ. In course of time they are

likely to be in some degree led to find that their objections are invalid; and I believe that already something may have been done, *e.g.*, they (those in the neighbourhood) seldom now bring up the assertion that the New Testament has been corrupted by Christians. But I cannot just yet speak very confidently about this, only I am persuaded that constant intercourse with earnest Christians is calculated to disarm them of their suspicions of our dishonesty.

Their superstition and ignorance is a great obstacle. Ridiculous stories of the prophets constitute all their "Scriptural knowledge;" and such stories, built on flimsy tradition, are difficult to deal with, and essentially contradict the teaching of the Word. I have been assured by an intelligent Hafiz that only about twenty-five men in Madras (out of the 50,000) know or can read intelligently the whole Koran. Yet men of the poorest classes are warm defenders of their faith, and all are remarkably well-grounded from early childhood in the fundamentals of Islam.

At present the Masjid services are well attended, and there is no appearance of weakness or decline; though I should be sorry to think that the gracious Divine Spirit is not even now working in some hearts. There is enough, in spite of their general aspect of self-satisfaction, to show that they need the message of a Divine dead but risen Saviour as much as we do, though now they utterly deny that He ever did die.

Lord Hobart, our late Governor, did something for them, but nothing towards their Christian enlightenment. At his death, on April 27th, they felt they had lost a friend, and perhaps his

efforts for them helped to break down their hatred for Europeans.

I ought to mention that I have a sort of Hindustani book depôt in my room here, and draw large supplies from North India of the excellent things (Bibles,

books, and tracts), published by the Tract Societies at Lodiāna, Lucknow, and Allahabad; and when visitors call, as frequently happens, my bookshelves supply an ample stock of conversation.

The work of the Harris School has been a singularly trying one to faith and patience. Not only are the Mohammedans bitterly hostile to Christianity, but they have been very slow to recognize the advantages of education at all. For several years the number of pupils was small; but latterly it has decidedly increased, and there are now 120 in attendance. The leading Mohammedan gentry have been displaying a more liberal feeling, and have patronised the school by their presence at the annual prize distribution and by offering prizes themselves. Within the last few months a new door of entrance to a class not before reached has been opened in connexion with the school. Among the last acts of Lord Northbrook as Viceroy was the promulgation of a scheme for employing young educated Natives of good family as attachés in the Government service; and it was determined to take advantage of this to open a special class at the Harris School for the *Khandanies*, or members of Mohammedan princely and noble families, who have hitherto grown up in ignorance, their pride forbidding them to join schools attended by the lower grades even of their own Moslem community. It was hoped that the chance of obtaining some of the offices opened to them by Lord Northbrook might induce them to join a special class if it were kept distinct from the rest of the school. The plan originated with Lady Anna Gore Langton, sister of the Duke of Buckingham (the present Governor of Madras), and another benevolent lady, Mrs. Firth. The former undertook to bear the preliminary expenses, and Mr. Kendall, as acting Principal, issued a circular in English and Persian to the Khandani families. The very interesting commencement of this plan is described in the following letter. May a special blessing be vouchsafed to it!

*From Letter of Rev. H. Kendall.*

I have been intending for some time past to send you an account of the new Branch School (the Gore Langton), the opening of which gave so much trouble and anxiety to all of us. I am glad to be able to report that it is now fairly started, and that about its actual continuance no fear at all need be entertained.

You will remember the meeting we had with one or two Mussulman gentlemen, at which one of them made such a vehement protest against the teaching of the Bible. I had very grave doubts after that evening concerning our ability to open the school at all. However, Mrs. Firth, who has been an indefatigable worker in the carrying out of the scheme, was very sanguine, and thought it advisable to have a grand opening according to the Mussulman plan. Accordingly an evening was fixed for the assembling of all the young men and boys who had given in their names as students, and

flowers and sweetmeats were provided by Mrs. Firth herself. The attempt that evening seemed to be a complete failure. Twenty-five rupees were distributed among the peons hired for the occasion, as a bribe to them for stopping all young men at the gate. Only one made his appearance; and I imagine that he was sent up merely as a spy. However, we went through the opening ceremony, and Mr. Macdonald, acting as chairman, made a very genial speech to those present. The next morning, as the school hour drew near, my expectations were very small indeed that a single scholar would present himself. Just as I had opened the school, however, a carriage entered the compound, and one or two teachers came to me to say, "Here are some *Khandanies* coming." So I thought at first, but, as the carriage drew nearer, I recognized a little boy who is reading in one of the lower

classes in the Harris School. Then I thought that his father must be bringing him in. A very young man stepped from the carriage, and, after mutual salutations, I said to him, "This is surely not your son?" "No, sir," he replied, "this is my little brother, but I wish to read in the new class." A new idea instantly came into my mind: Why could I not in this new branch school make occasional exceptions to the general rule of admission, by taking respectable young men (such as the present) who from their advanced age were averse to reading in the general school? I knew this young man's father to be a retired Sudr Amin Judge, a man possessing his lakh of rupees, and receiving a good Government pension. I therefore said to this young man, "Very well, you are the first scholar; but you will have many people persuading you not to come." "Oh, yes," he replied, "they have been trying to persuade me this morning, but the only one whose advice I take is A. M. K." These words gave me great pleasure. A. M. K. is a young Mussulman far beyond his generation. He is of Carnatic descent, and has married a daughter of the present Prince of Arcot. But not content with his own and his wife's petty pensions, he has started a Hindustani newspaper in Madras, which promises to pay well. I therefore commenced the new school with one student. In the evening of that day a grand article, praising the scheme and thanking Lady Anna, the Duke, and Mrs. Firth, appeared in the newspaper I mentioned. But on the following morning a most vilifying article appeared in a rival newspaper. In this article, all Mussulmans were solemnly warned that a new design was on foot to overturn their religion, all who aided in the scheme were denounced as infidels, and a gross attack was made on the personal character of A. M. K.

This led to my first introduction to this gentleman: he called on me to ask my advice about bringing an action for defamation of character. I advised him not to do so.

On the fourth day, a second student came to the school; he was brought by one of the teachers. He is of Carnatic descent, very respectable, but very poor. I should not now reckon him a *Khandan*, as he receives no pension from Government; but at that time I was very glad to receive him. (I suppose you are aware that the pensions die out in the course of time). With these two young men I kept the school open for eight days. On the ninth day came the first influx of *Khandani* students. An old man of very venerable appearance brought in his four sons and a nephew, and requested that they might be admitted into the new school.

When all the commotion incident on these late admissions was ended, I suddenly received a visit from A. M. K., who told me to be ready in the afternoon to receive all the boys from the Shaddi Mahal (palace of the Prince of Arcot). I quite doubted the truth of his information, but nevertheless had everything in readiness. I sent a hasty note to Mrs. Firth, but the Church Mission-house was too far for any message. Mrs. Firth very kindly came, and after she had sat with me about five minutes, a large, old-fashioned carriage drove up to the school, in which A. M. K. had packed up two of the Prince's sons-in-law, one of his sons, two nephews, and two grandsons. I felt very glad, and gave a half-holiday to the school on the occasion of the coming of the Prince of Arcot's son.

The school from that day was fairly started. We owe all the success to A. M. K. May he be rewarded with the true riches!

#### MADRAS ITINERANCY, OR PALAVERAM DISTRICT.

This is an evangelistic mission for the country districts within a radius of fifteen miles of Madras. It was started in 1868 by the Revs. D. Fenn, G. M. Gordon, and V. W. Harcourt. In connexion with it there are four Native Christian congregations, numbering together 619 souls, of whom 261 are communicants. These, however, are not, in the main, the direct result of the Mission. Most of them were transferred to it by the S.P.G. a few years ago. The Rev. W. P. Schaffter is the superintending European missionary. He is assisted by the Rev. Joseph Cornelius, the experienced Native clergyman, formerly of Tinnevely; and on January 30th last, one of the

head catechists, Mr. T. Ephraim, was admitted to deacon's orders at Palamcottah by the Bishop of Madras. It is to extend the operations over a larger area, particularly to the north of the city, that the Rev. J. D. Thomas, formerly of Mengnanapuram, is now returning to Madras. Another reinforcement has been added during the past year in the person of our veteran brother, Mr. W. Cruickshanks,\* who laboured so long and so successfully at the Anglo-Vernacular School at Palamcottah, and who, notwithstanding his age and his blindness, has, with a zeal which no infirmities can quench, undertaken to superintend the similar school at Poonamalli, and to exercise in connexion with it, wherever and whenever he can, the personal influence which was so much blessed in Tinnevely. We give Mr. Schaffter's Report at considerable length, as no account of the work has appeared in the Society's periodicals for the last three years:—

*From Report of Rev. W. P. Schaffter.*

The Church Council, which manages the affairs of the pastorates, has had its sittings as usual every quarter, at which various important matters affecting the good of the pastorates have been discussed. Mr. Abraham, who acted as its secretary for a period of fifteen months, was obliged from pressure of business to resign his duties from the beginning of the year 1875, and the Council, after sending him a vote of thanks, appointed Mr. Cornelius to be their secretary.

Ephraim, the head catechist of the Poonamallee and Mēvalur pastorate, having been recommended as a candidate for holy orders, Mr. Cornelius was asked by the Madras Church Mission Committee to prepare him for ordination, and he accordingly devoted some of his time daily to assisting him in his theological studies.

When the elders of the Mount and Palaveram pastorate saw that the adjoining pastorate of Poonamallee and Mēvalur had the prospect of having an ordained minister for itself, they came forward and strongly recommended for ordination their head catechist, Perinbam, whose valued labours they fully appreciated. The head catechist, however, thought proper to decline the honour of being ordained, as it has been his earnest wish since he engaged in Mission work, now more than twenty years, to spend his time in preaching the Gospel to the heathen. The elders in question then asked one of the itinerating catechists, Dhevadhasen, to become their head catechist. He accepted the offer, and is now acting as probationary head catechist of the

Mount and Palaveram pastorate. Perinbam, his predecessor, is employed as an inspecting catechist of the whole district, with the exception of the pastorates; but is also at present acting as the head catechist in the place of Ephraim, whose time is fully taken up with his studies for ordination. Every Sunday, Ephraim goes to Poonamallee and Mēvalur to conduct the services. The independent and thoughtful conduct of the elders in wishing to get an ordained minister for their pastorate, as well as in securing the services of a worthy catechist for themselves, is truly commendable. It is altogether their own voluntary effort for the good of the congregation, and as such deserves notice.

We shall now proceed to enter into details, and shall arrange our report under two heads—Pastoral and Evangelistic work.

*Pastoral Work.*

The two pastorates, including four congregations and two schools, are supported by the Native Church in this district, subsidized by a grant from the Church Missionary Society and other foreign sources.

The four congregations are as follows:—

*The Mount.*—It consists of 142 souls, all baptized; of these, seventy-three are communicants. Compared with last year, this indicates progress, the former having increased by fourteen, and the latter by eighteen souls. This increase is due—first, to some Native Christians from Vellore and other places having lately come and settled at the Mount; secondly, to a few accessions from heathenism.

\* Since the above was in type, we have heard with deep regret of the death of Mr. Cruickshanks. We shall refer to it next month.

The lay elders of this congregation have this year shown a growing anxiety for the welfare of the souls of others. With this object, they have of their own accord commenced a weekly prayer-meeting, conducted by the catechist and the elders. After their daily duties are over, and it is getting dark, these elders are seen hastening to the house of some Christian or other, to be present at, or, in the absence of the catechist, to conduct the appointed prayer-meeting. On one occasion, when, through sickness and absence in the district, catechist and missionaries were unable to do duty, one of the elders undertook to conduct the Sunday services to the edification of the people present. These are steps in the right direction, and show an increased interest in church matters, which three or four years ago did not exist.

*The Palaveram Congregation* numbers forty-seven souls, of whom twenty-one are communicants.

During the year under review, three adults were admitted into the visible Church by baptism. One of them is an intelligent young man, able to read, a servant in the house of a gentleman whose wife and daughters took a deep interest in his conversion and subsequent baptism. Since his admission, this young man's behaviour has been very good. He is always very regular in his attendance on the means of grace, and in church, sitting near the school monitor, he asks him to point out the places in the Prayer Book that are being used, so that he may follow the service intelligently. His attention to the sermons also is very marked.

The two others—a man and his wife—are from the lowest ranks of society, and, though they are not so intelligent as the former, yet there is every reason to hope that they have sincerely put on the Lord Jesus by baptism. Their answers to the questions put to them, when they were being examined for baptism, were earnest and hearty. When asked how long they hoped to continue Christians, the man looked up astonished and said, "How long? why, till the end of our lives." They chose the names of Peter and Arokiam, being the names of the Christian drummer and his wife, who were the chief instruments in bringing them to the Saviour. They have since expressed a wish to see their grown-up daughter also baptized. There is some-

thing pleasing and cheering in this congregation, and it is always a delight to minister unto them in holy things. There are several in it who are true children of God, and who show it forth in their daily life and conversation; some who truly love the Lord Jesus Christ. It is not an uncommon occurrence to see the silent tear trickling down the face of some aged persons, on their hearing, in sermons or expositions, of the great love wherewith Jesus loved them. We may truly thank God for this, for such a religious spirit did not exist in this congregation four years ago. This great change, next to God's blessing, is principally due to some good Christian sepoys, who for a time were quartered with their regiments in Palaveram. These men loved Christ and lived Christ. One of them, as soon as his regiment had arrived at Palaveram, called on one of us and introduced himself as a Christian and communicant, and produced some papers from the chaplains or missionaries of the various stations he had been stationed at to prove his words. That man, with several others of his regiment, started prayer-meetings and Bible-readings, and did a great deal of spiritual good to the place. When his regiment left for Burmah, towards the end of last year, he came to us for a certificate to prove that here he had belonged to our congregation, so that he might be admitted to all the means of grace at the station he was going to. May God bless him and his brother sepoys for the good they have done to the little flock at Palaveram!

These two congregations constitute the Eastern Pastorate, and contain together 189 baptized Christians, ninety-four of whom are communicants.

The Western Pastorate comprises the *Poonamallee* congregation, which consists of sixty-nine souls, including the few Christians in Mélichery and Númbal. Of this number, sixty-five are baptized, twenty-five are communicants. During the past year there have been a few baptisms.

Only a few weeks ago this congregation was deprived of its oldest member—a pious old woman, Helen Enoch by name. She was a bright and shining light in that place; her house was always open to Mission agents and others for prayer-meetings and other

spiritual exercises. Some months ago she was taken ill; being very old and infirm, she had not the strength to rally, and at last succumbed to the illness. Her end was peace. Whilst ill, she desired the catechist or the schoolmaster to come to her daily, once at least, to read the Word of God and pray with her; this was her great delight, and she was unhappy if a day passed without their doing so. One Sunday morning one of us paid her a visit; she was delighted at a minister visiting her. After reading the 12th chapter of Hebrews to her and prayer, some conversation was held with her about her spiritual state. She constantly pointed to the skies, and spoke of the blood and death of Jesus as her only stay and hope. Many Native Christians, and her ministers also, mourn the removal of dear Helen Enoch, for she was kind, loving, and a real blessing to the Poonamallee Native congregation.

*Mévalur*.—This is a large and old congregation, the largest and oldest in the district. Like all large congregations, there is much good as well as much evil in it. The large number of Christians, in all 242 souls, their regular and orderly attendance on the means of grace, their attention and hearty responses, the 120 communicants—a large number in itself—their prayer-meetings, their weekly contribution of rice and other grains—all this is very encouraging; but their great want of brotherly love one to another, their constant quarrellings and backbitings, their proud independence of spirit—not in a good, but in a bad cause—their want of reverence to their spiritual teachers, should the latter not agree with them in all matters, whether good or bad—have caused us much and increasing sorrow and anxiety. Matters came to such a crisis during the current year, that we were obliged to deny them the privilege of the Holy Communion and baptism till order and peace had been restored. The really good among them had to suffer by such an action, it is true; but it was thought that this would teach the unruly ones the value of Christian love and peaceful behaviour. We feel it our duty to show the dark side of the picture as well as

the bright one; to secure not only the prayer of praise and thanksgiving to our God for what He has done, but also to impress upon our friends the duty of praying that the Christians may be kept in the right way—kept from evil—and that we may have wisdom given us from above to deal aright with the souls placed in our charge; for we must confess that at times we are perplexed what action to take. We are thankful to say that, after a time, many of those who had so deeply fallen expressed deep sorrow and contrition for their recent conduct, and begged that the sacraments might be again administered in their church. We have granted their request. May it prove a means of salvation and not of condemnation!

In the Western Pastorate there are 310 Christians, of whom 145 are communicants.

#### *Schools.*

Besides these four congregations, there are also two schools under the management of the Native Church Committee, one at St. Thomas's Mount, and the other in Mévalur.

The Anglo-Vernacular School in Palaveram is getting on pretty well; there are thirty-four boys in it, and the teacher is a painstaking man.

The Poonamallee Anglo-Vernacular School, though progressing slowly, yet needed greatly a resident superintendent to watch closely over its welfare, so as to raise it from being merely an educational establishment, to be useful as a missionary agency. This end was secured in the appointment of Mr. Cruickshanks to that school. Mr. Cruickshanks was enjoying his well-earned rest and retirement from service, when he received the invitation from the Society to superintend the Poonamallee Anglo-Vernacular School. He has been there now three months, and already a marked change for the better has taken place. The numbers have increased, the daily attendance is more regular, the fees are paid in within a certain time, and everything goes on like clock-work. Mr. Cruickshanks has already secured the affection of the boys and the respect of their parents. (*See footnote two pages back.*)

We must defer the "evangelistic section" of Mr. Schaffter's Report to our next number.

## THE MONTH.

---

### A Word of Explanation in regard to Ceylon.



THE friends of the Church Missionary Society are aware that serious difficulties have arisen in Ceylon between the Society's missionaries and the Bishop of Colombo. Pending the decision of the Committee on the important questions involved in the dispute, we refrain from saying a single word upon the general subject; but there is one point respecting which a good deal of misconception prevails, and which it seems desirable to make clear by a simple statement of the facts.

It has been stated, and seems to be widely accepted as true, that there is a Local Committee of the Church Missionary Society in Ceylon composed of persons of different religious bodies. This is not the case. The Society's Ceylon Mission is managed, under the Parent Committee, by a "Conference," consisting of the English missionaries in the island, and of them alone. The "Local Committee" referred to is the Committee of the "Tamil Cooly Mission," and is an independent body. Some years ago, several of the European coffee-planters in the central province, belonging to various denominations, formed themselves into a Committee for the purpose of providing Christian teaching for the Tamil coolies on their estates. They provided schools and lay teachers, and applied to the Church Missionary Society to send a missionary, a clergyman of the Church of England, to act as director of this mission. This arrangement has continued up to the present time. The Society now supplies two English ordained missionaries, who superintend the work; but the whole cost of maintaining the mission-chapels and schools, the catechists and readers, amounting to some 2500*l.* per annum, is defrayed by the planters' Committee, which comprises, as already stated, persons of various Christian bodies.

The Society's Report for 1875 gives the following statistics of the Tamil Cooly Mission:—one Native Assistant Missionary, one Native Pastor, 23 catechists and readers, 15 school teachers, and 20 unpaid lay assistants—all Natives; 35 schools; 936 Native Christians, of whom 242 are communicants; number of estates subscribing to the Mission, 194. It will of course be understood that these figures apply to the Tamil Cooly Mission only, and not to the whole work of the Society in Ceylon.

We trust that much prayer will be offered at the present time on behalf of the missionaries, the Native Church, the Bishop, and the Parent Committee; that heavenly wisdom may be graciously vouchsafed to all concerned at this difficult crisis; and that God will overrule everything—even the errors and infirmities of men—to the promotion of His own glory, and the establishment of His true spiritual Church among the heathen.

---

### Nyanza Mission: The Start from the Coast.

WE are glad to be able to report that two out of three divisions of the Nyanza Mission party have started for the interior. On July 7th, Messrs. O'Neill, Mackay, and Clark proceeded in the *Highland Lassie* across from Zanzibar to Bagamoyo, with the *Daisy* in tow; and two days after, Lieut. Smith followed in a dhow. The *Highland Lassie*, which had also on board Mr. Bourazan, the

Arabic-speaking lay agent for Frere Town before referred to, and the mail, was sent on to Mombasa; and there Captain Russell reports her safe arrival. Lieut. Smith, having had another attack of fever, was unable to go up the Kingani as he intended; but Mr. Mackay went, accompanied by Mr. Holmwood, the Vice-Consul, whose knowledge of the people and facility in speaking Kisuaheli proved of essential service. They were away from the 7th to the 27th, exploring the river, which was found navigable as far as they went, but even more tortuous than the Wami, so much so that the little *Daisy* itself proved too long to get round the sharp bends easily. Moreover, the numerous stumps of trees in the channel rendered steering very difficult, and indeed the *Daisy* struck on one coming down, and sustained some damage. The idea of a water route has therefore been abandoned.

In the meanwhile, the remainder of the party were actively engaged in preparations for the journey. For a day or two Mr. O'Neill and Mr. Clark enjoyed the hospitality of the French Roman Catholic Mission at Bagamoyo, and they speak gratefully of the kindness they received. Afterwards a house was hired, and there the troublesome business of engaging porters and arranging loads (of which process Mr. Stanley gives so amusing an account in *How I found Livingstone*) was proceeded with. Being satisfied, before the *Daisy* returned, that the Kingani would not be available, Lieut. Smith despatched the first division of the party, consisting of Mr. O'Neill and Mr. Clark, with some fifty porters, on July 14th. They hoped, early in August, to reach Mpwapwa, in the highlands of Usagara, where they would select a site for the proposed mission station there. Here we may add that Mr. Binns, who had been designated for Usagara with Mr. Clark, has elected to remain at Kisulidini instead.

The second division of the party, consisting of the Rev. C. T. Wilson and Mr. W. Robertson, with 110 porters, were to leave the day after the mail left, July 29th. On their arrival at Mpwapwa, they would be joined by Mr. O'Neill, and push forward into the interior. Lieut. Smith, with Dr. J. Smith and Mr. Mackay, would follow as soon as all arrangements were completed.

One member of the party, Mr. James Robertson, has not been mentioned. We regret to say that he was lying very seriously ill at Zanzibar when the mail left, and his proceeding further was hopeless. He was receiving unremitting attention from Dr. Smith, and from Dr. Robb, the Consular physician, and they hoped he might be well enough to return home next mail. This disappointment emphasises a sentence in Lieut. Smith's letter:—"Our doings have been so prospered on all occasions that we gain strength daily by the knowledge that God is with us, and look forward without anxiety to the future, fully confident that our cause must prosper, *however diminished our number be.*"\*

#### The Late Rev. Samuel Nand, of Benares.

INDIA has this year lost one of her Native clergy, the Rev. Samuel Nand of Benares. We have not received any particulars respecting his illness and death; but it may be interesting to recall the circumstances of his life. The story of his conversion is narrated at length in the *C. M. Record* for September, 1849. He was a Brahmin, and a respectable diamond-broker of Benares. One evening in July, 1848, the Rev. P. L. Sandberg, then one of our missionaries at Benares, was addressing a crowd of heathen outside the

\* P.S.—Just as we were going to press, the Zanzibar mail of Aug. 25th came in. We learn with deep regret that Mr. J. Robertson died on Aug. 5th. All well otherwise. The third division were to start for the interior on the 26th.



preaching-chapel, when he observed a young Brahmin listening with deep attention to every word. When Mr. Sandberg had done preaching, he went up to the man and earnestly pressed him to think over what he had heard. Two days afterwards, Nand Kishor, for that was the Brahmin's name, called at the Mission house, and had a long discussion with Mr. Sandberg, who found that he belonged to a sect which tried to combine Hinduism with Mohammedanism. The result of this visit was, that Nand began to study the New Testament diligently; the "entrance" of God's Word soon "gave light" to his soul; and with his whole heart he gave himself to Christ. At first his mother, wife, and two sisters, proposed to cast in their lot with him; but the excitement that ensued among their friends, and the persecution threatened, were too much for them. (One of the sisters was baptized only three years ago.) On October 29th, 1848, two days before the celebration of the Church Missionary Society's Jubilee, Nand was baptized by the name of Samuel, and, as he stood at the font, laid upon it the sacred Brahminical thread which for years he had worn over his left shoulder, never to put it on again. Being compelled to abandon his lucrative trade (as no one would deal with him), he was employed as a catechist on a small stipend; and thus he worked faithfully in the Mission for more than twenty years. In 1871 he was ordained by Bishop Milman, and became pastor of the small Native city congregation in Benares, among whom he laboured up to the time of his death.

### Ordination of Three Chinamen at Ningpo.

THE ranks of the Native ministry in the Society's missions continue to receive important additions. Only in this present year we have reported in these pages the ordination of two Natives in the Panjab (pp. 116, 207), one in the Santhal country (p. 167), four in New Zealand (pp. 182, 440), one in Travancore (p. 244), fifteen in Tinnevely (p. 305), three at Lagos (p. 374), four at Fuh-Chow (p. 566). On another page in our present number we mention one in Moosonee; and now we have to report, with special thankfulness, that three well-tried Chinese brethren attached to the Ningpo Mission were admitted to deacons' orders on Trinity Sunday, viz. Wong Kiu-kwong, O Kwong-yiao, and Dzing Ts-sing. At the same time the Rev. Sing Eng-teh, who was ordained last year, received priest's orders, together with two English missionaries, the Rev. J. C. Hoare and the Rev. W. T. Brereton. The following account of this deeply interesting event has been sent by Miss Laurence at Bishop Russell's request:—

The Ordination had been early fixed for Trinity Sunday, in time to let friends at home think of us on that day. Mr. Brereton arrived from Peking ten days previously. On Wednesday, 7th, Bishop Russell had all the catechists for their usual monthly lecture; the remainder of the week was occupied with the examination of the candidates for ordination. The examinations were held at Mr. Hoare's house outside the city. On Thursday morning they were engaged on Mr. Gough's paper on the Scriptures; in the afternoon on questions on the Thirty-nine Articles by Mr. Moule. On

Friday morning they wrote answers to the Bishop's questions of a general character, and in the afternoon the sketch of a sermon on St. John xvii. 3, "This is life eternal," &c.

Mr. and Mrs. Valentine, with Mr. Palmer and family, arrived on Thursday, Mr. Moule on Friday, so that by Saturday there were eight English clergymen belonging to our Mission in Ningpo.

We could not but note with thankful recognition of Fatherly care the wonderful coolness of the weather. Had it been such a day as we frequently have in the beginning of June it would have

been very trying. As it was, a cloudy, breezy day dispelled our apprehensions, especially on Bishop Russell's account, to whom it was a day of such deep solemnity as well as thankful joy.

The morning service was conducted in the Jing-yi Dông, and an address given by the Rev. R. Palmer of Shou-shing. The Ordination service, in the Jing-eng Dông (Grace Church—literally "Hall of Benevolent Grace,") began at 11 with the singing of a short hymn to the tune of Sicilian Mariners. The row of twelve surpliced clergy looked very imposing in our little chapel. Mr. Moule preached an interesting sermon on 1 Chron. xii. 33—"Of Zebulun such as went forth to battle, expert in war, with all instruments of war, fifty thousand which could keep rank: they were not of double heart"—which the Bishop is having printed in Shanghai for circulation among the Natives. The Ordination service had been entirely rewritten by the Bishop, and was printed by Mr. Valentine in good clear Roman letter, some dozen copies being also written out in the Chinese character.

The deacons were of course ordained first. Wông-Kiu-kwông was appointed to read the Gospel. He is decidedly the most scholarly of the three, but has given evidence of something better than mere scholarship. He retains the mastership of the school until Mr. Hoare is able to take it, and acts as the Bishop's chaplain on Sunday. He has given us two full and interesting sermons on the Sundays since the ordination. Dzeng-Ts-sing, son of the valuable catechist whose premature death was so mourned

by his friends, has been appointed to the pastorate of the Ningpo church, in connexion and at present under the direction of the Rev. F. F. Gough. O Kwông-yiao is in charge of the Z-Ky'i church. These three, having audibly and reverently answered the questions put to them, were then ordained in that solemn and affectionate manner which even those who know Bishop Russell can hardly realize until they have seen him among the Natives.

The Priests, Sing Eng-teh, who was ordained deacon last year at Sên-poh, Mr. Hoare, of Ningpo, and Mr. Brereton, of Pekin, were then questioned in English and Chinese, and all the clergy present joined with Bishop Russell in the imposition of hands. The Veni Creator, which is really fairly and metrically rendered, was sung to St. Matthias.

Several of the foreign residents responded to the Bishop's invitation to be present, and expressed themselves much interested and gratified at the ceremony.

At the Communion Service there were present eighteen foreigners and upwards of sixty Natives, and I think few who were there will forget the services of that day.

Last Sunday week Bishop Russell held a confirmation in the city church, when nineteen were confirmed, including several children from each of the boarding-schools, among them the two sons of the Rev. Sing Eng-teh, and almost all the newly-confirmed were communicants last Sunday.

### Continued Persecution at Bonny.

IN our March number (p. 183), we gave some account of the persecution of the Native Christians at Bonny, and particularly of the martyrdom of one of them—Joshua Hart. We have lately received a further report from the Native pastor, which we subjoin. We are sure it will call forth the "fervent prayers" for which he asks on behalf of the persecuted converts, that they may be faithful even unto death:—

Since my last Annual Letter was penned, matters in connexion with the Lord's work in my hands have remained *in statu quo*. Persecution still rages. The converts, who were confined in irons, as before reported, are still enduring intense bodily sufferings. Their persecutors do not appear to wish to use the

sword or to take away their lives any more by the cruel hands of violence, for fear, perhaps, of stirring up popular or foreign, especially British, indignation against themselves. But they have planned a new device to move them to recant, or to compass their death in a quiet, slow, and subtle manner. Star-

vation, they say, might have the desired effect. An order has consequently been recently passed that no manner of provisions should be supplied the poor Christian prisoners by their friends, and that none should visit them where they lie in close and cruel confinement. And when it is understood that they are confined far from the comfortable abodes of men, in the solitary bush, stripped almost entirely naked, and thus exposed, night and day, to the grievous and constant torments of sand-flies and mosquitoes with which that bush is infested in untold numbers; that they are placed separately one from another, and far between, so that there can be no room for that Christian friendly intercourse and that mutual sympathizing encouragement which we are told those holy champions of our reformed religion, of blessed memory, Bishops Ridley and Latimer, had the privilege to maintain and enjoy at the stake, and which tended, in a great measure, to alleviate their distress and sufferings; when it is understood that the portion of food doled out to them daily is anything but sufficient to keep soul and body together for any length of time;—when these things are understood, I repeat, then will some idea be gained by Christian friends at a distance as to the real nature of the privations and sufferings to which these converts are now subjected by the order in question. This order now leaves them entirely at the “tender mercies” of their respective keepers, who, as a rule, are “wicked.” Their patient endurance, therefore, under all these trials, up to this hour, is simply a marvel to their persecutors themselves, and a cause on our part for much thankfulness to Almighty God who has bestowed upon His suffering servants all needful grace, strength, and comfort.

I must here mention one or two attempts that have been made since the commencement of the present year to effect the release of these prisoners of Jesus Christ. On the 10th of January last Dr. W. A. McKellar, the Acting-Consul, at a meeting held on board H.M.S. *Contest*, with the king and chiefs of Bonny, required them to sign a document forbidding the molestation or persecution of Native Christian converts here in future, and demanding the speedy release of those already confined in irons.

The chiefs, while refusing to sign the document, promised to take into consideration the question of the release of the converts in confinement. *It was after this promise* that the above-mentioned order to starve the converts was passed by the chiefs in council!

It is gratifying as well as surprising to mention also that, from a quarter where we least expect it, an effort is making to plead in behalf of one of the imprisoned converts. That convert is a member of the household of a certain heathen chief here, and had won the esteem and favour of his master, who accordingly placed him in a high position in his house. Out of fear, therefore, to lose so trustworthy and valuable a servant, on the one hand, and pity for him on the other, the chief has repeatedly sent off supplies of food, in spite of the order, to him; and, on being remonstrated with for so doing, has boldly come forward to demand that convert's release altogether. We are waiting to see what the upshot of this will be. May the movement eventually prove the means, under God, of effecting the release of all the confessors!

I am thankful to be able to say that the attendance of the other converts at church on the Lord's-day is on the increase. And it is worthy to be remarked that they attend contrary to a long-standing public decree, and consequently at the risk of being severely punished, or at the risk of life itself.

The spirit of inquiry still prevails among the masses; but there have been no baptisms of late, owing not to the want of suitable candidates, of whom many are ready to be admitted into the visible Church by that holy ordinance, but to the severity of persecution, which renders it unsafe for them thus to make a public confession of their faith.

For the same reason many of the baptized converts have been kept back from the Lord's Supper, and the Bible-class and the Catechumen's Class have been suspended.

This state of things here at present will, I trust, call forth the fervent prayers of the friends of missions, that the Lord may graciously hasten the happy time when persecution shall cease among us, and the Native Christians be at liberty to worship the Lord publicly in safety and “in all godly quietness,” none making them afraid.

### Bishop Horden's First Ordination.

ON May 14th, Bishop Horden of Moosonee held his first ordination in the mission church at Moose Factory, now called St. Thomas's Cathedral. Mr. John Sanders, a Saulteaux-speaking Native of the country, who has been for some years in the service of the Mission as a lay agent, and has been trained for the ministry partly by the Bishop himself, and partly at St. John's College, Winnipeg, under Bishop Machray, was admitted to deacon's orders. An impressive and appropriate sermon was preached by Bishop Horden on the occasion, from the words "Looking unto Jesus." Mr. Sanders has been appointed to the distant stations of Matawakumma and Flying Post, about 500 miles south of Moose Factory. Of these stations the Bishop, in reporting the ordination, sends the following account:—

*Matawakumma*, the future home of Mr. Sanders, is a small trading-post of the Hudson's Bay Company, situated on a large lake of that name, and meaning "The meeting of the waters." It lies south of Kenvogoomissee Lake, a portage only lying between the two lakes. The soil around it is of the poorest description, being a pure, fine sea sand, and ill adapted for agriculture. As a hunting district it is valuable, and considerable returns are sent from it every year. The Indians, who speak the Saulteaux language, are not numerous, and are decreasing; in the winter of 1851, nearly one-third of the population were carried off by starvation, but since then not a single case of starvation has occurred. This is to be attributed, in a great measure, to the large supplies of grain now sent there, and not a little to the great care of the gentleman who for many years was in charge of the trading-post; he did his very best for his Indians both in temporal and spiritual matters, never neglecting an opportunity of teaching them the Word of Life; he rendered our Cree Hymn Book, and Bible and Gospel

History into Saulteaux, and these books are still used throughout the diocese of Moosenee, wherever that language is spoken. This was Mr. Richards, brother-in-law of Rev. John Mackay; he is now in charge of New Brunswick, another post in the diocese, where he is likewise doing good service. Most of the Indians can read and write, and regularly perform their religious duties. A neat church was erected at Matawakumma a few years since through the kindness of the Hudson's Bay Company; the bell and furniture were paid for by the Indians themselves.

*Flying Post* is about a hundred miles distant from Matawakumma; the Indians connected with this post are similar to their brethren of Matawakumma, and speak the same language; they are much behind them, however, in knowledge, not having had equal advantages. For some years they showed but little anxiety about the Gospel, but of late some of them have evinced much earnestness, and I trust it will not be long now before all of them will know the Lord from the least even to the greatest.

---

### Work at Hakodate, Japan.

THE following letter from the Rev. W. Denning, the missionary at our northernmost station in Japan, Hakodate, will be found very interesting. The Rev. J. Williams, late of East Africa, who has been appointed to reinforce this mission, sailed last month; and we trust that their combined efforts may, by God's blessing, result in a large ingathering, both of the barbarian Ainos and of the "Greek-like" Japanese:—

May 15th, 1876.

Since writing last to you I have been enabled to work steadily along, endeavouring to teach "line upon line, precept upon precept, here a little and

there a little." The public preaching of the Gospel at the shop in the centre of the town has been kept up regularly three times a week, and the five Bible-classes at the Mission-house have been

persevered with. The attendance at the services during the winter was much larger than I anticipated it would be. People are still somewhat backward in coming to my house, but, notwithstanding, I have had a goodly number of inquirers of one sort and another. Amongst them two in a very decided way have come out and made a stand for Christ—a carpenter and his wife. They have been attentive listeners at the services for about a year, and for some time have observed the Sabbath and regularly attended the classes held in my house. With profound delight, they are ready to listen on all occasions to explanations of God's Word. Ogawa has instructed them very frequently, and, to use the illustration of one of Mr. French's pupils, they are in nowise "Dead Sea" disciples. The carpenter to his fellow-workmen, and his wife to her female friends, are often found expounding the way of life. They identify themselves with us and our cause, and are not ashamed of the reproach of Christ. For this, with me, I know you will give God thanks. I hope to baptize these converts on Whit-Sunday.

A few months ago one of Ogawa's old friends, a Samurai, from Nambu, a province of Nihon, arrived for the purpose of studying the Scriptures here. Previous to his setting out, he had read the Bible through several times; he had seen the "Evidences of Christianity" and several other Christian books. As he wished to be at hand for the classes, and be where he could make known his difficulties to me, I gave him the use of a small room close to my study. He brought money with him to support himself. While here, day after day, from early morning till late at night, for nearly two months, this young man studied the Bible incessantly. The Japanese read aloud, as you may know, so that I was able to know exactly how long he was reading. I never saw or heard of a man so eager after knowledge of God's Word. From very early morning till late at night his singing voice was so constantly in my ears that after a while, even in my sleep, it did not seem to cease. He nearly read his eyes out of his head; it was with great reluctance that he agreed to take a short walk occasionally with Ogawa. When he arrived he was harassed with all kinds of difficulties in connexion with

"the miracles," the permitted existence of Satan, the history of the fall, &c.; but one by one he honestly brought them forward, and after about a month, with a changed countenance, one day he said, "When I came here I was enshrouded in doubt, but little by little my sky has cleared, and I am a changed man." With the intention of making arrangements, if possible, to reside permanently in Hakodate, he has returned to his home. Please to remember this young man in your prayers. I trust he will not stop short of the goal to which we bid him run.

During the winter Ogawa and I alternately have been paying visits to a large village (Arikawa), about eight miles distant from this. There, in a farmer's house, we expounded the Scriptures to all who were willing to listen. We hope shortly to be able to open a school and regular evangelistic work in this, as well as in another large adjoining village.

Ogawa goes on very satisfactorily. He is anxious to commence a work in the country somewhere, and I think of settling him as a catechist at a village called Ono, about ten miles distant from this.

The shop which we have been using for preaching has been given up; I preached there for the last time on March 15th. The owner of the house had become a bankrupt, and the owner of the ground, being desirous of selling the property, offered to advance to us \$400 and clear off the mortgage, on consideration of our giving up the property at once. As this offer was very much in our favour, we accepted it. At any rate, we could not keep the house longer than November, 1878, so we thought it best to look out for a piece of land for sale and *permanently* fix ourselves in the centre of the town. After waiting two months, we have found a lot that will suit in the main street, in the very centre of the town. The size of the ground is 136 tsubo (a tsubo is a land measure of six feet square, 36.89 feet). There are five houses on the lot.

I purpose removing the buildings from this lot to the country, where we shall be glad of them, and next year, if funds are forthcoming, hope to erect an inexpensive church, in which the Gospel may be regularly and conveniently preached to the passing crowds throughout the year. We cannot do so without a con-

venient building of some kind. During the past winter I have often preached almost in the open air, which in this cold climate is apt to give one cold.

Last month, feeling the need of a little change after the winter's confinement, I took a little trip over to the other island, where I had many opportunities of preaching the Word. At a place called Hirosaki, twenty-five miles inland from the port town, there is a flourishing school, supported entirely by the *ex-daimiyo* of the province Tsugaru, who contributes \$3000 a year towards it. A foreign teacher has for the last four years been employed to teach English, geography, history, &c. The first that occupied the post was a Missionary of the Dutch Reformed Church; the next the son of a Missionary of the American Methodist Mission; and now, for some time, a Methodist Missionary, with his wife, have been working in the school. Partly through the efforts of the Missionaries, and partly through the preaching of a Native convert, who was baptized in Yokohama, a little sanctuary in the midst of the heathen has sprung up. The Hirosaki Church consists of twenty-five members, who have all been trained in the school, and are more or less the results of educational work. As these young men had never been visited by any Missionary who was able to preach to them in their own tongue, I thought a few days spent among them might do good. I received a most hearty welcome both from the foreign Missionary and the Native converts. The latter, during my stay, visited me very frequently. Some of them brought passages of God's Word, which they wished me to explain. On the Sunday after my arrival I preached for the first time in the town in the afternoon, and again in the evening. The townsfolk had never heard a foreigner preach before, so that the crowd was very great. During my stay I preached eleven times, and never have I seen more attentive listeners. The congregation went on increasing night after night, till every available spot in and around the house was occupied. Although my sermons were usually an hour long, and sometimes an hour and a half, after the preaching was over the people seemed reluctant to leave the place. Among the audience were Buddhist and Shintoo priests, the former some five or six at a time. On the 7th of May we had three

services, as it was the last Sunday I was to spend among them. After preaching my last sermon, I begged of the hearers to come to the regular services, held every Sunday by Mr. Honda, the Native catechist, and then requested him to address them, which he did for about an hour. His remarks were very suitable to the occasion, and I think left a very good impression on the minds of the people. He said that, since the world was created, never had there been such an event in Hirosaki as that they had witnessed within the past few days—a foreigner proclaiming to them in their own tongue “the wonderful works of God.” He then went on to tell them where I had come from—what motives actuated me in my work. He said: “He does not preach, as many of our priests do, to get a living, but because he feels in his own heart the truth, the power, the consolations of this religion of Jesus. Many of you, I fear,” said he, “have come here simply from curiosity—some to see the man of tall stature and long beard; others to hear his loud voice—some have come to see the crowd; many on account of the novelty of a foreigner's preaching among us. Now, all this is like going to a theatre, and I feel sure that, unless something permanent and substantial results from the Missionary's labours amongst us, he will be bitterly disappointed. I have been preaching here now for some time. Very few of those here to-night have ever attended the services. Your motives, I know, are various. Some reject the message on account of the messenger. I am a fellow-townsmen of your own, as you know. I was born here, and have lived here. ‘A prophet is not without honour, except in his own country,’ was the testimony of our Lord Jesus Christ. I have found it to be so. Now, please remember, as the Missionary has just told us, that the success of the Gospel of Jesus Christ does not depend upon the eloquence of preachers, but upon the power and influence of the Holy Ghost in the hearts of those who hear. I am a man of no special gifts, and not advanced in learning; but, notwithstanding this, I can, in a plain, straightforward way, explain to you the teaching of Jesus Christ. If you come to hear me, you must not expect to be amused, nor to be flattered, nor to be enraptured by any eloquence of mine. No, if a thing is bad

I shall call it bad; if it is crooked, I shall not pronounce it straight." He then went on to give them a little account of Christianity looked at from a Native point of view. He contrasted it with their own systems of religion, and showed how it was suited to the peculiarities of the inhabitants of this quarter of the globe, &c. After the service was over, a Shintoo priest came forward with a long roll in his hand. He commenced singing some Japanese poetry which he had composed in memory of my visit to Hirosaki. I heard afterwards that he is almost persuaded to be a Christian.

During my stay at Hirosaki I took several trips into the country—walked right round the famous Iwaki mountain. Wherever I went, I found the people very willing to listen to the glad tidings. At one village, although it was past nine o'clock, the people, on hearing that we were to leave in the morning, came and asked us to preach to them, which we did. The harvest in this country truly is plenteous, but the labourers are few, and especially so in Hakodate.

And now I must tell you that I think

of spending this summer among the Ainos. I can leave the work here in charge of Ogawa and the other Native helper. I trust they will not allow it to go back. At any rate, I feel that I am a debtor to the Ainos, as well as to these Greek-like people. I had a great struggle in my mind a few months ago in reference to the wisdom of my leaving this work for the sake of preaching to the Ainos, and I at last summed the *pros* and *cons* up in the following way:—The command is, "Preach the Gospel to every creature." The inhabitants of Hakodate have had the Gospel, still have it, and will, if God permit, be further blessed with its presence and light. The Ainos never have heard the Gospel, and, unless some special effort is made to learn their language, it will be a long, long time before they can hear it. I therefore am determined, God permitting, to go up among them next month, and endeavour by the end of October to get a good insight into their language, and, if possible, get hold of one or two Ainos and bring them to Hakodate.

### Trinity Church, Calcutta.

OUR many friends who have heard Mr. Vaughan's speeches during the last two years feel, we know, a lively interest in the Native Christian congregation of Trinity Church, Calcutta, built up by his twenty years' labour. It will be remembered that a Native brother was ordained, just before Mr. Vaughan left, to take the pastoral charge of this church—the Rev. Piāri Mohan Rudra. The Report of Mr. Rudra's first year's work was printed in the *C.M. Record* for October last; and a few further particulars were given in our January number (p. 37). We now subjoin his second Annual Report:—

I am thankful to be able to state that the Lord has been with us, leading us and guiding us as He did Israel of old. His Spirit has worked in our midst, and the souls of such as are the children of God, have experienced fresh mercies and blessings during the year that is past. It is also a pleasure to note that some souls, hitherto dead, manifest signs of life, and that some backsliders are in a fair way of return. The preached Word of God, I believe, has been applied by the Spirit to the hearts and consciences of many, and there are evidently signs of spiritual improvement in the congregation. The feeling of love and affection between the people and the pastor has

grown, and things are at present going smoothly, and I may say, satisfactorily. The Trinity Church Council Committee has worked on well and discharged their functions, as regards the temporal affairs of the Church, in a satisfactory way.

There have been twenty-two cases of baptism, of whom fifteen were adults. Some of these were inmates of the Lepers' Asylum. A promising young man of a respectable family in Bengal, who some years ago had been baptized, but afterwards had lapsed and had been received again into the bosom of the Hindu society, was received into the Church after he had given ample proofs of his sincerity and penitence. He is

now a teacher in our mission school, and has established his reputation as a diligent and painstaking teacher. He has been confirmed by Bishop Milman.

There have always been inquirers during the year of various degrees of sincerity, and there have been several applications of baptism rejected. But, of the many who have from time to time appeared, I can calculate upon half a dozen cases which are hopeful, and these inquirers, with two exceptions, have expressed their belief in Christ as their Redeemer. They have manifested a desire to be admitted to the Church by the rite of baptism; some of these are educated young Bengalis of respectable connexions. One of these is a student of our mission school. He has been a bitter enemy of the Cross and a warm advocate of the religion of those who call themselves Brahmans. He read the Gospel, but could not be persuaded to believe in the Divinity of Christ, as he fully relied on the efficacy of repentance. But he was seized with a strange kind of restlessness; there was no light, no life in the soul; all was doubt and confusion. He knew his sins, he knew his failings, he saw he could not truly repent, that his repentance needed to be repented of. He saw me in this state of agony and asked for my counsel and advice. I prayed for divine light and wisdom to guide and direct him, and the Lord has brought him very near to Him, and I hope and pray that ere long he will be brought into the fold of Christ.

The Sunday-school has got on very well. There has been an increase in the number of pupils. The children all sing and pray at the commencement and the conclusion of the school, and during the interval are occupied with reading, reciting, or learning passages from the

Scriptures. This school is conducted by me with the assistance of some of the Christian teachers of our school, who do the work of their own good will.

The death of Babu Rash Behari Roy, a catechist of the mission for more than a quarter of a century, occurred in February, 1876. He was a man of singular energy, and had great zeal and love for the Master. He had been languishing on his sick-bed for a long time, but, whenever he got a little strength to walk, he would attend church and take the Sacrament. I frequently visited him, and had ample opportunity of knowing the state of his soul. He had full faith in Christ, though now and then he complained he had a dread of death. He often prayed to God to remove this apprehension, and asked me to do the same, and we several times prayed together. As he was approaching his end, his faith brightened, and a few days before his death, he told me that his heart was overflowing with joy in Christ, and that he did not fear to die. While in this state he was seized with a sudden pain in the chest, and felt difficulty in breathing. He knew that the death struggle had commenced, and while gasping for breath, every word he uttered was a prayer. "Lord, receive my spirit;" "Into Thy hands I commend my spirit." I prayed and he joined me, and heard me read the fourteenth of John. After some time he suddenly stretched himself, turned his eyes upwards and lifted up his arms, as if committing his soul to God. He then turned on his side, whilst I knelt down beside him to commend his spirit to the Saviour. Immediately after I got up, the soul winged its flight to the bosom of the Saviour, and he fell quietly asleep in Jesus.

---

### Return of the Rev. W. S. Price.

Our friends throughout the country will be glad to hear that Mr. and Mrs. Price arrived safely in England on Sept. 1st. Mr. Price has brought with him a number of interesting photographs of Frere Town, &c., several of which are being engraved, and will appear shortly in the *C. M. Gleaner*. The Settlement is now under the charge of the Rev. J. A. Lamb and Commander Russell. Another lay agent has been secured for the Mission; but a Christian surgeon is urgently needed, and has not yet been found.



## NOTES OF THE MONTH.

## ORDINATIONS.

*China*.—At an Ordination held by the Right Rev. Bishop Burdon, at Fuh Chow, on April 16, four Native Catechists were admitted to Deacons' Orders.—On June 11th, the Right Rev. Bishop Russell admitted the Revs. J. C. Hoare and W. Brereton, and Sing Eng Teh, Native, to Priests' Orders; and Messrs. Wong Kiu-kwóng, O Kwóng-yiao, and Dzing Ts-Sing, all Natives, to Deacons' Orders.

*Japan*.—The Rev. H. Evington was admitted to Priest's Orders by the Right Rev. Bishop Burdon on Aug. 5th, at Osaka.

*N. W. America*.—The Right Rev. Bishop of Moosonee admitted Mr. John Sanders, country-born, to Deacon's Orders at Moose, on May 14th.—Mr. Benjamin McKenzie, country-born, has been admitted to Deacon's Orders by the Bishop of Rupert's Land.

## DEPARTURE OF MISSIONARIES.

*Mediterranean*.—The Rev. John Robert Longley Hall and Mrs. Hall left London on July 31st for Jaffa.

*S. India*.—The Rev. J. and Mrs. Bilderbeck left London on Aug. 14th for Madras.

*Japan*.—The Rev. J. and Mrs. Williams (formerly of E. Africa) left Southampton on Aug. 24th for Japan.

*N. W. America*.—Ven. Archdeacon Cowley left Liverpool on Sept. 5th for New York, en route to Red River.

*N. Pacific*.—Mr. and Mrs. Schutt left Liverpool in August last for New York, en route to Metlakatla.

## RETURN HOME OF MISSIONARIES.

*E. Africa*.—Mr. W. Harris left Mombasa in June last, and arrived in London on Aug. 13th.—The Rev. W. S. and Mrs. Price left Mombasa on July 31st, and arrived in London on Sept. 2nd.

## DECEASE OF LABOURERS.

*Nyanza*.—Mr. James Robertson died at Zanzibar on August 5th.

*S. India*.—Mr. W. Cruickshanks, East Indian, died at Poonamallee on July 7th, aged 77.

## Contribution List.

From August 11th to September 10th, 1876.

In this List are acknowledged all sums paid or remitted to the Parent Society in London, as follows:—

From Associations—all sums.

Collections of 10s. and upwards. Benefactions and Legacies of 5l. and upwards.

Smaller sums, Annual Subscriptions, and Payments made to Local Associations, on account of the General Fund, are acknowledged in the Annual Report.

Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

\* \* All Post-Office Orders should be drawn on the General Post-Office, London, and made payable to "Edward Hutchinson, Esq.," the Lay Secretary.

## ENGLISH ASSOCIATIONS.

Bedfordshire: Holwell .....	5	18	0	Keswick: St. John's.....	43	8	10
Berkshire: N. Berks: Wantage.....	8	11	8	Devonshire: East Stonehouse.....	21	14	3
Bristol.....	600	0	0	Essex: Birdbrook.....	8	5	2
Cambridgeshire: Cambridge.....	120	11	6	Gloucestershire: Littledean .....	22	0	7
Cornwall: Penpounds.....	6	7	6	Tewkesbury, &c.....	13	0	0
Cumberland: Aikton.....	5	4	3	Hampshire: Hinton Admiral.....	8	13	0
				Isle of Wight: Ryde.....	10	0	0

St. James'.....	20	11	9
Channel Islands: Guernsey.....	60	0	0
Hertfordshire.....	300	0	0
West Herts Association: Northaw.....	8	19	6
Huntingdonshire: St. Ives.....	1	15	3
Leicestershire: Leicester.....	100	0	0
Old Dalby: Six Hills.....	11	12	10
Lincolnshire: Donington.....	4	0	0
Gainsborough.....	5	0	0
Middlesex: Bloomsbury: St. George's.....	25	0	0
Gordon Square: All Saints'.....	2	10	0
Paddington: Holy Trinity.....	87	16	3
Pimlico: St. Michael's.....	76	15	5
St. Pancras: St. Bartholomew's.....	5	17	0
Monmouthshire: Abergavenny Ladies.....	43	12	6
Chepstow.....	46	16	10
St. Arvan's.....	1	6	8
Northamptonshire: Blakesley.....	3	5	6
Dingley.....	3	9	3
Upton.....	1	10	0
Northumberland: Scremerston.....	1	10	9
Oxfordshire:			
Ipden Newnham and North Stoke.....	8	3	11
Tetworth.....	1	1	0
Watlington.....	5	18	0
Rutlandshire:			
Uppingham Church Sunday-school.....	3	6	0
Salop: Chetton, Glazeley, &c.....	6	10	6
Mainstone.....	31	7	8
Somersetshire: Backwell.....	6	7	0
Luccombe.....	1	5	6
Taunton.....	150	9	0
Staffordshire: Horninglow.....	3	17	8
Leek Ladies' Association.....	50	0	0
Stone.....	15	0	0
Wolverhampton: Shareshill.....	8	6	6
Yoxhall.....	12	2	4
Suffolk: Great Barton.....	6	12	8
Woodbridge.....	6	0	0
Surrey: Kingston, &c.: Ham.....	4	3	10
Newington: St. Matthew's.....	23	16	0
Richmond.....	24	0	0
Tooting.....	7	11	1
Woking.....	2	14	3
Sussex: Petworth.....	25	0	0
Warwickshire: Temple Grafton.....	3	0	0
Westmoreland: Appleby.....	12	8	8
Heversham.....	23	0	4
Wiltshire: Bramshaw.....	11	16	4
Fosbury: Christ Church.....	6	17	5
Steeple Ashton.....	5	18	6
Trowbridge.....	53	5	6
Worcestershire: Cookley.....	24	7	1
Yorkshire: Batley: St. Thomas'.....	6	18	6
Dishforth.....	8	6	0
Langcliffe.....	5	16	0
Marton-le-Moor.....	18	9	
North Cave, &c.....	13	0	0
Oughtershaw.....	35	3	0
Scarborough: Hackness, &c.....	16	4	0

## ASSOCIATIONS IN WALES.

Carmarvonshire: Llanystumdwy.....	5	5	0
Llandudno.....	1	18	0
Denbighshire: Llanrwst.....	5	19	8
Wrexham.....	34	8	0
Glamorganshire: Llantrissant.....	3	6	0
Llandilo Talybout.....	3	3	8
Pembrokeshire: Llawhaden.....	3	16	0

## SCOTLAND,

Kirkcudbrightshire: Cally.....	41	10	0
--------------------------------	----	----	---

## BENEFACTIONS.

A Friend.....	40	0	0
Buxton, T. Powell, Esq., Easneye, Ware.....	200	0	0
E. X. A.....	5	0	0
Hornby, Miss S. A., 15, Milverton Crescent, Leamington.....	5	0	0
Martin, J. Esq., 2, New Square, Lincoln's Inn, W.C.....	25	0	0

## COLLECTIONS.

Solomons, Miss, Mary, Missionary Box, by Rev. A. Kaye.....	1	1	0
Sme, Miss.....	13	9	
St. Clement Dances Girls' Sunday-school, by Rev. R. J. Simpson.....	1	0	0

## LEGACIES.

Bachmann, late Mrs., of 19, Stockwell Park Road, Surrey: Exors., M. A. Bachmann, Esq., and Henry Fothergill, Esq., by C. Blake, Esq.....	19	19	0
Gore, late Miss Catherine, of Victoria-sq., Clifton, by Messrs. Wynne and Son.....	45	0	0
Tyrer, late James, of Hume Tower, Bournemouth: Exors., G. R. Woodward, Esq., Oliver Hatch, Esq., T. W. Stead, Esq., and Hopton Scott, Esq., by Messrs. Field and Weightman.....	294	2	5

## FOREIGN CONTRIBUTIONS.

New Zealand: Nelson.....	10	0	0
Tasmanian Auxiliary: Hobart Town.....	3	10	0

## EAST AFRICA FUND.

Buxton, T. Powell, Esq., Easneye, Ware.....	100	0	0
Manchester and East Lancashire Association, by F. R. Le Mare, Esq.....	5	0	0
Partington, Miss D. E., Montpellier Road, Brighton.....	5	0	0

## PERSIA FUND.

Buxton, Miss, Easneye, Ware.....	5	0	0
Lake, Major-General.....	5	0	0
Lambert, Miss E., Huntingdon Villas, Great Malvern.....	3	0	0

## PUNJAB GIRLS' SCHOOL.

A. B., by Rev. R. Clark.....	25	0	0
Apthorpe, Mrs., Torquay, by Lieut.-Col. Martin.....	5	0	0
Buxton, Miss, Easneye, Ware.....	5	0	0
Hanbury, P., Esq., by Lieut.-Col. Martin.....	10	0	0
Jones, Rev. W., Burneside, by Rev. R. Clark.....	12	0	0
M. S.....	5	0	0
Martin, Lieut.-Colonel, Torquay.....	14	11	0
Sutton, A., Esq., Greenlands, Reading, by Lieut.-Colonel Martin.....	5	0	0
Urmston, Colonel H. B., Southsea, sundry contributions.....	29	11	0
Walford, Mrs., Wem.....	5	0	0
Wyld, Major, Edinburgh, by Rev. R. Clark.....	50	0	0
Young, Mrs. Caroline, by Lt.-Col. Martin.....	5	0	0

## VICTORIA NYANZA FUND.

E. J. B.....	10	0	0
Hughes, Misses, Rose Hill, near Barnstaple.....	20	0	0
Manchester and E. Lancashire Association, by E. R. Le Mare, Esq.....	22	0	0

The Secretaries thankfully acknowledge the receipt of—

A Parcel from Mrs. Strawbridge for the Rev. W. Keene, Amritsar.  
A Box from Rev. T. Scott, West Ham, for Rev. E. Droese, Bhagalpur.  
A Case from Mrs. E. Burton, Croydon, for Mrs. Erhardt, Secundra.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

---

ON THE CEYLON MISSION AND THE RECENT ACTION OF  
THE BISHOP OF COLOMBO.



CONSIDERABLE interest, and no small anxiety, has been felt about the welfare of the Ceylon Mission, in consequence of the proceedings which have been adopted by the newly-appointed Bishop of Colombo. The suddenness of this change of policy, and the fact that the intelligence of it reached England on the eve of the annual vacation, when it is all but impossible to convene committees, made it clearly indispensable to suspend judgment for a season. For the same reason it would have been a mistake to have furnished fragmentary information to friends and subscribers scattered in all directions, many of whom, in consequence of their absence from home, might have missed or overlooked important features of the case. Hitherto, then, it may be said that all information which has been before the public has been *ex parte*, and has proceeded, if not from the Bishop himself, yet from his friends at home and abroad. The time, however, has now arrived when it is essential that the friends and supporters of the Church Missionary Society should have the facts of the case placed before them in a clear and connected manner, and should no longer be left to gather their intelligence from hostile sources. It would be impossible, in any statement likely to be read, to embody all the correspondence which has passed upon this painful subject, but a careful digest is furnished, which will serve to present all the chief features of the case before the public. It will be a simple recital of what has occurred,\* from which everything in the shape of extraneous comment will be excluded to the very uttermost, and in which the principles at stake will not be discussed. Everything of this kind will be reserved. The story for the present will be left to tell its own tale. It is to be hoped that it will receive that thoughtful consideration which it deserves. Those who may hereafter feel themselves called upon to discuss the matter will be able to form their conclusions from information, and not from ignorance, and after having heard both sides of the question. We preface our remarks with a brief history of the Ceylon Mission from its commencement up to the present moment.

The Ceylon Mission was commenced in the year 1818. Until the year 1854 the Society's labours were among the Tamil inhabitants of

\* No use whatever has been made of articles or letters inserted in the Ceylon newspapers.

the Jaffna peninsula, and among the Singhalese of the western, central, and southern provinces, of which provinces the capitals are respectively Colombo, Galle, and Kandy. In the year 1853 systematic efforts were begun for the evangelization of the Kandians, and in the year 1854 the Tamil Cooly Mission was established for the spiritual benefit of the Tamil coolies working on the coffee estates in the interior. These coolies are immigrants from South India, and but few of them permanently settle in the island. About the same time, or two or three years previous, a Mission was commenced among the Tamils in Colombo, who are also for the most part comparatively recent settlers from South India, though some of them appear to have made Ceylon a permanent home for themselves and their families.

There has been nothing peculiar in the working of these different departments with the exception of that which concerns the Coolies on the coffee estates. This part of the work is connected with a local Tamil Cooly Mission Association, conducted by a Local Committee, which Committee is elected by the subscribers to the Association, and has among its members not only laymen of the Church of England, but also laymen and ministers of other Protestant bodies, as well as one or two of the Society's missionaries. The rules of the Association declare the Mission to be under the superintendence of the Church Missionary Society, and the proceedings to be subject to the approval of the Parent Committee. By the same rules it is laid down that the Parent Committee appoint missionaries to superintend the Mission, paying their stipends and all their personal allowances out of the general funds of the Society, and that the local fund maintains catechists, supports schools, and defrays all other expenses of the Mission, excepting only the personal allowances of the missionaries. These catechists are not pastors, but lay agents labouring among the heathen. Occasionally they conduct services. It is further provided in the rules that the superintending missionaries may refer any decision of the Local Committee to the decision of the Parent Committee, and that such decision of the Local Committee shall not be carried into execution until the reply of the Parent Committee be received, and that in all questions that are referred to the Parent Committee their decision shall be final.

There are at present fourteen European missionaries connected with the Society in Ceylon, of whom twelve are in holy orders. The senior missionary, who is also the secretary, is the Rev. William Oakley, who unites unimpaired intellectual vigour with upwards of forty years' local experience. It is unnecessary to refer to the other missionaries individually; but it may suffice to observe that, like Mr. Oakley, they are men of approved piety, fidelity, and good sense, and also, with the exception of the two juniors amongst them, possessing considerable missionary experience, gained during a length of service varying from seven to twenty-eight years. There are thirteen Native clergy connected with the Mission, two of whom are paid directly from the funds of the Society, and the rest from Native Church funds, controlled by

Native Church Councils, and largely aided by liberal grants from the Society.

The registered number of Native Christians connected with the Society in Ceylon is 5518; of these 1181 are communicants.

Until the year 1845 Ceylon was under the episcopal authority of the Bishop of Madras. In that year its first bishop was appointed, the Rt. Rev. Dr. Chapman, who was succeeded first by Bishop Claughton, afterwards by Bishop Jermyn, and in 1875 by the present bishop, Dr. Copleston. Dr. Copleston was consecrated on the 28th December, the consecration having been delayed some months in consequence of his not having reached the canonical age of thirty years. His lordship set sail for Colombo almost immediately, and reached it on the 7th of February, 1876. It may be here mentioned that Bishops Chapman and Jermyn were both of them usually regarded as belonging to the High Church school, the latter very decidedly so. The relations, however, between them, the Committee, and missionaries, were always of a friendly character, and neither they nor Bishop Claughton ever expressed to the Committee any dissatisfaction with the principles on which the Ceylon Mission was conducted.

On Bishop Copleston's arrival in Ceylon he showed on various occasions that he held what are commonly called very High Church opinions in matters of doctrine, which, however, was previously known to be the case. It was also observed that his lordship and the chaplains whom he brought with him "adopted the Eastward position," and also "habitually crossed themselves after meals." But deeply as these matters were to be regretted, they were not of themselves the immediate causes of the unhappy rupture between the Bishop and the missionaries.

Six weeks had barely elapsed, after the arrival of the Bishop in Ceylon, when he announced to several of the missionaries of the C.M.S. his intention to transfer the Cooly Mission from the supervision and management of the C.M.S. and the Local Committee, and to commit it to the charge of resident chaplains under his own supervision. It was pointed out to him that the Committee at home would not be willing to trust the disbursement of its funds to chaplains who might have no real sympathy with them, and that if the C.M. Committee drew back from its compact, the Local (Tamil Mission) Committee would probably invite others, say the Wesleyans, to undertake the management of the Missions, and that whereas now the whole Mission was connected with the Church of England, a part at least would pass into the hands of others. To this his lordship replied that "for the maintenance of the principle we must be content to lose some." He added, "I think Missions cannot be carried on by isolated efforts. The conversion of the world has been intrusted to the Church as a corporate body. Though a million were converted by assistance drawn say from the Baptists, the evil which such an association would in the course of time evolve would become so great as to be unrestrainable, and in the end would greatly outweigh the good done in the first instance." He thought it might take fifty

years before his new plan would come to completion. Two points seemed to weigh with his lordship; the first was that the chaplains had not enough to do, and complained that they had not; the second was that he could not induce any one to come out who had not sole charge, and could combine missionary work with the chaplaincy.

As the main part of the Bishop's opinions are reported from the statements of others, it may be as well to note here, at the outset, that it was not until July 17th that he addressed any kind of communication to the Parent Committee in England, and that he has been very sparing in written communications with the Society's missionaries in Ceylon.

A day or two after the conversations above reported, some change apparently came over the Bishop. He then stated to another missionary that he had no thought or wish of taking over the Tamil Cooly Mission. All he wished at present was that his men should be acquainted with the work going on in their districts, and they might at least be at liberty to visit the schools. He did not object that the control of the catechists, masters, &c., should rest on the Tamil Cooly Mission.

This may possibly have arisen from the fact that in the interim between these conversations there had been an interview between his lordship and a deputation from the coffee planters, in which they had expressed their disapproval of the proposed change; according to the report of one of the deputation, the Bishop signified his determination to use force to carry it out to the extent of his authority.

Towards the end of April there was some reason for hoping that, although the Bishop had not formally withdrawn his plan, yet he did not wish to diminish, much less stop, the work of the Tamil Cooly Mission. Immediately afterwards, however, this prospect was dispelled. In an interview held with his lordship on his own invitation, he announced, in a way which it was difficult to mistake, his intention to push forward his plan not only as regarded the Tamil Cooly Mission, but the Society's Missions generally throughout the island. What he said amounted to this:—The chaplains, whether Government aided or locally supported, are to be in the position of rectors, responsible for all work in all languages in their district. The missionaries working in those districts are, in a sense, curates. They are to appoint no agent to work in such district, and open no school in it, without the sanction of the chaplain. The chaplain has the right to visit all schools opened in his district, and have, to some extent, their supervision. This principle extends to the towns.—In some cases, the result of these arrangements would have been immediately to transfer the Society's work to extreme Ritualists. There was then an intimation given that the requisite force must be applied through licences. The Bishop said, "I should not like to have to insert in Mr. Cavalier's licence a clause to the effect that he must work under the sanction of the chaplain." His lordship was then plainly but temperately reminded that 'no missionary would accept work on the terms proposed; that the only way of keeping peace in the diocese was to allow men of different views to work apart instead of forcing them together; and that where

his men taught their people that they should go half-way to meet Rome," he could scarcely expect to see them accepted as directors by men who regard Rome as the mother of abominations.

In a letter, dated June 15th, the Bishop distinctly withdrew some of the proposals or requirements made in this conversation. He even appears to have forgotten that he had made them. On the 18th of May the Bishop wrote to Mr. Oakley respecting the licences to be given to Messrs. Unwin and Cavalier on their receiving priests' orders. His letter is here printed in full :—

FROM BISHOP OF COLOMBO TO REV. W. OAKLEY.

*Dimbula, May 18th, 1876.*

I THINK it is as well that Mr. Unwin and Mr. Cavalier should go on without formal licence till the ordination, especially as I must have some talk with them as to the limits of their work.

I should much prefer, as I told you, to give them a general licence to "Singhalese itinerancy" and "Southern Tamil Cooly Mission" respectively, with the understanding that neither would enter on work within the sphere of another licensed clergyman without his knowledge and consent, and that any dispute which might arise upon the limits of either's work should be referred to me. It would be understood, on my part, that I should desire the localized clergy to give the freest possible admission to the itinerant clergy.

But if it is thought better by the itinerant clergy, I will, in all future cases, define strictly in the licence the area which still belongs to itinerancy as its own, and they will then be admitted to the sphere of the localized clergy confessedly on sufferance. The latter is the less satisfactory way, both because it would disturb existing arrangements, and because, if the area of itinerancy were once defined, the definition would need continual modification.

I suppose it is the aim of itinerant clergy gradually to produce localized churches with localized clergy, and so, by their own work, continually to narrow their own field. This applies, I am aware, less fully to the Tamil Cooly Mission than to the Singhalese itinerancy. But you probably know that the Dimbula Chaplaincy is offered to Mr. Jones. If he accepts it, the problem of adjusting the claims of the so-called chaplains and the Tamil Cooly Mission *solvetur ambulando*.

In reply, Mr. Oakley urged on his lordship the necessity of granting the licences in the same general terms as heretofore. On May 22nd Mr. Cavalier had a long interview with the Bishop regarding his licence. The Bishop pressed Mr. C.'s acceptance of his restrictions. The young missionary begged him to reply to Mr. Oakley's letter, and to settle the matter in concert with the senior Church missionaries. He declined to do so; Mr. Cavalier was under his control and must submit to his wishes. If he did not consent he could not be permitted to preach or to work at all, since he could only do so by his licence. Mr. Cavalier replied that he was acting from principle, and prepared for the result. It may be noted that eventually Mr. Cavalier was admitted to priest's orders on Trinity Sunday, June 11th, receiving the same form of licence as that previously given to the Society's missionaries in Ceylon.

It may be here instructive to call special attention how two of the gentlemen, to whom the Bishop had intrusted authority over the missionaries, proceeded instantly to exercise it. One chaplain sent for a Tamil catechist, appointed, paid, and hitherto superintended by the

Tamil Cooly Mission, and ordered him to report himself in future to the chaplain; to wait upon him on certain days, &c. From another chaplain Mr. Cavalier received a letter, stating, "My surprise was that you did not write to me before coming into my districts to hold service in one of my chapels (a Tamil service in a coffee-store as on former occasions). I have always understood it to be customary for one clergyman to write to another before going into his district to hold service." In a letter dated June 9th, Mr. Oakley represented to the Bishop what had so speedily occurred; as it states the general case clearly, we furnish an extract from his letter, with so much of the Bishop's reply as relates to this question:—

When your lordship came to the diocese you found a large Society—the Church Missionary Society—at work in various parts of the island. Congregations had been formed, candidates were prepared for baptism, &c., and large numbers of Natives were receiving instruction from the agents of that Society. Some of the districts in which this work was going on have been taken up by your lordship, and the missionaries, hitherto in charge, are ignored, the people handed over to the chaplains, and their former teachers *excluded, except by permission of the chaplains*, and this is what your lordship now *deliberately insists upon* being maintained!

If it had merely been your lordship's wish that the chaplains should be allowed and encouraged to render any assistance in their power towards instructing the coolies on the estates, an amicable arrangement to that effect might easily have been made with the missionaries, while they were carrying on, as formerly, their work throughout the coffee districts; but Mr. Elton's letter *shows*, and your lordship's remarks on the subject *show*, that the chaplains are now placed in a position by which the future labours of the missionaries *may*, at any time, be *thwarted*, and their efforts *actually prohibited*; and *this* your lordship speaks of as "the liberty of the chaplains," and which you *insist upon shall be maintained*. They (the chaplains) are to be "at liberty to minister to the Tamil coolies;" *the missionaries are not to be at liberty to minister to them, except with the consent of the chaplains.*

It is, I think, too much to suppose that the Church Missionary Society will silently consent to such proceedings. If they were to do so, what security would they have that their converts at other stations, and their agents, anywhere and everywhere, would not also be interfered with, in *strict accordance with* the reports which have been circulated, of your lordship's wishes with reference to catechists, converts, Native pastors, &c., as referred to in my former letter?

Let me, therefore, respectfully request your lordship to favour me with *definite replies* to these questions,—if it is your lordship's *intention to place our agents and our people under the care or control of chaplains, wherever they (the chaplains) may be located*; or, if we may consider that we are at liberty, as formerly, to visit and instruct our people, *wherever they may be found, without let or hindrance from any of the clergy in the island.*

With much respect, &c..  
(Signed) W. OAKLEY.

---

THE BISHOP OF COLOMBO TO REV. W. OAKLEY.

Panadure, June 13th, 1876.

DEAR MR. OAKLEY,

You will, I dare say, forgive my not answering your letter until the ordination was over, especially as I have had opportunities of talking over some of the matters referred to with the persons actually concerned.

I cannot be surprised that Mr. Elton's letter, and the story about the Pusilowa chaplain, coming at the time they did, should have disturbed you; and I hope my disavowal of the principle contained in the former, and my condemnation of the



conduct (falsely, I feel sure) attributed to the latter, will do something to restore confidence. Mr. Elton's claim to the spiritual charge of Native congregations, which the Tamil Cooly Mission have hitherto taught, and collected and enrolled, is one which cannot be supported. He stands towards them much in the relation occupied by the clergyman of one parish towards the parishioners of his absent neighbour, bound to do nothing unless under urgent necessity, for which he has not the expressed or implied sanction of the pastor, under whose care they are. I wish, for my part, that he should be admitted, by the voluntary act of the missionary, to a nearer relation, but without such a voluntary act he cannot, as things now stand, claim it.

Mr. Duthy's orders to the catechist are, I am pretty sure, fictitious. If not, they were utterly unjustifiable.

I will next reply to the two questions of (your letter) June 9th.

1. It is not my intention, and never was my wish, to place your "agents" under the control of "chaplains;" nor do I intend to place "your people" under their care, unless with your permission. Some of the present misunderstandings have arisen from supposing that what I wished to see done, by your voluntary act, in a few cases, I intended to do, or attempt to do, without it, in all.

2. You are "at liberty, as formerly, to visit and instruct your people, wherever they may be found, without let or hindrance from any of the clergy in the island," except in so far as the archdeacon, or any other officer, hereafter appointed, may have lawful authority.

It will be seen that the Bishop promptly disavowed the proceedings of his agents; and it is quite possible that at so early a stage their zeal may have outrun his wishes; but the facts remain.

Up to the middle of June the difference was on the relation between the missionaries and the chaplains. It was not quite easy to gather the Bishop's meaning: more than once he had changed his opinion; he was much more guarded in written than in oral communications; more than once he seemed to have forgotten his own oral statements; but upon the whole there seemed some hope that calm consideration and friendly correspondence, conducted in a Christian spirit, might have brought the matter to some friendly conclusion. It would have been obviously unwise, almost uncharitable, if matters could have been adjusted, to have brought them unduly forward before the notice of the Church at home. About this time the intention of the Bishop apparently was to establish a Tamil Cooly Mission of his own, with separate funds, catechists, and congregations. He then suggested whether the chaplains could not co-operate with the Tamil Cooly Mission. It was explained to him that the Committee and the chaplains were not in sympathy in the matter of doctrine, &c., and that the Church Missionary Society never places its agents or congregations under others than its own agents, and never works any mission conjointly with others.

Almost immediately, however, another difficulty arose. The Bishop and those whom he brought out introduced on several occasions the practices commonly described as "Ritualistic"; the doctrines which they taught were of a corresponding nature. Among other novelties, crosses were introduced into the churches. This occurred at Pussilava, through the newly-arrived chaplain, a Mr. Auchmuty. After putting them in the church, he requested the catechist not to report it to the missionary, and to remove them during the time service was held in Tamil; but on hearing that the catechist had reported, he wrote to the missionary making the same offer. In reply, he was informed that, as the accept-

ance of the offer would make the missionary a party to what was illegal, he could not consent, but must remove the congregation to some other place. From that date service was held in the school-room. About the same time the Native Christians in Kabbolika refused to meet for worship in the church of that district because of certain figures in the stained glass window in the church. Buddhists and Hindus pointed to them as inconsistent with preaching against idolatry.

Under these circumstances Mr. Clark, the superintendent of the Tamil Cooly Mission, gave a general order that the Sunday services should be held in the Society's school-rooms or in stores instead of the chapels. It appeared to him that a general order would be less invidious than particular instructions in different individual cases. This separation, however, at one place (Badulla) gave annoyance to the chaplain, Mr. Gomes, and the Government agent, and the latter, as we learn from the catechist's report, without communicating with Mr. Cavalier, the missionary of the district and the responsible minister of the congregation, or with Mr. Clark, and even without the knowledge of the resident catechist, on the plea apparently that he was a member of the Tamil Church Missionary Committee, issued a notice through one of his cutchery writers, a member of the Tamil congregation, inviting the congregation to assemble in St. Mark's Church. An invitation from such a quarter could only be regarded in the light of an order. So all met as desired in St. Mark's Church, and about as many more heathen. The prayers were read by the writer, Mr. Bailey. After the service, as it appears, a meeting was held, the Government agent being in the chair, Mr. Bailey was appointed churchwarden, and resolutions were passed that at least one service should be held on Sunday in the church, &c. These resolutions were afterwards sent to the Bishop.

Thereupon the Bishop wrote to Mr. Clark, stating that he approved of Mr. Auchmuty's action in withdrawing "a cross which is placed upon the altar in Pussilava Church," but would give no pledge that it would not at a future time be replaced. He termed what he imagined had been Mr. Clark's request for the removal "unreasonable in itself, and an unwarrantable intrusion on the liberty of a brother clergyman." He stated also that he had ordered the Badulla catechist to hold no service on the Sunday, except the usual service at 2 p.m. in the church or an additional service at some other hour. In reply, Mr. Clark informed his lordship that he was mistaken about the cross, as he had not asked for its removal. He explained the nature and circumstances of the appeal which had been made from Badulla, remarking that the assembly had been got up without any notice from the minister, as the law requires, nor with his knowledge nor that of the catechist; that it was a private meeting got up by one who was not a member of the congregation; that it was, to all intents and purposes, illegal, and its proceedings null and void. He then proceeded to point out that, by compelling service in the church, a claim was made by the Bishop which had never been made by his predecessors, and which would, except where the church was the property of the C.M.S., practically subordinate the missionaries to the chaplains. He further pointed out that catechists were lay agents of a

lay society, and directly responsible to that society, and that the Bishop could no more suspend their action than a bishop in England could suspend the action of a parish schoolmaster or a scripture reader. Under these circumstances, he felt it his duty to protest, and informed his lordship that he had given instructions to the catechist to go on with his work as before.

In reply to a letter dated July 9th, the Bishop maintained his objections to the removal of the congregations from the churches. He held also that Mr. Clark was in grievous error for supposing that a missionary was "at liberty to hold services wherever and whenever he and his converts may please." On the contrary, he holds such services only by and during the consent of the Bishop, which consent may at any time be withheld or withdrawn at the Bishop's absolute discretion. In the course of the letter his lordship maintains that "all services held in the Church of God are held under the sanction and with the authority of the Bishop. All lay people who are faithful to the Church will keep away from services of which the Bishop has written to them that they have not his approval." In conclusion, he dilates upon the gravity of Mr. Clark's offence. Two days afterwards the Bishop had an interview with the members of the Ceylon Missionary Conference.

The Bishop began by referring to what had taken place at Badulla, and said that in his interview with Mr. Cavalier yesterday he had been given to understand that Mr. Cavalier acted by the advice of the Conference. He then asked the question, "Is this the case?"

Mr. Oakley said that he thought that it should first be understood what authority the Bishop claimed.

The Bishop refused to enter upon any other question until a definite answer had been given to his question. "Was Mr. Cavalier's letter to the catechist counselled or approved by others of the Conference?"

Mr. Oakley claimed the liberty of their congregations to worship where they pleased.

The Bishop then appealed to Mr. Jones, who replied that the letter did not proceed from the Conference, but that the Conference justified the action taken.

Mr. Simmons added that the Conference fully discussed the matter before expressing approval.

The Bishop replied that whether he (the Bishop) was acting within his powers or not, there could be no justification for counter-ordering the order which he himself had given, except through him, and that he did not think that any of his clergy would have done such a thing.

With reference to his own action in ordering the catechists, the Bishop said that, if a catechist is not a "brawler," *i.e.* an intruder, he is an officer of the Church, and as such is under the authority of the Bishop. The Bishop may or may not insist on licensing catechists, as he pleases, but in either case the Bishop has authority over them. Congregations also are subject to the spiritual authority of the Bishop.

Referring to his *practice* in insisting on this authority, the Bishop said that undoubtedly the Bishop possessed this authority, and he may or may not insist upon it. His rule would be to deal with catechists

through the clergyman, but on necessity, or to secure promptness, he would act directly, pending an explanation from the clergyman. He could not and would not ignore his own authority.

Mr. Oakley agreed that it was a mistake to write to the catechist without communicating with the Bishop. (This was assented to by others during the course of the interview.) Mr. Oakley added that their belief had always been that only those under licence from the Bishop were subject to his authority, and that they were at liberty to hold services where they pleased. That no former Bishop had interfered with them in this way.

The Bishop said that no congregation could be removed or separated, nor its place of worship changed without the consent of the Bishop, because of its effect upon the unity of the Church.

Ritualistic changes having been referred to, the Bishop said that he may require that a church be made fit for worship, but there could be no separation. He asked under whose care the Native Christians would ultimately come, and added that if a congregation separated, to whatever party it might belong, he would cut it off from the Church and cast it away. He said that, in the absence of proper representation of the Church, appeal must be made to the Bishop, who will decide what is to be forbidden in what places, and what allowed in what places.

Mr. Jones asked whether the removal of a congregation from one place to another is a separation in the Church. The Bishop replied, "Not necessarily, but the Bishop must be consulted."

In reply to a question from Mr. Clark, as to whether he was willing to stay action pending a reference to the Church Missionary Society Committee, the Bishop replied that, in the case of the Cooly Mission, he could not allow the matter to pend at all, for it was not possible that the Cooly Mission should be any longer conducted by those who now conduct it.

Mr. Clark asked whether the Bishop felt bound by statements made in his letter to Mr. Oakley and himself. The Bishop replied that he could not say as regards his letters to Mr. Oakley, not having the letters before him, but that he would stand by his letters to Mr. Clark. His lordship went on to say that the principles on which the Tamil Cooly Mission was conducted, and on which its superintendents acted, could not be allowed, and that he was determined to request Mr. Clark and Mr. Cavalier to withdraw from that Mission; that he himself would provide at once for the spiritual wants of the coolies; and that he would communicate to the Committee of the Cooly Mission that the working of that Mission had passed into other hands. If Mr. Clark and Mr. Cavalier should change their position and fall in with his views, he would gladly give them a share in the work of the Cooly Mission; if not, he would withdraw their licences. He would remove them from their present charge, but had no wish to drive them out of the diocese. He would, of course, inform the Parent Committee of the Church Missionary Society that by the Bishop's act they were removed from the position they had hitherto occupied.

The Bishop then said that he had to ask the following question:—

"Can you find it in your consciences to make amends for the act done by a resolution regretting the step taken, viz., that the act was done without reference to the Bishop?" (Mr. Simmons having afterwards expressed his uncertainty as to what the Bishop wished to have conceded, the above question was read to his lordship, and he was asked whether that expressed what he wished. His reply was, "That is only a part of it.")

Mr. Oakley said that they could not recognize the Bishop's authority to interfere with their lay agent. The Bishop replied, "What of the congregations? A service may not be held anywhere, nor conducted by any person not sanctioned by the Bishop."

Mr. Jones remarked that there was a great difference between questions of doctrine and the place where a service may be held.

The Bishop again spoke of the "unity of the Church," and said that unity is not in the congregation but in the diocese. The congregations belong to one Church, and are subject to the same laws, and they must not consider the clergyman who ministered to one congregation unfit to minister to another. "In spiritual matters the Bishop's word is law, pending an appeal to higher spiritual authority, even against the decisions of legal courts." He remarked more than once that it appeared that (the missionaries) were not prepared to risk their position by sharing with others in the dangers of the Church and trusting to his decision.

Mr. Simmons said that they earnestly wished to save the Native Christian Churches from the errors and evils of Ritualism.

The Bishop said, "By separating you form a schism."

Mr. Jones said, "We wish to maintain the Church against the innovations of Ritualism. We worship according to the Prayer Book, and maintain the doctrines of the Church. We have not moved away; others have moved away from us."

The Bishop said, "Some may have diverged, but you must not separate."

It was pointed out to the Bishop that in the present case the difficulty arose in the first instance from the congregations, not from the missionaries.

The Bishop then said that since (the missionaries) would not accede to his wishes, and acknowledge his authority in these matters, he was driven to adopt the extreme measure for the purpose of which he came there to-day. He then rose, asked for pen and ink, and, producing a document from his pocket, entered on it the names of the missionaries present, and then read it. It was a withdrawal of their licences. In reply to Mr. Oakley, the Bishop said that he should keep the document in his own hands, and that up to Saturday evening he would not leave St. Thomas's College, in order that any of them might have an opportunity of communicating with him.

Mr. Jones asked, "Does your lordship take this step for some overt act on our part, or in consequence of our principles?"

The Bishop replied that he would not give a reason.

When asked, the Bishop said they might have a copy of the document

with pleasure, and intimated that every one who had not submitted to him by Saturday evening would receive a separate copy.

His lordship then expressed his satisfaction for the kind and Christian way in which he had been received by all, and addressed by those who had spoken, and withdrew.

*Copy of Document referred to above.*

To our well-beloved in Christ—J. Allcock, A. R. Cavalier, W. Clark, S. Coles, R. T. Dowbiggin, J. I. Jones, C. Jayasingha, W. Oakley, W. E. Rowlands, J. D. Simmons, G. F. Unwin, D. Wood—greeting,—

We, Reginald Stephen, by Divine permission Bishop of Colombo, do here, in the exercise of our discretion, withdraw, revoke, and cancel all licences or permission which you, each and all of you, may have or have had, from us and our predecessors, to perform Divine Service or to officiate in any way whatever in this our diocese.

Given under our hand and seal, at Colombo, this                      day.  
(Signed and sealed)                      R. S. C.

At a meeting of the Conference held the next day, the following Minute was passed, and the Chairman was requested to forward a copy of it to the Bishop of Colombo:—

MINUTE II.

The Church Missionary Conference having met to consider the communications made to them yesterday, it was resolved,—

- 1st. That the Conference regrets the step taken in writing to a catechist contradicting the Bishop's orders previously to communicating with his lordship, but would respectfully remind the Bishop that it was the unprecedented exercise of authority by him over a lay agent of the Society which gave rise to the step.
- 2nd. The Conference, with feelings of true regret, have to communicate to the Bishop its inability to yield to him the authority he claims over lay agents and congregations connected with the Church Missionary Society, without reference to the Parent Committee in London.

They would more especially declare their inability to yield to the Bishop the absolute authority in all matters spiritual claimed by him yesterday in the following words: "In spiritual matters the Bishop's word is law, pending an appeal to higher spiritual authority, even against the decisions of legal courts."

- 3rd. In special reference to the Bishop's action with regard to the Tamil Cooly Mission, the Conference begs to enter its respectful but decided protest, and to record its opinion that, in proposing to transfer its management to other hands, he lays claim to an authority altogether beyond that which the episcopal office confers.
- 4th. That the members of the Conference, as clergymen and loyal members of the Church of England, desire to express their

adherence to the principles and discipline of that Church, as by law established, and their readiness to comply with every requisition of the Bishop of the diocese which can legally be demanded from them.

When these Resolutions were transmitted to the Bishop, in his reply (July 12th) his lordship stated that in the fourth Resolution he found a very important defect, if he rightly understood it. "If," he wrote, "by 'which can be legally demanded' you mean 'which it is not illegal to demand,' your words contain an ample recognition of the Bishop's authority; but if you mean 'the demand which can be enforced by law,' then I would remind you that the Bishop has authority of which the law takes no account, and is bound to make demands of spiritual persons which he cannot legally enforce." In his judgment there was nothing in the Resolutions which could induce him to cancel his act of the day before. At the same time, in addition to depriving Mr. Clark of his licence, in a letter, dated July 12th, he informed him that he had deposed him from his office in the Tamil Cooly Mission, but, if he accepted his terms, "he would be glad to assign him an honoured post in it." In another letter of the same date, he stated that facts had come to his knowledge (these facts were not specified) "which made him unwilling, for the present at any rate, to admit him under any conditions to any post in the diocese." On the receipt of the Bishop's reply of July 12th a further Minute was agreed upon, which is subjoined:—

#### MINUTE III.

It was resolved,—

- 1st. That the Conference regrets that the Bishop is unwilling to accept its views as expressed in the Resolutions forwarded to him yesterday.
- 2nd. That it is unable to concede anything on the points at issue beyond what was expressed in them.
- 3rd. That, under these circumstances, while the Conference will be glad to receive and give due consideration to any communications his lordship may wish to make to them by letter, it would express its opinion that another interview would be unlikely to lead to any satisfactory solution of the present difficulty.

A copy of this Minute was forwarded to the Bishop.

In answer, the Bishop expressed his regret that the Conference declined an interview, but suggested that, after reading the subjoined statement, which he forwarded (marked A), they should pass the Resolutions suggested by him in the paper marked B, in which case he undertook to cancel the revocation of the licences, and to suspend further action till January, 1877.

#### (A.) *Statement of claim advanced by the Bishop.*

I cannot consent to accept candidates for confirmation at the hands of those who will render me no account of the manner in which they

have been prepared, or admit my judgment as to persons by whom they have been prepared; or the places or occasions in which the Holy Communion will be administered to them.

I cannot give permission for the baptism of adults to those who may have put them for preparation under the care of persons as to whose fitness and capacity I am not consulted. I cannot authorize clergy to collect and form congregations (especially where the absence of a consecrated church gives no security for their reverent worship and orthodox teaching) unless such congregation are recognized as being subject to my control and authority.

I desire to place, have placed, and will place, the utmost trust in the clergy over whom I am set, but I will not surrender my right or ignore my duty to supervise them in such matters as the above, and, if need be, to interfere. I claim, therefore, to be informed whenever I desire information of any appointment to any spiritual office, lay or clerical in the Church, and to have a right of veto on the same; to be informed in all cases, where the importance of the matter or my own desire makes it necessary, of all changes in the management, order of service, or place of worship of any congregation.

(Signed) R. S. COLOMBO.

*(B.) Resolutions suggested (by the Bishop).*

Having read the Bishop's statement of his claims of authority over all congregations, and all who minister in them, ordained or unordained, we resolve:—

- 1st. That we respectfully reserve our assent to the principles involved, not being convinced that his lordship's demands are such as his episcopal authority can warrant.
- 2nd. That with the above proviso, we undertake for the rest of the current year not to resist or disallow the supervision or interference of the Bishop in the matters mentioned in his statement.
- 3rd. That we will endeavour at once to procure such advice as may guide us to a right decision, as to our conduct after the 1st of January next.
- 4th. That in the meantime we will do all in our power to preserve peace in the Church, and to discourage all who would make out of this our present difference with the Bishop, a ground of scandal or division.

In a further Minute the missionaries declined to sign the Resolutions proposed.

To their surprise, however, after they had declined an interview, during the session of their Conference on Friday afternoon, July 14th, the Bishop came unexpectedly, and expressed his wish to confer with the missionaries before issuing the final revocation of their licences. He first said that on his way out from Colombo he had received the letter containing the Resolutions of the missionaries, in answer to his letter to



Mr. Oakley, with papers marked A and B; and expressed his regret that they had not felt it to be in their power to adopt at least Resolution 2 in paper B.

After a few further remarks, the Bishop said he was about to make a proposal, which, from a legal point of view, might possibly be damaging to his cause, but hoped that it would be considered privileged, and that no advantage would be taken of him in this respect.

Mr. Oakley replied that his lordship's action had been of such an extreme nature, that they must decline to promise that they would withhold anything from the public, and his lordship was reminded that he had himself given the matter publicity by the circulars he had issued to the Committee and subscribers of the Tamil Cooly Mission.

The Bishop said that he was indifferent to the publication of the whole proceedings, and then produced a paper he had brought with him, which he proceeded to read. In this it was stated that, although all the licences had been already withdrawn, and they were legally incapacitated from performing any spiritual duties, yet he hoped that they would find it in their consciences to do so, and he would not regard it as a spiritual offence, nor would any legal penalties be imposed, at least for a time.

The missionaries unanimously and firmly declined to entertain such a proposal, saying that if the withdrawal of the licences had rendered them legally incapable of taking services, they could not consent to the commission of an illegal act.

After a considerable pause, the Bishop said he had thought they would, on the conditions he had proposed, have been willing to proceed with their services, but as they were unwilling to acquiesce, he asked, "What will you do if, with the exception of one, your licences are returned? Will you then quietly return to work?" His lordship said he asked this question because he did not wish to have the licences thrown back in his face. To this it was replied that, if the Bishop was justified in revoking all the licences in the way he had done, they did not think that he would be justified in so returning them, as they had not changed their opinions respecting the points at issue, and for which, as far as they knew, the licences had been withdrawn. But if the Bishop were willing to withdraw from the Tamil Cooly Mission, and allow all matters to revert to their former condition, the missionaries would willingly return to their duties.

The Bishop said he would never restore the Tamil Cooly Mission, that Mr. Clark was removed from its superintendence, and that he had taken it into his own hands.

To this reply was made that this course was unjustifiable, and that no effort would be spared to maintain the Mission intact. Moreover, that they considered his conduct towards the Tamil Cooly Mission as direct opposition to the work of the Church Missionary Society, and that they feared that in future he might in the same way at any time take over any other part of the Church Missionary Society's Mission.

The Bishop said that he did not wish to disguise the fact that such was his intention. After further conversation, the Bishop, failing to

obtain from the missionaries an acquiescence to his proposals, suggested that he should retire, and that the result of their deliberations should be forwarded to him. He expressed his hope that nothing would lessen the charity which had existed between himself and the missionaries, thanked them for the attention and deference shown to himself in these interviews, and then withdrew.

In a further brief Minute on the following day the Conference declined the Bishop's offer to restore any one of the licences withdrawn "unless all named in the deed were dealt with in the same way." In reply, the Bishop affirmed that the members of Conference were mistaken in supposing that the licences were all revoked on the same grounds. On July 12th, the Bishop issued a circular to the planters, informing them that as "an interview with the Tamil Cooly Mission Committee had been denied to him, he had insisted on the superintendent's withdrawal, and had taken this part of the work of the Church of England under his own care. He informed them that the Archdeacon would be the head of the Tamil as well as of the English work throughout the coffee districts; the chaplains in each district aided by Native clergy and catechists;\* their Tamil curates would conduct and supervise it on the spot." With apologies for "a rapidity which might at first sight seem disrespectful to the supporters of the Tamil Cooly Mission," and an appeal for support, he concluded this circular.

Up to July 17th, the Bishop had not in any way, privately or publicly, communicated with the C. M. Committee at home, or any of its members. At length a letter was written in Ceylon on that date, followed by another still later; these were addressed to one of the Secretaries. As these letters reiterate the claims already detailed, we do not reproduce them *in extenso*; we merely quote a few paragraphs, the first of which relate to the Tamil Cooly Mission:—

You know enough of the Tamil Cooly Mission to understand that it was not an ordinary specimen of the Mission of your Society, but stood on a peculiar footing. The greater part of the funds were provided, not by your Society, but by a Committee here, composed of members of various sects as well as of the Church. The very matters in which my authority was denied, were, I believe, habitually referred to that Committee, on which sat several Dissenting ministers. As neither this Committee nor its "agents" recognized my authority, I have been obliged to ignore it, and organize that part of the work of the Church of England on a new basis.

I point out the peculiar character of this Mission in order to remove the apprehension that I am likely to deal in a similar manner with any part of the work of the Church Missionary Society, more strictly so called. I would remove this apprehension, lest it should make your Committee hesitate about advising their clergy to submit to my demands.

Before I conclude, let me bear my testimony both to the piety, zeal, and ability of the clergy to whom I am referring, and to the charity, moderation, and respect for myself which they have hitherto displayed, even while repudiating my authority on essential points.

It was to be expected that the suspension of the Society's missionaries would cause great excitement in an island like Ceylon. The whole island was shaken. Public meetings were held, in which the

---

\* These were procured from the S.P.G. Missions in South India; Dr. Caldwell refused them; those sent were afterwards most properly recalled.

conduct of the Bishop was freely canvassed and condemned. The missionaries, however, in obedience to his authority, although on the subsequent Sunday no formal document had been received, and the proceeding revoking the licences had not thus been completed, immediately after he had withdrawn permission to officiate, abstained from taking part in any public services. In the midst of these troubles the Native clergy, catechists, teachers, and people,\* with the exception of one schoolmaster, stood firm. As specimens of the feeling which actuates the Native Church, we print the following :—

PETITION OF JAFFNA CHRISTIANS TO THE COMMITTEE OF THE CHURCH MISSIONARY SOCIETY.

*Jaffna, 9th August, 1876.*

To the Members of the Committee of the Church Missionary Society, Salisbury Square, London.

GENTLEMEN,

Allow us, members of the Native Church connected with the Church Mission in Jaffna, North Ceylon, to address you as our benefactors, and as instruments under God by whom we and our fathers before us have been called from the darkness of heathenism to the Gospel of the grace of God. We beg your permission to address you on a subject at present agitating our Church and engaging the attention of all Christians in Ceylon and the adjacent continent, and which is one of the highest concern to us as a branch of the Christian Church in this island.

We refer to the unhappy differences which have arisen in consequence of certain novel and, as they appear to us, unreasonable claims made by the Bishop of the diocese, with the view of placing all the churches connected with the Church Mission under the Bishop's chaplains. We have beheld, with grief and humiliation, the introduction by chaplains of the Establishment of certain Ritualistic practices and ceremonies which have not the warrant of Scripture nor of the canons of the Church; but we were content with treating them as unscriptural, and tending to gradually lead the Christian Church to the errors of *Rome*. We had not, until recently, the slightest cause to apprehend that similar practices may be forced on ourselves, against our consent, on the ground of our remaining in communion with, and as members of, the Church of England. The action recently taken by the Bishop against the Church missionaries, and the causes which gave rise to it, have, however, aroused our fears that the alternative may, ere long, be forced on us of either submitting to the course of proceeding adopted by the Bishop, or of ignoring the relationship which has always existed, and does even now exist, between us and the Bishop as our diocesan and chief pastor. We eachew either course.

The character of the relationship referred to remains unchanged from the time that the Christian Church was first formed in these parts until the present day, but any attempt to remodel it in reference to novel practices and strange doctrines will cause serious and unhappy differences and backslidings.

We feel deeply thankful to your Society for having sent us your good missionaries, for having hitherto sustained them by your prayers and by your charities, and enabled them, under Divine blessing, to sow in this land of superstition and false religions the seeds of the true Gospel of salvation. We have always cherished it as a peculiar privilege that, through the relations which your Society bears to

---

\* As an illustration of the Bishop's proceedings, we may notice that he wrote an energetic letter to the Rev. P. Peter, a Native clergyman, who had not come into collision with him in any way, telling him that "his ministrations in the neighbourhood of Gampola and Pussilava had not his sanction; assuring him that, if he withdrew Mr. Peter's licence, it would never be restored, warning him of the terrible sin he was committing, of which he hardly knew the magnitude." In his reply, Mr. Peter explained that he was not ministering there at all, but at Kandy. The following was the Bishop's reply :—"MY DEAR SIR,—I was under a mistake about your appointment. I am sorry I have troubled you. Pray continue your work in Kandy as hitherto.—R. S. COLOMBO."

the Church of England, we could count ourselves as members of that ancient Church, subject to her Bishops placed over this diocese. It has been our happy lot also not to have been split up into two parties or sections by the spirit of schism or innovation, by internal dissensions or by insubordination to constituted authorities. We have been allowed to enjoy the benefits of the means of grace and of the blessed sacraments, administered in the simple, scriptural, and apostolic way, and in a manner not to make Christianity on the one hand a bye-word among the heathen, and on the other to distinguish us from the erring Church of Rome, and protect us against her insidious advances.

We heartily desire to remain in the undisturbed enjoyment of these blessings combined with true spiritual allegiance and attachment to what we consider our mother Church, the Church of England; and we cannot but deplore that anything should have occurred to mar this state of things.

But we cannot, gentlemen, dissemble our feelings of sorrow and disappointment at the extreme steps adopted by our Bishop to exact from our missionaries certain concessions, which, if allowed, would undo much of the good work already done in these parts, and alter the character of the Native Church here. Much as we value the form of Church government as carried on in the Church of England, we esteem the blessed truths of the Gospel more; and we would much rather hold fast the latter than allow our attachment to any one form of Church government to compromise our character as Protestant Christians of the Reformed Church.

With these deep and strong convictions we approach your Committee for aid and advice—aid towards enabling us to secure to us the position we have all along occupied, and advice as regards the measures to be adopted for securing the same.

One thought which occurred to us is that the Society may greatly help us by promoting the cause of appointing Missionary Bishops over Mission Churches such as ours. We are powerless to move in the matter, and we therefore simply bring it before your Committee with the view of soliciting your help.

We earnestly pray that your Committee may be graciously moved to give their earnest consideration to the present condition of the Native Church, and its future, as likely to be affected by proceedings such as those of the present Bishop, and that your Committee may be pleased to adopt such measures as to them may appear needful under the circumstances.

We remain, Gentlemen,

Your most obedient servants,

(Signed)

MANIHA SINGHA, Mudliar of the Governor's gate.

H. ALLEGAKORY, Advocate of the Supreme Court.

SOLOMON JOHNPU, Clerk and Registrar.

(And ninety other signatures.) \*

LETTER FROM MR. B. GUNASEKARA TO THE REV. C. C. FENN.

*August 24th, 1876.*

REV. AND DEAR SIR,

I beg you will be good enough to lay before the Committee of the Church Missionary Society the following account of the proceedings of a meeting held at Kotté on Saturday the 12th inst., at which representatives from nearly all the congregations of the Kotté Native Church and some members of the Kurunegala Singhalese congregation, in all about 100 persons, were present. The meeting commenced with reading the second chapter of the Epistle to the Galatians and prayer. Mr. B. Gunasekara, Pandit, having been called to the chair, Mr. T. Sirimanna proposed, and Mr. L. Ounay seconded:—

“That as the Church Missionaries were unable to preach for a whole month through the revocation of their licences because of their defence of the liberties

\* It should be borne in mind, when reading this Petition, that it is the composition of Natives thoroughly trained in English, and well versed in legal proceedings as practitioners before English Courts.

of the Native Church, and as the Bishop still maintains his claims, we wish to assure them, in this their trying position, of our sympathy and support."

Mr. R. P. Jayawardena, of Kurunegala, proposed, and Mr. J. Jayatileka, also of Kurunegala, seconded:—

"That we profess our firm adherence to the Protestant principles of the Church of England, of which the Church Missionaries are the exponents in the island."

Mr. W. De Silva moved, and Mr. A. Perera seconded:—

"That to give proof of our sincerity we hereby pledge ourselves to increase as far as possible our subscriptions to the Church Fund, and also to exert ourselves for the spread of the Protestant faith among our countrymen."

Mr. G. C. De Alwis, the Honorary Secretary of the Committee by whose interest the meeting was convened, then read an address from the Kurunegala congregation promising subscriptions and expressing their hearty concurrence with the object of the meeting and sympathy with the missionaries, to whose good work among them the address bore ample testimony. He also read another letter from two Christian friends, forwarding Rs. 10 as a subscription. A collection was then made, and after a vote of thanks to the Chairman the meeting dispersed.

I remain, yours truly,  
(Signed) B. GUNASEKARA,  
Pundit.

P.S.—I may here remark that the meeting was purely a Native one, and the proceedings were conducted in Singhalese.

In due course the suspended missionaries forwarded an appeal to the Acting Metropolitan of India, embodying at length the difficulties which they had experienced in their intercourse with Bishop Copleston. We do not reproduce it, because, before it had reached Bishop Gell, and while he had only before him the *ex parte* statement of Bishop Copleston in support of his own action, he had ordered the latter to restore ten of the twelve licences to the missionaries. This was communicated to them in the following letter from Bishop Copleston:—

*Colombo, August 10th, 1876.*

DEAR MR. OAKLEY,

I have received a letter from the Metropolitan (written, of course, before your appeal could reach him, in answer to a letter of mine, dated July 15), in which he expresses strong disapproval of the step I took in withdrawing your licence, and counsels me to restore it.

Such counsel has, I consider, an absolute claim on my obedience. I have therefore cancelled the Revocation of July 11, and beg that you will resume your duties.

You will understand that this involves no concession on my part of the claims which I have advanced, and on which I shall continue to insist, by all means in my power.

I remain, &c.,  
(Signed) R. S. COLOMBO.

On the 14th of August the Bishop opened his communications with the Committee of the Church Missionary Society. In his letter he insisted upon the recall of Mr. Clark, whose case is still *sub judice*, and is as yet before the Acting Metropolitan.

In presenting the foregoing statement many minor points of detail have of necessity, from want of space, been passed over, and all matter extraneous to the great questions at issue has been carefully put aside. It would have been very easy to have imported questions in themselves of great consequence, but the object has not been to make a case

out, even as strong as it actually is, or to assign motives, or in any way needlessly to excite prejudice. All comment has been reserved even when what has been presented seemed to invite it. The sole object has been to furnish friends and subscribers with a general but sufficient account of these lamentable occurrences, so that they may have wherewithal to form a judgment of the merits of the case, grounded upon the facts alone. The importance of the questions involved will hereafter demand suitable notice, which will in due course be given.

## EAST AFRICA—JOURNAL OF THE REV. W. S. PRICE.

(Continued from p. 604.)



**SUNDAY, April 30th**—At nine a.m., H.H.'s steamer, the *Star*, came in, and all Mombasa was on tip-toe. She has been kindly sent up for our accommodation by the Sultan, and, if nothing else comes of it, the moral effect upon the Arab and Swahili population will more than pay for the cost of the trip; especially at this crisis, for she brings me letters from Dr. Kirk, and a proclamation just issued, in which the land slave route is stopped, and the fitting out of a slave caravan is made illegal! This is more than the thin end of the wedge, which, when driven home, will for ever put an end to slavery in East Africa. It is doubtful if Said Bargash could have done an act more calculated to impress his subjects with the reality and sincerity of his intentions, than that of sending his own steamer for Mzungu, who is now pretty well and widely known as the determined enemy of slave traffic. Dr. Kirk has worked well and nobly, and I hope his eminent services in the cause of freedom will be recognized as they deserve to be by the Christian philanthropists of England. The new proclamation is a most important concession, and gives reason to hope that poor Dr. Livingstone's "open sore" will be healed at no very distant day.

**Zanzibar, May 3rd**—Arrived here this morning at eight o'clock, after a pretty fair passage of twenty-four hours. Was distressed with toothache all the way, and got no sleep for it through the long night. The Lambs got in yesterday. Both they and I are guests at the Consulate.

**5th**—Sallied out early to see a house,

which I wished to take for the C.M.S. We need a place of our own at Zanzibar, where missionaries passing to or from may put up for a few days, and where goods may be stored and packed. The one inspected would suit us very well, but the landlord asks three times the money for it that I would give, so we must look out for another. Saw Mbaruk Bombay, and engaged him to lead our expedition to Uganda. At first he said his heart was set upon going to England, to see Captain Grant and Speke's grave, &c., but finally he agreed to go with us first to Uganda. All is settled, and he is to come to the Consulate to-morrow, after the mail has left, to make the formal agreement.

**6th**—Went on board the *Cashmere*, and took leave of the doctor and Mrs. Harris (returning to England). Had a parting prayer together in Mrs. H.'s cabin. Mr. Lamb and I accompanied the Consul this afternoon in paying a visit to Said Bargash. H.H. has been greatly improved by his visit to Europe. There is an ease and affability of manner which I did not observe the first time I met him. After thanking H.H. for lending me his steamer, and a little general conversation, Dr. Kirk introduced the subject of the Mission to Karagué, in which H.H. appeared to take interest. When the Committee's letter comes will be the time for placing the matter fully before him. At the close of our interview H.H. in the most gracious manner placed his steamer at my disposal again to take us to Mombasa. We were very thankful for this, as the weather is very uncertain, and a dhow journey just now, even with the

wind in our favour, would be a very trying experience, especially for Mrs. Lamb. Thus God in His goodness raises us up friends and helpers in the time of need.

*Sunday, 7th*—Whilst wending my way through the narrow streets to church this afternoon, had a sight which filled me with more horror than anything I have witnessed in East Africa; a chained gang of slaves would by comparison have been almost a refreshing picture. A large number of blue jackets had leave on shore, and what a use they made of it! Every grog-shop (and there are not a few in Zanzibar kept chiefly by Portuguese from Goa) was crowded with sailors, and reeking with the sickening fumes of tobacco and spirits. Some of the men were playing cards, and others boisterously quarrelling amongst themselves. We met groups of twos and threes staggering along arm in arm, helplessly drunk, the laughing-stock of the lowest of the black population, bond and free. Oh, horrible spectacle for angels or men to witness! And these are men wearing Her Majesty's uniform! sent out by enlightened and Christian England in the interests of humanity to help put down the slave trade! The well-conducted Arabs and other respectable Natives of Zanzibar who witness this shameful spectacle might well apply to us the old proverb, "Physician, heal thyself."

*8th*—This day concluded an agreement with Mbaruk Bombay, the now famous caravan leader, to conduct the C.M.S. expedition to Karagué and Uganda, and had the agreement duly attested and registered at the Consulate. Went out and looked over Livingstone's house with the view of renting it for the Society.

*9th*—Made an agreement with Taria Topan to take his house—the same Livingstone used to live in—for the C.M.S. It is large and roomy, with plenty of accommodation for a party preparing for the interior, and any amount of store-rooms. I have taken it for twelve months at a moderate rent; but it will probably be found convenient, if not absolutely necessary, to retain it permanently for the use of the Mission. It would be impossible to find one in Zanzibar better suited to our purpose. Took leave of our kind hosts at the Consulate, and left for Mombasa in the *Star* at four p.m.

*Mombasa, 10th*—After, on the whole, a fair passage, we anchored at Mombasa harbour at seven this morning. Our party consists of Mr. and Mrs. Lamb, Messrs. Clarke and Robertson, Isaac and myself. We had, as fellow-passengers, the French Consul, and two French merchants, who availed themselves of this opportunity for a trip up the coast.

*15th*—All the European brethren, together with W. Jones, present at the prayer-meeting this morning. In the evening held a meeting at Frere Town to welcome Mr. and Mrs. Lamb. They had, for East Africa, a warm reception, and I earnestly pray it may be the beginning of many years of happy and profitable intercourse between a faithful pastor and a loving people in this Mission. Messrs. Clarke and Robertson were present to draw out our sympathies and prayers in connexion with the new effort in Central Africa. To-day we received seventy-five freed slaves sent to us by the Consul. Of these ten are children, twenty-two women, and forty-three men. For the most part they are in a wretched state with cutaneous and other diseases, and some from emaciation. There is plenty of work for the doctor, in whose absence we must do the best we can.

*16th*—To Frere Town early with Mr. Lamb, to inspect the new batch of slaves, and to prescribe for them. James, the doctor's late assistant, is very useful as far as his knowledge goes. Selected a piece of land, which is to be divided into small building-lots for the new comers. We give to each man a site, and the materials for constructing a cottage, together with free rations for a fortnight, so as to afford him time to become settled, after which he is placed, if able to work, on his own support. The engine is a decided success, and so will the saw-machine be when we get some one who thoroughly understands it.

*18th*—Much engaged the last two days in preparations for the Karagué Mission. Twenty men of the freed slaves—some of them Wa-makua—volunteer for service as oarsmen and porters. Others would no doubt come forward, but that they are afraid that somehow or other it may lead to their being sold again into slavery; and having tasted the sweets of freedom, they have a reluctance to run that risk, "small

blame to them." We shall have no difficulty, however, in getting a full complement of Wapagazi from Frere Town and Mombasa, if it seems desirable to do so.

19th—We are living among "the peculiar people." This morning one of the leading Arabs of the town comes to me with an urgent message from the Wali: "Ishmael (who is living at Frere Town) came over early in the morning, and having forcibly entered the house of an Arab, took away a female slave, and the Wali wishes to know whether you have sanctioned his doing this, or whether he has done it on his own account." To this I sent answer that, "In the first place, I did not believe that Ishmael had done anything of the kind, and that the Wali ought not to have accepted as true any accusation against a respectable man like Ishmael without further inquiry; and, secondly, that I was greatly surprised and annoyed that the Wali should for a moment suppose that I would give my sanction to an illegal act." Very shortly I had a visit from the Wali himself, who came attended by his body-guard, to ask pardon for his offence. He had already discovered that the charge against Ishmael was utterly without foundation, and he had put the accuser in prison, and was ready to inflict upon him any punishment I might prescribe. I told him that I was quite ready to accept his apology; that the punishment of the false accuser was his business, not mine, and that I had only to request that in future he would not accept as true, charges against any of our people without full inquiry. This he promised, and we parted good friends.

At eight p.m. the *Star* came to anchor in the harbour. We were surprised, as we had seen her steaming to the south early in the afternoon. I had soon a visit from the French Consul, M. Gaspary, who told us something had gone wrong with the boiler, so they were compelled to put back to Mombasa under sail. He reports fearful weather after they left Lamoo.

20th—Went on board the *Star* early this morning, taking Mr. Harris to overhaul the boiler. He found it hopelessly injured, and the marvel is that it did not blow up. Our friends have to thank a kind Providence for sparing them this calamity. As it is

they will probably be kept here two or three weeks, and, as their stores have come to an end, they are thrown on our hospitality. Fortunately, I have a vacant house close by, which had been got ready for Bourazan, in which M. Gaspary and his friends may find comfortable quarters during their stay. The former is very anxious about his wife, who would be expecting his return some four days ago. M. Gaspary is delighted with Frere Town. He says he would like to settle here with his wife and child.

Had a visit this afternoon from a Mnika, accompanied by his young wife, who comes purposely to ask to be instructed in the Christian religion. This is the first application of the kind I have had, and I am anxious to know what has led to it. I have handed him over to George, who happens to be here, and who speaks Kinika.

Sunday, 21st—We are rather strong in Europeans just now. Eight, including M. Gaspary, who is a Roman Catholic, were at morning service, which Mr. Lamb conducted for the first time. He preached from the text, "If ye know these things, happy are ye if ye do them."

This evening one of our Native Christians was returning from Frere Town, with his little child on his shoulder, when a poor slave-girl in chains fell at his feet, and implored him to take her to Mr. Price, because her master was very cruel. The man replied, "I cannot take you to Mr. Price to-night," but added, in his simplicity, "Come along, show me your master's house, and I will go with you and ask him to be kind to you." They went together to the house, when the master came out and was very angry. Drawing his sword, he said, "What right have you to meddle with my slave? I will cut off your head," &c. News was soon carried of poor Domingo's predicament to three or four of his fellow-Christians, who immediately flew to his succour. Thereupon a crowd of Swahilis assembled, and a row at very unfair odds became imminent. At this stage a messenger came to me from the Wali to report the matter, and to ask what was to be done. I sent him a polite message to the effect that, as he had police and I not, it was for him to preserve the peace of the town, and that it would be time enough



to-morrow to inquire into the matter and learn the merits of the case. The affair lies in a nutshell; but just now the slave-holders are writhing under the irritation caused by the new proclamation, and are rather desperate.

The news is brought to me to-night that poor old Abe Ngoa died at Jellore a few days ago, away from his family and fellow-Christians. Mr. Rebmann will be sorry to hear this, as Abe Ngoa was his old servant, and one of the first converts in connexion with the East Africa Mission. His is a strange history, but the chief point in it is that he was chosen of God to be the humble instrument of proclaiming the Gospel to the poor ignorant Giramas, and that the little church there owes its existence, under God, to his efforts. I cannot but think that this poor unlettered evangelist will find a place of honour when the Master returns to take account of His servants.

23rd—We had made arrangements to go to Frere Town to-day, and our things were all on the beach and the boat ready, when word was brought to me that a mob of some 400 Swahilis was assembled in the old town, and threatened to make an attack upon us at Frere Town, in consequence of our giving protection to their runaway slaves. I thought it best to carry out my programme and go to Frere Town with our things, and, having done this, I returned at once, and called with Lamb on the Wali. I told him the state of things as reported to me, and of which he professed to be ignorant. I added, "If the Swahilis have any reasonable ground of complaint against me, or any of our people, I am quite willing to have it investigated by you in the proper way; but if they choose to adopt another course, and to band themselves together and to threaten us with violence, I give you timely warning that, in the event of anything happening, you may not have to say, 'Why did you not tell me?'" He expressed the greatest regard for me, and, as a proof of it, at once summoned an officer from the Fort, and sent him to call the chiefs of the turbulent Swahilis, and dismissed me with a promise to make all square, and to pay me a visit at Frere Town the day after to-morrow. In the afternoon a deputation from the fanatics, consisting of four principal men, waited upon me. They were sent, they stated,

to inquire whether or no it was by my order that our people took away their slaves to Frere Town. I replied that I was not aware of anything of the kind having been done, and that they knew very well that, on all occasions when slaves had come to me for protection, I had always delivered them up to the Wali, whenever their masters put in a claim for them. I further informed them that I should continue to act on this principle, and that, whilst I should pay no attention to the demands of a body of men who came to me with threats, I was ready at all times, as I have ever been, to deal fairly and justly towards any individual who had a reasonable cause of complaint. All this they know well enough, but just now the proclamation has opened their eyes to the inevitable, and here, as elsewhere in his Highness's dominion, there is a sort of convulsive death-struggle to maintain the old state of things. In my humble opinion, it would have been wise to have increased the supporting force by two or three ships-of-war before issuing the proclamation. As it is, the *Thetis* was the only gun-boat in Zanzibar when I was there a fortnight ago, and she has now been sent to Kilwa. In the event of a rising on the part of the slave-dealers here, or at Lamoo or elsewhere—a by no means unlikely occurrence—some of her Majesty's subjects may be placed in peril of their lives.

Mr. Wakefield came in to-day. It appears there is a strong opposition to his purchasing land at Jounvu. The wife and children of the man who sold to him have been driven from their home, and two men who had something to do in the business have been bound in prison by the Wali. Mr. Wakefield himself was mobbed as he passed through the place. He has come to Mombasa to see the Wali and obtain justice for himself and his people.

24th—A day of excitement and anxiety. This morning about a dozen Swahilis came over to Frere Town to ask for two runaway slaves—one a boy, and the other a young man who came to us some time ago, his whole trunk raw from the severe beating he had received. It appeared that the application just now was only a cloak for something else. I, however, received them with all civility, and settled the matter apparently to their satisfaction. An hour afterwards

about three or four hundred armed people appeared on the opposite shore and menaced us with an attack. As a pretext, they had given out that four of the men that came to me in the morning had been bound and imprisoned by me. Of course there was not the shadow of foundation for such a rumour, but it served the purpose of collecting people together and inflaming their minds. I immediately despatched Ishmael and Khamis bin Sád, in my boat to the Wali, to report to him the state of things and request him to keep the peace. They crossed two messengers from the Wali to me, whom he had sent to inform me that, having heard of the threatened attack, he had despatched 100 soldiers to disperse the mob. Presently they disappeared, and I supposed the matter was ended. Kamis returned with an assurance from the Wali that this was so, and that we need be under no alarm. We merely thought it prudent to strengthen our night guard, and to admonish them to keep a sharp look-out. About 9 o'clock Mrs. P. had retired to her little iron room to prepare for bed, when I saw lights on the opposite side and on the water, and heard unusual shouts from the same direction. I took up my lantern and rushed down to the beach, not knowing what to expect. It proved to be my good friend Khamis, who, fearing that he might be fired upon by our guard, was vociferating loudly to let us know it was he. He landed from his boat, armed as I had never seen him before, and his appearance at once betokened that matters had taken a serious turn. His report was that the insurgents, declaring themselves in open rebellion against the Wazungu and Said Bargash, when dispersed in the afternoon, instead of returning to the town, had gone in a body to another part of the island, whence they could easily cross over under cover of the darkness, and make a night attack upon Frere Town; that the Wali was sending over thirty soldiers, and he and other friendly Arabs fifty more to protect us. In a short time these succours began to arrive, and my room was crowded with a strange assemblage of Belooches and others, armed to the teeth. Naturally my poor wife, the only lady here, was greatly alarmed, and between attending to her and to the ordering of the men I was sadly perplexed. Finally, it was deter-

mined that all the Europeans should spend the night in Hutchinson Cottage, the building most capable of resisting an attack, and that the chief body of the soldiers should keep guard there, whilst scouts were despatched in different directions. A walk of a quarter of a mile in the rain, on a dark night, under these circumstances, was neither picturesque or pleasant. We found Mr. Harris lying ill in bed; but there was nothing for it but to turn his comfortable house into a fortress, and to shake down for the night in the best way we could. Of course, circumstances were not favourable to sleep, and the noise of the soldiers, who always talk louder than necessary, made it impossible. It was a stormy night; heavy squalls of wind and rain. At 1 a.m. I sent off two special messengers to Dr. Kirk, with a letter, informing him of our position. I promised them \$20 each if they delivered the letter on the fifth day, \$10 if on the sixth, and only \$5 if on the seventh. Good old Khamis bin Sád, who has been ill of fever for a week, stuck to us as though he had a special mission from Heaven to keep watch over us. During the night I went out and found him, in his wet clothes, lying rather tired out in the verandah, and I brought out my wife's waterproof and threw it over him—a little attention for which he was very grateful. The night, like other long nights, gave place to the morning; and then we learned that the rebels had effected their crossing to the mainland, where they were met by Khamis Kombo, an influential chief of their own, who gave them to understand that they had no chance of succeeding in their design. Praise the Lord! Just before the note of alarm was sounded we had committed ourselves to His almighty protection, and He did not fail us in the hour of need. There can be no doubt that the irritation caused by the new proclamation is the real cause of the disturbance. It came upon them suddenly, and they are only just beginning to realize what a sweeping measure it is.

25th—Weary and worn with loss of rest and unusual excitement. The Wali came over in the *Alice* and paid me an early visit. Nothing can exceed his professions of regard and concern for our welfare and safety. I would fain believe him to be sincere, but whether so or not, and whatever his

motive, he seems disposed to help us to the extent of his power. I asked him what was the cause of the disturbance. He said he did not know, he was not aware that the rebels had anything to complain of against us, but that they were fools who had declared their intention of fighting with me, with him, and with Said Bargash. He added that he was doing his best to capture the ringleaders, whom he would put in irons and send to Zanzibar; and he did not think we had any cause for further alarm. In the afterpart of the day he sent me word that he had arrested and imprisoned several of the leaders, but others are still at large. Khamis bin Sád, with ten soldiers, and twenty armed retainers of his own, keeps watch with us to-night, and, what is better, "the eyes of One who never slumbereth nor sleepeth" are over us. The Wali despatched messengers to Zanzibar to-day, and I sent by them another line to Dr. Kirk to report progress.

Last night, or rather about one o'clock this morning, a number of men went to the Mission-house in Mombasa, and asked for me. Joshua, who is in charge, told them I was not there, but at Frere Town. They said, "You tell lies, and if you don't let us go upstairs we will fire." He replied, "You may fire, but I have told you the truth, Mr. Price is not here." After some discussion they went away, saying that when they found me, they would cut off my head and throw me into the sea.

26th—I had a tolerably quiet night, and to-day news comes that some of the ringleaders of the rebels have been captured and brought into Mombasa. This may be good or bad news, I know not which. It may nip the insurrection in the bud, or it may stir up more strife. As the rebels are several miles on the way to Rabbai, and have taken to plundering, it is just possible they may make an attack upon our station there; so I have sent some armed men to Mr. Binns, and a *carte blanche* to enlist any friendly Wanika on whom George can depend for their protection. I thought it well to put in an appearance at Mombasa to-day, so went over this afternoon and called on the Wali, and then walked through the town unarmed, with only Jones and Ishmael as my companions. The streets were almost deserted, but I met Rustomji, one of the dismissed

Custom-house officers, going along at great speed. He stopped to shake hands and exchange civilities, as though he had been my dearest friend; but I more than half suspect that this smooth-faced Hindi is one of the principal wire-pullers in this wicked business. H.H.'s steamer, the *Star*, is still in the harbour—a bird without wings; and the Wali has kindly placed it at my disposal for the ladies, if there is any danger in remaining on shore. It was something to fall back upon in case of need, but we shall keep it as a last resource. I grieve very much that this disturbance has happened so soon after the arrival of Mr. and Mrs. Lamb, and yet it is better so than if it had come after I had left. Our friends have not hitherto known what it is to live in the midst of a fanatical people, almost without British protection. I hope, however, that these troubles will soon pass away, and leave them a more free and open field for their evangelistic labours. It is God's prerogative to make, "the wrath of man to praise Him."

27th—The Wali came over in heavy rain this morning to let me know that he had succeeded in making prisoners of the chief rebels, eight in number. One, strange to say, is the son of the kadi who accompanied the Wali, though I did not know this till afterwards. The Wali assures us that there is no further cause for alarm now that the ringleaders are secured, and he begged me to write to Said Bargash to that effect. I said I would write to Said Bargash most willingly, and say how well the Wali had behaved throughout the business; but that I did not feel competent to say that the disturbance was at an end. I wrote accordingly to H.H., and the Wali took the letter to forward by special messenger. Without inquiring too closely into his motives, it must be confessed that the Wali (Ali bin Nassur) has done everything that could be expected of him in the present crisis to protect us and our Christian people from danger. It would be well, I think, if the Committee recognized his services by a suitable present. There are also two other Arab gentlemen, Khamis bin Sád and Mahomed bin Said, who, at great personal inconvenience, have remained with us since the first note of alarm—by night and by day—and who are still with a number of their retainers

keeping guard. Their kind attentions should not go unrewarded.

*Sunday, 28th*—Much rain the last week, and everything getting damp and mouldy. The doctor has left me by way of legacy a hospital full of ulcered legs, which with so many other things on hand I find it very difficult to attend to properly. One poor boy died last night.

Considering the stormy weather there was a good attendance at church this morning. W. Jones preached from the words, "What I say unto you I say unto all, Watch." Two ferocious-looking Wanika, armed as usual with bows and arrows, and redolent of stale castor oil, came and stood in the doorway, rather to the alarm of Mrs. Lamb, who has not yet got used to them. Khamis bin Sád and his people are still with us; and my private opinion is that he has so completely identified himself with us, that he is afraid to return to Mombasa till matters are more settled. One of the rebels now in prison, a man whom Khamis had befriended, was heard to threaten his life. Though living in the midst of alarms, we have had a peaceful Sabbath, for which the Lord be praised.

*June 14th*—A rather long gap in my journal has been caused by pressure of work, and the illness of my dear wife. For about a fortnight she has been laid aside, and is still very weak.

On Wednesday (June 4th) Messrs. Clark and Robertson (of the Nyanza Mission) left us for Zanzibar in the Sultan's steamer *Sultany*, which has been sent up to tow the disabled *Star*. Mr. Clark was not looking well. Mr. Harris went by the same opportunity to obtain medical advice, which will probably result in his going to England on sick certificate.

On June 9th Captain Russell arrived.

He made the journey in a rotten, leaky old dhow, and had a very narrow escape of shipwreck. Unhappily, we have no Mr. Plimsoll in these parts, and human life is held cheap in a country where able-bodied men can be bought for \$30 a head. I had a lot of cargo in the same vessel, and all was more or less spoiled by sea-water. One item was twenty-four tin cases, each containing 14lbs. of flour. These are supposed to be airtight, and they were, moreover, packed in two wooden boxes. In spite of all, the water found its way into every case, and converted the flour into a thin, briny paste. Our English packers have yet something to learn. Poor Handford had two boxes from home, containing a lot of books and other things he had been anxiously looking for, and, as it was his first experience in this line, he was heart-sick on seeing the condition of his treasures.

This evening held a meeting in the school-room, at which I introduced half the number of the congregation personally and severally to Mr. Lamb. All whom I had invited, with the exception of a few who are on the sick-list, were present. After the introduction, Mr. Lamb gave a short appropriate address, and we concluded with singing and prayer. A similar meeting is appointed for to-morrow night with the remainder of the Christians. After this Mr. Lamb will assume full charge of the congregation.

George David has come from Rabbaï for a little change. He thinks there is a favourable movement amongst the Wanika, and a better disposition to listen to the Gospel message. For my own part, I think they present a very hopeful field. Let the sower go forth to sow in faith, and God will not fail to give the increase!

## REVIEW OF THE MISSIONS IN JAPAN.

BY THE REV. W. DENING.



ON the 13th of October my dear wife, children, and I started from Hakodate, in the S.S. *Tsuruga Maru* for Shanghai, as a return to England had become necessary for them. It took us two days and a half to reach Yokohama. There were a number of Japanese steerage passengers on board, who listened with marked attention as I pressed on them the claims

of the Christian religion; several very gladly borrowed and read the Gospel of St. Luke.

On Saturday, the 16th of October, we reached Yokohama, and sailed the same day at 4 p.m. for Shanghai. Some American Missionaries were among our fellow-passengers. On Sunday we held a morning service for the English-speaking passengers in the saloon, and an afternoon service for the Japanese in the forepart of the ship. In the afternoon we went over to the steerage passengers, numbering over two hundred, and after reading portions of Scripture I preached to them for about an hour. I was perfectly astonished, as were other foreigners present, at the rapt attention, from beginning to end, with which they listened to what I had to say. There was not one interruption of any kind, nor did I see any one move away out of hearing. I commenced by alluding to the *a priori* objections to Christianity which were floating in the minds of many of the Natives of this country. First, it was a *foreign religion*.—The Japanese have their Native religions—Shintooism, Buddhism and Confucianism, and the latter is always spoken of by the Natives as one of the religions of the country, although some foreign writers I notice object to its being termed a religion at all. Yes, I said, but Buddhism is not native; it was propagated here for the first time some 1250 years ago, and Confucianism too is an import from China. This objection, then, could not proceed consistently from the mouth of either a Buddhist or Confucianist; if it is to be urged at all, it must be by Shintooists. I then remarked that the ship they rode in was foreign; the telegraph they used every day was foreign; the material which they used largely for clothing, the watches that gave them the time, and a hundred other things, more or less useful to them, were all foreign, and they never scrupled to use these things. Why? They watched their working or tested their strength, or in some way proved their value and utility, and then, without the shadow of reluctance, reaped the benefit derived from their use. I then went on to tell them that I was sure that their prejudices against Christianity were all based upon ignorance of its real nature and objects. They had an idea to be Christianized was synonymous to becoming an American or Englishman: it was nothing of the kind. They might become Christians without in any way losing their individuality as Japanese subjects, &c. I then told them that the sun of Christianity, like the great light in yonder heavens, shone not exclusively for this or that country, but was the one great light appointed by Him who made the sun's rays to shine for the comfort of the body, to lighten the soul of every man that cometh into the world. I then pointed out how similar were the spiritual diseases contracted by the inhabitants of different countries, and tried to show them that *one kind of medicine, one physician, one mode of treatment*, would meet the spiritual sicknesses of the whole of the human race, &c. I then, if I remember rightly, told them that the Japanese people were one and all desirous of transplanting from the West the tree of civilization, but that some were confining their exertions to the removal of certain branches of this tree, and that, unless attached to the root, these branches had never been known

to thrive. I said the root of all lasting civilization is Christianity, and that, if they wished the tree to grow up here, they must plant the root. They might study arts and sciences, introduce the conveniences and luxuries known and enjoyed in Western countries, but unless they had a religion which hath promise of the life that now is, and of that which is to come, at the root of it all, their country could never make any satisfactory advances toward civilization. I then told them the old, old story of man's fall, and Jesus's love in redeeming our race, &c. In concluding, I reminded them that what I had said was not sufficient to give them any adequate idea of what Christianity really was, but was designed to stir them up to taste the Christian waters for themselves, and I begged them to go and visit the various chapels found at the open ports, that they might discover for themselves what this religion of Jesus, the butt of so much slander, and the subject of so much discussion, really taught. After the service they thanked me, and borrowed books; several also came aft and visited me and inquired further about "this way." This was a Sunday that I shall never forget; the solemnity of our service deeply impressed me; the Lord was perceptibly present, and the Gospel message seemed clothed with unction.

We reached Shanghai on the 24th Oct. Here we had a very hearty welcome from our old friends, Mr. and Mrs. Muirhead, of the London Mission. We were also fortunate enough to meet with good Bishop Russell and his wife. The *Agamemnon*, in which my family sailed for England, and the steamer that took me back to Japan, started within half an hour of each other at mid-day, and kept in sight, about five miles apart, till dusk that evening. I reached Nagasaki on Thursday, the 21st. The next day was spent in visiting old Nagasaki friends. In the evening, the monthly prayer-meeting was held at Mr. Maundrell's. The following morning was occupied in preparation for Sunday. In the afternoon Mr. Maundrell and I took a very long walk in one of the lovely valleys near Nagasaki. No place that I have visited in Japan has such a variety of charming scenery within easy walking distance as Nagasaki. Here

Every prospect pleases,  
And only man is vile.

On Saturday evening we attended a prayer-meeting for the Japanese, conducted by Mr. Stout of the American-Dutch Reformed Mission. Some five or six Natives offered prayer. Many of their requests struck me as very childlike and beautiful.

*Sunday, Nov. 7th*—Preached in the morning at nine to the Japanese at our little Desima church, on John xvii. 8. Then at 10.30 we had an English service at the chapel on the hill, which was quite full, some fifty or sixty men from H.M.S. *Dwarf* being present. I preached on Prov. xxi. 1 to a very attentive audience. The little church is built in a most picturesque spot away from the noise of the town. The lovely weather, the full church, the hearty singing and responses, freedom and joy in the pulpit, added to the privilege of partaking with fellow-believers the memorials of our blessed Lord's death and passion—

all combined, after my banishment in Hakodate, to make this service solemnly memorable to me. In the afternoon, went to Mr. Davidson's service. He is of the American Wesleyan Methodist Episcopal Society. After hearing him preach I addressed the audience on Mark x. 46—52. In the evening at seven we had a Japanese service again at Desima, attended by about forty. My subject was the "Gospel Feast," Matt. xxii. 1—10.

8th—Service at Desima. About fifty present. Subject, "Gospel Feast."

9th—Had two sermons on this evening, Midzu-Shina, the catechist, preceding me with a discourse on Matt. iii. 2. The congregation increased to seventy or eighty.

10th—Visited the catechist and another convert in the morning, and had a long chat with them. Midzu-Shina was originally a Greek Church convert of Hakodate. For several years he has been associated with Protestant Missionaries at Nagasaki, and I felt anxious to know what his views were in reference to the errors of the Greek Church. I was happy to find that he thoroughly repudiated them. He told me that Father Nicholai had repeatedly written to him requesting him to come up to Ajedo, but that he had no desire to be connected with the Greek Church again, that he had got far beyond picture-worship, prayers for the dead, auricular confession, &c., and that his sympathy was wholly and solely with the Protestants, and it was his desire to work with them. He is a very conscientious, steady man, and a good scholar; and though he does not seem endowed with any special gift for preaching, yet, in a quiet way, I believe he is doing a great deal of good. There is another convert, N——, who has been lately baptized, who seemed to me a very promising young man. In conversation with him I found he was most intelligent, and displayed a considerable knowledge of divine things. Several times he came out with some most original illustrations of the truths he was touching on, which made me think that, like O——, of this Mission, he promises, with good training, hereafter to be an acceptable preacher. Mr. Maundrell is very fortunate to possess such a man in his Mission. This evening's service was held in Mr. Stout's chapel. He and Mr. Davidson and their adherents had been attending our Desima services, his work being much further advanced than ours. We had a larger congregation, about 120 being present. My subject was the "Good Fight." The audience was most attentive throughout, with one exception. A rather amusing incident occurred, which somewhat disturbed the equilibrium of several of the foreign and of some of the Japanese auditors. Quite unintentionally, I did what it was said John Knox used to do, "ding the pulpit in blads." It happened in this way:—Mr. Stout had glued on some ornaments, which had been loosened from Sunday to Sunday by his blows, and I unfortunately gave them the finishing strokes. Carried away with my subject, I at first took no notice, thinking, every time one fell, "Well, there can be no more to come down," till at last the whole fabric shook and rocked to and fro that I thought it advisable to move away from it altogether. This did not seriously tend in any way, however, to neutralize or

destroy the effect of the preaching, as everybody saw it was purely accidental.

11th—Held a farewell service at Desima.

12th—In the evening sailed out of Nagasaki harbour. The sea was calm, and the weather delightful. Nagasaki looked very lovely. The picturesque bungalows, dotted about on the hills, and the little church (the little sanctuary in the midst of the heathen) the ornament of them all. I left the town, thanking God for all the rich blessing He had bestowed upon my soul during my sojourn there, and praying that the great day may reveal that bread cast upon the waters in faith and prayer may be found after many days.

On Saturday I rested. The weather was lovely, and the Inland Sea far-famed scenery never looked more charming. On Sunday morning I conducted an English service, which was well attended, preaching on 1 Tim. i. 16. Then at 11.15 we had a Japanese service in the forepart of the ship, where I had the privilege of preaching to about 200 souls. At 2 p.m. we reached Kobe. On leaving the ship I went immediately to the afternoon Japanese service, for which I was just in time; it was conducted by Natives for the most part; several Missionaries were present as listeners. I was asked to preach, which I did, on blind Bartimeus, for about an hour. The chapel was quite full, and numbers standing at the doors unable to get in: I should think some 200 were within hearing. The faces of many of the auditors were beaming with earnestness, which told of the kindling of heavenly fire in their hearts. I dwelt upon the suitability of the Gospel narrative (Mark x 46—52) to the present condition of the Japanese nation. The Lord poured down the Spirit upon the Word preached, the Christians seemed greatly refreshed, and the heathen listeners seemed loth to leave the place.

The Kobe work seemed far in advance of any mission work in Japan. The station is well manned; the ordinary missionary, evangelistic, and educational labours are supplemented by the exertions of some excellent lady Missionaries, and by a most ably and carefully conducted Medical Mission, superintended by two American doctors. This work was commenced some seven years ago. A good band of Native preachers visit the surrounding villages, usually preceded or accompanied by the Medical Missionary, who seems to find no difficulty in obtaining a footing for his work wherever he pleases. These Natives preach the everlasting Gospel from place to place, and prepare the way for the visits of the Missionaries. Within the last few months, wholly through the influence of a Christian Native, the members of this Mission have happily succeeded in getting into the old capital of the Empire, Kiyoto, where, in connexion with a school which has been started, the Gospel is preached publicly from Sunday to Sunday.

Early on Monday, Nov. 15th, I went by train to Osaka, where the joy of meeting with our brethren and sister was not unalloyed; tidings of my dear mother's release from the body of sin and death were awaiting me there. The news was not unexpected.

At 2 p.m. Mr. Warren and I started on a tour to Nara and Kiyoto.



Mr. Warren, having previously visited the various localities,\* was able to give me full information about everything. In a quiet way we dropped the good seed here and there along the road, sometimes in the form of a little tract, and sometimes in the form of a short conversation. We took our food after Native fashion, my companion seeming to prefer sitting on the floor and eating with chopsticks to our foreign mode. We visited Mr. Davis of the American Board, the first Missionary who has been permitted to reside in Kiyoto. His heart seemed full of thankfulness at being able to step into such a position, and he was busy preparing to open the school.

19th—Visited the various Missionaries of Osaka, and in the evening preached in our C.M.S. chapel; the chapel is too small to hold the people that come; Mr. Warren is going to have it enlarged; it is a pretty little home-like building, nicely lighted.

20th—Went with Mr. Evington to the Osaka Exhibition, which interested me much. In the afternoon preached for Mr. Morris of the American Episcopal Mission, about sixty present. A Buddhist priest seemed very much interested, and on a man's coming up at the close of the service to inquire as to what the meaning of several points in my discourse precisely was, the priest stepped forward, and, before we Missionaries had time to reply, he explained most fully and clearly exactly what my meaning was, and in a regular burst of eloquence enlarged on the ideas, and illustrated them after the style of Native Buddhist preachers. As I stood and listened, I thought, "Well, here is an interesting spectacle! If our home friends could only see it! A Buddhist priest preaching the Gospel, or at any rate explaining Christian doctrine in a Christian place of worship!" This is only a type of what I fully expect will soon be of frequent occurrence.

Sunday, 21st—Preached for Mr. Morris to the Japanese. At 11 we had an English service, attended by the Missionaries and a few other residents. In the afternoon Mr. Warren's chapel was quite full. The people were very attentive throughout, and seemed to come and settle down in the chapel much more than we can get them to do here.

22nd—Bid our dear friends of Osaka farewell, and went down to Kobe. Here I spent a very profitable time in the company of the Gulick family. Old Mr. and Mrs. Gulick,† now in Kobe, have been labouring in the Sandwich Islands about *fifty years*. He has never returned home since he first came out. Their children, five in number, are all engaged in the Lord's work, either as ministers or Missionaries—one in Spain, two in Japan, one in Mongolia, and the other in New York. The son from Mongolia I met at Kobe, and we had a most interesting conversation in reference to the affinity of the Japanese and Mongolian languages, which left little doubt on my mind that the Japanese originally, as many have conjectured, came from Mongolia.

23rd—A very memorable day to me. At 8 a.m. addressed about

---

\* *C.M. Intelligencer*, December, 1874.

† Since dead; of French Huguenot descent; born in England.

twenty medical students on Luke v. 16—32, who Dr. Berry is in hopes will follow in his steps and become Medical Missionaries. After breakfast the doctor and I started out riding. We were passing through a beautiful valley, my companion in front, when suddenly the path grew very narrow and ran along at the edge of a steep precipice. I remarked to the doctor that I doubted whether it was safe to ride by such a place. He made no reply, but went on. Suddenly my horse stumbled, and fell over the precipice. With all speed I extricated myself from him and threw myself headlong into some bushes. The horse went dashing by me. After he had descended some fifty feet he stopped himself, but only for a moment or two, and then went to the bottom with a terrible crash. I saw him stretched out on the bank of the river as I supposed dead, but he, like myself, had only received heavy bruises, and no limb was broken. How true are the words—"He shall give His angels charge over thee to keep thee in all thy ways. *They shall bear thee up in their hands, lest thou dash thy foot against a stone.*" "The Lord bringeth down to the grave and bringeth up." I trust the remembrance of this sparing mercy will long be an incentive to me to work whilst it is called to-day. At 4 p.m. sailed for Yokohama.

25th—It being the American Thanksgiving Day, attended a Native service, and heard an address by Mr. Greene, on the "Pilgrim Fathers." In the afternoon went to Tokio; found Mr. Piper had moved into a nice capacious house, well situated for the work. In the evening preached to Bishop Williams' congregation; about 150 present.

Sunday, 28th—At Yokohama: attended Dr. Hepburn's service; heard him preach in Japanese for about an hour, after which, at his request, I addressed the audience. In the morning, and in the evening, I conducted English service at the church. In the evening, after our Church service, which Dr. Hepburn attended, went with him to a Japanese service held in the town, where we heard a very striking sermon from a Native preacher—a man evidently gifted in no ordinary degree. He is said to be one of the best Christian Native preachers in Japan.

30th—At Yeddo: the Day of Prayer for Missions. Preached at 9 a.m. to Bishop Williams' congregation; afterwards Mr. Piper and I attended a service held by the S.P.G. Missionaries. In the afternoon visited the old Shoguns' tombs at Shibai. In the evening preached to about 200 persons in Bishop Williams' schoolroom.

December 1st—Attended a meeting on the United Prayer-book question, at which it was settled that we should have but one Prayer-book—the American brethren agreeing to adopt our Consecration prayer in the Communion Service.

2nd—I preached a farewell sermon to a roomful of attentive listeners at the Bishop's.

3rd—On my return to Hakodate I set to work and prepared our preaching place for winter use; the following Sunday we had 50 hearers in the morning and 100 in the evening. Notwithstanding the inclemency of the weather, the number of hearers has since kept up very well.

## RECORDS OF THE MISSIONS.

## CHINA MISSION.

## Shaouhing.



THE Rev. J. D. Valentine and the Rev. R. Palmer are the missionaries at this station, the latter having recently returned after a two years' stay in England for the recovery of his health. The Rev. H. Gretton is now at home on sick leave. Bishop Russell's account of the work at this place in his Report, which appeared in our June number, is very encouraging; and Mr. Valentine's Annual Letter, which we subjoin, will be found deeply interesting. Although the number of Christians is yet small (twenty-three), we earnestly trust that this mission is destined to see like triumphs of grace with Fuh-Chow and Ningpo. We also give extracts from a letter received from Mr. Palmer since his arrival at Shaouhing.

*From Report of Rev. J. D. Valentine.*

*December 13th, 1875.*

Yesterday (the third Sunday in Advent) was a happy day in the history of the Church in Shaouhing. It was the day of the *First Confirmation* in this city. Eleven persons—ten men and one young woman—represented the year's ingathering, and again confessed Christ in the sight of God and our little congregation assembled in Christ Church. To many, if not to all, who were present—there were fifty persons altogether—the occasion was both solemn and cheering. Particularly was it so to myself, for it was what, in my want of faith, I scarcely expected to witness at the end of my first five years' work in Shaouhing. But our Heavenly Master is gracious unto us, and gives us far "more than we desire or deserve."

[Further particulars of the Confirmation appear in this month's *C. M. Gleaner*. It has already been described in our pages by Bishop Russell. See June number, p. 338.]

For the past two years I have had a *Boys' Day School* on our premises in a good-sized room close by our little church. The pupils are now only *seven* in number, but we have had as many as ten in the course of the year. It is very difficult at first to induce heathen parents to entrust their children to us for instruction. Hereafter, if the school is continued and carried on well, there will probably be here, as at Ningpo, a superabundance of applications. I was obliged to commence school-keeping last

year with a heathen master, and found it very difficult to get any Christian instruction given to the boys; but this year I placed a young Christian in charge (the eldest son of Mr. Vong, whom I baptized in 1873), and the proper work of the school has been more satisfactorily performed. Several of the pupils had been to school before coming here, and are able to read a little; four of them have been here from the first opening of the school, and have made fair progress. The course of instruction would be thought by friends at home decidedly meagre, and the mode antiquated; but in China it is next to impossible to get out of the old paths, rough as they are. Daily the children read a native book, *e.g.*, *Confucian Analects*, in the morning, and a Christian book, *e.g.*, *St John's Gospel*, in the afternoon, all in the Chinese character; the learning consisting in committing every letter to memory. They also write copies, and learn antithetical sentences. My wife supplements the instruction by teaching several of the boys to read and write the Roman character and to sing hymns, in both of which they have made some progress, and are learning to take delight. On Sunday afternoons I catechise them on what they have learnt from a Scripture catechism in Mandarin. They attend family prayers in the morning, and attend church twice on Sundays; and in this way I hope some little light is being carried into several heathen homes.

With reference to *Work in the Country*, in a former letter I expressed my thankfulness to the Lord of the harvest for giving me to see persons belonging to one of the numerous villages around brought into the fold of Christ. Now I have to record, with still greater thankfulness, that we have at this moment baptized members of the Church from as many as *six villages*. Four of these places we (for my wife delights always in accompanying me) have visited, and have had the high honour of being the first to proclaim Christ there, as well as in other towns and villages in the north, south, east, and west. It may possibly give you some idea of the kind of work we do if I extract from my note-book an account of the introduction of Christianity into, and of the first Christian service in, the village of Si-bu, to which place the convert baptized last year, whose name signifies "Looking eagerly for Paradise," belongs.

*Extracts from Journal.*

*Tuesday, Oct. 19*—Left home at 10.20 a.m. in a large boat, five in our party. Departed from the city *viâ* South Gate, and reached Si-bu about 1.30 p.m. Having finished dinner, we landed and went into the house of the first and only Christian in the place, Dzi Ky'i-yün, and were soon surrounded by neighbours who flocked in to see the first foreigners ever seen in the village. After preliminary conversation I set before the little assembly the doctrine of the Bible. They paid great attention to all I said. My wife then returned to the boat, and I went with Mr. Li and Ky'i-yün to two other places in the village, where we had preaching. Few books were sold, however, as readers are scarce in the place. In the evening I went into Ky'i-yün's house for worship. His bright little son Ping-tsong (who has been taught by my wife) read aloud a hymn,—"Prayer for the Holy Spirit"—and we five Christians sang together "to the praise and glory of God," surrounded by heathen neighbours who had never heard anything of the kind before in their village. We then read verse by verse the evening lesson for the day (Luke xiv. 1—25). At the end of each paragraph I gave an exposition, and at the close called on Mr. Li (a Christian schoolmaster, baptized on Whit Sunday) to say a few words. He went over what had been said, describing

very graphically the conduct of the worldly-minded who refuse to attend the supper, and pointing out that the invitation to accept the blessings of the Gospel had now reached Si-bu, and that none ought to think worldly things of more importance than spiritual things. After this we told the little company we were going to pray to the living God, of whom we had been speaking, and after reciting the Lord's Prayer with the Christians I prayed for Si-bu and those in the house. Thus ended the first day of the entrance of Gospel-light into Si-bu. May the light shed its blessed influence into many hearts! I was much struck with the remarkable appropriateness of the lesson to the occasion. What could have been more suitable than the parable of the great supper for the first Christian service in Si-bu? Yet it was only following the Church's appointed order that led me to read that portion of God's Word.

*Oct. 20*—Another very beautiful and happy day. After breakfast we had prayers in the boat, reading first lesson for the day (1 Thess. v.), followed by part of the Litany and extempore prayer, finding herein food and refreshment for the day's work. Then, with Mr. Li, and Ky'i-yün bearing books, started off for a journey across the richly-laden rice-fields, now nearly ready for the sickle, to the little market town of Næn-dz. The boat with my wife went round to meet us there for dinner. It was pleasant to notice how many friendly greetings my native brethren received. Arrived at Næn-dz, we found the long street all alive with buyers and sellers, chiefly of garden produce, and made our way to a tea-tavern, where, seating ourselves, we soon opened our mission, and produced our books. After a stay of some time here, and the disposal of several small books, and a good deal of talking, we proceeded to a temple where we found a group of old women seated round a table, each with a rosary in her hand, repeating the name of Buddha. My native brother and I entered into conversation with them on what they were doing, and so much did our presence interfere with their recitation that they ceased, and soon went off, though I saw them later in the day at their so-called devotions again. We then preached to the people who came in, and to four Buddhist priests, one of whom was from

the distant province of Szechuen. From this place we went to 'O-bu, where a good deal of coarse rice-straw paper was being made, and where, finding the boat had arrived, we had dinner. After dinner, went into a temple over the canal, and there talked with persons who followed us on the vanity of idol worship and the benefit of true worship. Leaving the boat to return to Si-bu, we three proceeded back through Næn-dz to Fông-zien, calling on our way at one or two shops, where we left tracts and said a few words. At Fông-zien we stationed ourselves near an old tree, half of whose trunk had apparently been burnt away. The villagers, men, women, and children, gathered round, and I addressed my remarks to an old gentleman, giving him a summary of the doctrine of the Gospel, all round listening very attentively. Mr. Li followed; a few books and tracts were disposed of; and then we started for Si-bu, looking in at a temple on our way. In the evening we had worship, as last evening, in Ky'i-yün's house, and many neighbours were present again, and paid great attention to my exposition of the parables of the lost sheep and the lost piece of money.

Oct. 21.—Another pleasant day, both as regards weather and work. After morning prayer, started with my two native brethren for P'o-dông (called also Dzeng-dông), a little market town with a canal running through it. We visited a temple first of all, talked to a priest and a few loungers, and disposed of a few books and sheet-tracts. Our next halting-place was in front of a shop near the canal, but after preaching awhile and disposing of books, we found the spot too crowded, and so adjourned to a tea-tavern, where we soon attracted a number of men and boys. Here we sat a long time, preaching and selling books, which were spread out on a table before us. As in other places, the fact that a foreigner was present who could speak to them in their own dialect seemed to interest and astonish the simple rustics greatly. But one is so fully acquainted with their utter ignorance that their expressions of surprise are not remarked. They were exceedingly civil, however, and listened attentively to our statements of Christian truth. Our company was increased to-day by the addition of Tsong Sih-en, a young Christian shoemaker, baptized also last Whit-Sunday,

from Lôh-kô-fong, whose smiling face appeared whilst we were in the temple. He had been informed of our intention of being at P'o-dông to-day without my knowledge, and so had come over to strengthen our hands: it was cheering to see this. We repaired to the boat for dinner, and whilst we were inside taking our meal, my attention was attracted by the voice of prayer from the little group of Native Christians. I looked out, and there I saw the four brethren standing up in the bow of the boat, with heads bowed, whilst Mr. Li was saying "grace before meat" in the form of a prayer for themselves, and for those who might hear the Gospel that their hearts might be opened to receive it, whilst a number of persons were standing on the bank listening to the prayer, and looking on at the unusual proceedings. It gladdened my heart to behold them thus preaching that in the Lord "we live, and move, and have our being." Proceeded to other spots in the place in the afternoon, when we had supplied one or two persons with quinine. Mr. Li and I called on a schoolmaster, but, finding him out, we sat down in front of the school, and preached to a number of young men, who seemed to have great contempt for the foreigner and his message. Presently we went into a good-sized warehouse, and found Ky'i-yün preaching to the young men there. When he finished speaking, Mr. Li gave a long and interesting address. I followed with a few remarks, and as it was getting towards evening we then took our departure, thankful that in so many parts of this little town we had mentioned the Saviour's name, and hoping that the work would not be "in vain in the Lord." Rain falling, and weather looking threatening, we ordered the boat to start for home, where we arrived shortly after nine p.m.

—  
This is a fair specimen of the pure and simple evangelistic work in which, from time to time, I have the pleasure of being engaged. The wet seasons, and the hot and cold seasons (we have great extremes in this latitude), prevent this open-air work from being carried on continuously, to say nothing of being alone, and with both hands full of work in the city. If we are ever blessed with a strong band of faithful men, this vast plain, with its numerous villages and

small towns, may furnish them all with a most interesting field for real missionary work.

[A paragraph follows respecting the village of Loh-kò-fong, which appears in this month's *Gleaner*.]

The work at the Li-ts out-station has not been altogether without encouragement. Though the large blessing we hoped for has not yet come, the first-fruits have been gathered in. One of the eight baptized on Whit-Sunday was a blacksmith from Li-ts; and I am expecting to baptize a market gardener, who has also been brought to a knowledge of Christ through the Li-ts preaching-room. Two young men, living or working near the place, are inquirers.

*The Work in the City* has again been blessed of God. Wong En-tuh, the catechist in charge, has continued his labours at the High Street preaching-room; but, as is often the case with earnest labourers, his faithfulness and success have provoked opposition from the enemy, and Slander has done her best to blacken his name, and to destroy his influence. Thank God, however, the serious charge brought against him, which he felt keenly, and which for a time prevented the prosecution of his labours, proved, after strict investigation by myself and the Bishop, to be unfounded. Besides preaching to the heathen, I have allowed him, though unordained, but with the Bishop's approval, to preach in church several times, and always to read the lessons, with the hope of his ultimately becoming, in God's good time, the Native Pastor of the church in which he is so much respected, and to which he was the first admitted.

Two of those baptized on Whit-Sunday were brought to us by means of the preaching-room. One, a blacksmith by trade, a married man of about fifty years of age, was an inquirer for some time before he was baptized. Like one or two others, when he became a regular inquirer he presented me with several ancestral tablets—the holy memorials, in the eyes of the Chinese, of departed relatives—as a convincing proof that he desired no more to sacrifice to or pray before those “Moh Kyi,” or wooden lords, as they are termed.

The other is a much younger man, not more than thirty, and in every

respect a very promising Christian. His baptismal name is *Ts-van* (the Disciple's Pattern), and certainly his conduct is not unworthy of imitation. He has manifested more enthusiasm and warmth of Christian love than one is wont to meet with amongst the Chinese. [Further facts respecting him are given in this month's *Gleaner*.]

Dec. 28—To finish, as I began, with the *Work in the Church*, let me remark that the year has been one of mixed experience—a measure of cheering progress, mingled with a measure of disappointment and trial. Some of the darkest and most sorrowful days of my five years' life in Shaohing have been spent this year, and some of the brightest and happiest too. The young man of whom I wrote so thankfully and hopefully a year ago is no longer with us; his feet fell into Satan's snare, his crime was a serious one, and, with the greatest grief to myself, I sent him away. Another member of the Church has been walking disorderly. With others there have been “wars and fightings.” This is the dark side. But—

1. *The Admissions into the Church* have certainly been most encouraging. The statistics show that between September 30, 1874, and September 30, 1875, I have baptized seventeen persons, of whom fifteen were adults. Most of these were confirmed the other day, and on Christmas-day, when they received their first Communion, we had the largest number of Communicants ever seen in our little church, the number of Natives being thirteen men and two women. On the following day, the last Sunday in the year, I baptized the countryman belonging to the Li-ts district, who received the name of *Wa-seng*, “Born of Grace,”—a very suitable name, I thought when I heard it, for a Christian to receive at his baptism on the day following the celebration of the birth of Christ.

2. *The Native contributions for religious purposes* have also been most encouraging. I have estimated the total amount for the year at twenty-five dollars. This gives a rate of about five shillings per head for our twenty-one adult church members, of whom not more than one or two can be said to be worth that amount of money. A portion of this money has been received as *offertory* at our monthly communion.

But having, at the beginning of the year, several non-communicants and regular attendants at church, I had a box placed in the church to receive *weekly offerings*, and from time to time spoke in my sermons of the duty and joy of giving. My appeals have been heartily responded to, and our box has contained every week sums varying in amount from two hundred copper cash to upwards of a thousand. My zealous Native brother, Wong En-tuh, improved on my plan, and of his own mind and will instituted a *monthly collection*, which has brought in ten dollars or more. On Christmas-day the offertory from 15 Natives consisted of one dollar and 1360 cash, or about nine shillings. Amongst the offerings we found a dollar wrapped in a slip of red paper, with an inscription which may be thus translated:—"Heartily thanking the Lord for His grace in giving knowledge to me a sinner." We have found similar mottoes on former occasions in the box for weekly offerings. These are simply facts—possibly, some might think, facts of no great importance—but they go to prove one thing at least, *i.e.*, that there is among these money-loving Chinese a willingness to give of their little for the work of the Gospel.

3. The *advance in Church organization* is likewise encouraging. We are, it is true, in an infantile condition: but, if the child is the father of the man, there is some hope of our developing into a strong Church by-and-by. We have our Sunday services, both forenoon and afternoon, for Christian worship. We have our preaching-room in the High Street, serving as a feeder to the church, and a link between us and the heathen. We have our boys' day-school, in which some knowledge of Christian truth is imparted. We have our out-station, where there is constant preaching to the heathen, and Sunday services also, and where I propose next year to administer the Holy Communion from time to time. And on the afternoon of Christmas-day

we held our *first Church-meeting*, as a preliminary to a district council, when a chairman and secretary were elected, the names of Church members read, statements of accounts rendered, and a resolution passed that twenty-two dollars in the hands of the treasurer be deposited as the nucleus of a Native Church Fund. The meeting, moreover, unanimously approved of the two young men before-mentioned being taken next year as student probationers, with a view to their being presented eventually to the Conference for the post of catechist; and finally expressed the hope and conviction that, in future, it would be possible to pay out of the church chest the whole, instead of half as heretofore, of the rent of the two preaching-rooms. I am anxious that the Society's watchwords—*extension* and *self-support*—should never be forgotten.

Melancholy as some events of the year have been, it has been a *year of gifts*. There have been rumours of war between England and China when we were notified to be ready to flee at a short notice; but God has given us *peace*. There have been gifts, as you have heard, of ancestral tablets, never to be adored again. There have been souls giving up the service of Satan, and giving themselves to Christ. There have been gifts brought into the church of free-will offerings for the work of God. Fellow-labourers have been given back to us, laden with gifts of friends at home. And with all, our Heavenly Father has given us the blessing of excellent health. We feel that such blessings bestowed bring an increase of responsibility with them; but also encourage us to hope that He who has graciously sheltered and guided us during the past five years, through the heat of summer and the cold of winter, will be with us to the end of another five years, if He would have us to that time live and work, as we are willing to do, amongst the people of Shaouhing.

#### *From Letter of Rev. R. Palmer.*

*Feb. 1st, 1876.*

You will rejoice to hear that already, since my return to this city, I have two men under instruction for baptism. I hope it is but the droppings before the shower. The name of the first is Cing-se ng. He is a native of Ningpo. Years

ago, when he was quite a lad, he was in the service of the Rev. R. Cobbold, who, you will remember, was, with Bishop Russell, one of the first Missionaries sent to Ningpo by the Society. Like many others, he heard the Word with no benefit, and, up to within three years of

the present time, worshipped the gods—which are no gods—of his fathers. About three years ago he went to live with a Baptist Missionary at Ningpo, who has since returned home, and there, as he says, “I first began to think about my sins, and ceased to worship gods of mud and stone.” When I returned to China, I met him at Ningpo, and he then having nothing to do, I took him into my employment. In a few weeks I saw the man was different to what he used to be, so attentive to the reading of the Scriptures, and apparently desirous of obtaining more knowledge. I mentioned this fact to my wife, who told me she had noticed the same thing, and especially when he came in every evening to read with her the New Testament in the Romanized character. “Behold, how great a matter a little fire kindleth!” says the Apostle St. James; and one has not very long to live without discovering that frequently great results have small and it may be trifling beginnings. This man was led to decide to become a Christian from what many would be disposed to think a trifling cause; but may not God have so caused it to be the turning-point of this man’s life? The servants were assembling for evening prayers when Cing-seng, apparently troubled in mind, came and asked me whether I had seen his Testament, for he had looked everywhere for it, and had asked every one about it, but could not find it. I replied in the negative, whereupon he looked puzzled. It so happened that at prayer-time I had forgotten a book, so I told one of the servants to go to the study and get it; and when he came back, he also brought Cing-seng’s Testament which he had found on my study table. (I then remembered that I had called him into the study in the morning after prayers for some purpose, and that then he must have left his book on the table.) No more passed excepting the exclamation, “This is very strange!” until all had retired to bed, saving myself. I was sitting reading when a knock came at the door and Cing-seng came in. I said, “What is it?” He replied, “The affair of the Holy Book (Bible) is very strange!” “What do you mean?” “I cannot understand it—’tis very strange,” again he replied. “I don’t quite understand you,” said I. “Why,”

he said, “I took my Testament in the kitchen after morning prayers, and when I went to take it again it was gone. None of the servants took it, you did not touch it, and yet it was brought from your study. *Who* did take it away? It is very strange!” He sat down, and for more than an hour we talked together. He told me a part of his former manner of living, some extracts of which I have given you above, and how this losing of the book had led him to make up his mind to become a Christian. Having looked, as he thought, everywhere for the book, and made every inquiry, he began to think that perhaps *God* had taken His Holy Word from him as one not fit to read it. For many years he had heard the truth, read the Scriptures, and for the last three years had partially believed; but he would not decide, so God perhaps in this mysterious way had taken His Word from one who was really despising it. He felt as if his day of grace had gone. While he thus thought, the book was found in my study, and this he took as an indication that God would give him another chance of repenting, and thus directed him to come to me. These ideas may seem very foolish, but have there not been many men in England, of good education and strong intellect, who, when labouring under a sense of sin, have seen in what the world calls trifles indications of a Divine will, and on account of which the whole tenor of their lives has been changed? I explained to Cing-seng how the book came to be found in my study, which circumstance he at once recollected; still the impression remained, and he was determined henceforth to be a Christian, and asked me to give him more instruction in the Christian faith.

The other man is Kwu Oh-foh, an intelligent young man, who first heard the Gospel when he was with me before I returned to England. I think he has clear views of the most essential truths, and certainly the last two months his knowledge of Scripture has greatly improved. So far he has given me much satisfaction. These two men come in to me regularly twice a week for instruction, and, so far as man can judge, seem sincere. Thus God is blessing us in our household, and to Him be all the praise!



## SOUTH INDIA MISSION.

## I. MADRAS.

MADRAS ITINERANCY, OR PALAVERAM DISTRICT—(continued).

WE now give the second portion of Mr. Schaffter's Report, respecting the evangelistic work in his district, and also that of the Native missionary, the Rev. J. Cornelius :—

*From Report of Rev. W. P. Schaffter.**Evangelistic Work.*

We now proceed to the second of our divisions, viz. the evangelistic work in the district. When we saw that there was a stir among the dry bones in the small centres we had commenced to work in, we thought it our duty to follow the leadings of Providence, and therefore gave up for a time our itinerating work in the distant parts of the district, and confined ourselves chiefly to the places occupied by the itinerating catechists. There are four of these centres, of which we shall speak in order.

1. *Vallaveram*.—The congregation in this place consists of forty-six souls, forty-three of whom are baptized, and three are new inquirers. One of us goes there every month to administer the Lord's Supper. There is, we are glad to say, evidence of life and growth in this congregation; they are glad when we go to see them in their houses, to pray with them and instruct them in the truths of the Gospel. All of them are poor, and most of them get their livelihood by weaving. I firmly believe that, should it ever happen that the Christians of this and the adjoining congregation of Mévalur were left to themselves for any length of time, they would hold to their faith and creed in the face of all obstacles and opposition. The Mévalur congregation has ere this done so on several occasions. It is truly cheering and edifying to hear these poor people, men and women, singing this beautiful Telugu lyric, "Is not God our Father and Jesus our elder Brother? Are not angels our friends, and the apostles and saints our relatives? Why should we then be harassed by cares?" Often have we been stirred up, after hearing them sing this lyric, to think and speak of heavenly things with great warmth and earnestness.

2. *Vardharagapuram*.—In the Report of last year we spoke about this village

and its few inquirers, who had all gone back, with sad hearts. The Lord has, however, been very good to us this year. We have now a goodly band of inquirers in this village. Of the twenty-two souls in the register, nine are baptized and thirteen are inquirers; there are also four communicants. The last time we were there we were cheered by what we saw.

3. In *Nukkampaliam* circle the good work is quietly progressing. We were able to secure a piece of land in Alam-pakkam, which is only a mile from Nukkampaliam, on which a prayer-house has now been built, and a small number of inquirers (fourteen in all) are just beginning to call upon the name of the Lord. Some of these inquirers are most promising. One of them had a suit brought against him in the Poona-mallee Court, and we thought his Christianity would depend very much upon the success he met with there. He lost the suit, and the case was decided against him. We feared much that he would go back, but we are thankful to say that, when the inspecting catechist spoke to the man about it, he said, "What has my suit to do with my religion? Do you mean to say that this will drive me from Christianity? Oh no! whatever becomes of my temporal affairs, I shall continue to be a Christian." Thus the work is going on even contrary to our expectation, for it is the work of the Lord, and it cannot but prosper.

4. We have nothing very encouraging to narrate about *Sitthikadu*. Some months ago the son of old Ponnen, our first convert in this place, was baptized; but we are sorry to say that neither he nor his father walk consistently with their Christian profession. On the contrary, we have to mourn over their unchristian and sinful conduct.

The catechists in these four places are

itinerators, and have defined circles committed to their charge, within which they are expected to work by preaching to the heathen of all the villages within that circle at least once a month.

Before we have done with the evangelistic portion of the district, we must say a word about the place we dwell in—St. Thomas's Mount. We are not without encouragement here. We visit the villages in the neighbourhood, go and see Hindu friends in their houses, and freely distribute Tamil and Telugu hand-bills. English tracts especially are received with avidity by the English-knowing youths. Some of them, we are sure, read them with a real wish to know the truth. Some months ago an intelligent Hindu youth, a matriculated student, on whom one of us called, said that he and another friend of his were reading the Bible to search into the truth it contained, and begged me to secure for him two copies of the Bible. The way they were led to do so was this:—This youth has a brother studying in the Wesleyan Anglo-Vernacular School here. One morning this lad wanted his brother to explain parts of his Bible lesson; it was the fifth chapter of St. Matthew. The lesson he explained to the best of his ability; but in so doing he was so struck with the

beautiful moral sentiments therein contained, that he went on reading till he was convinced that there was something in the Bible really good and valuable. When he communicated his views to his friend, he quite concurred with him in his opinion, and both set about searching the Scriptures for themselves. One evening both these friends came to us with a view to get some explanation of the parts they had read and marked. They wished to know what was meant by "least in the kingdom of God," "tooth for tooth," how the Christians prayed, how the fasting of the heathen differed from the fasting inculcated by our Saviour, &c., &c. They were altogether taken up with the high tone of morality exemplified in our Lord's Sermon on the Mount, and the perfectly holy character of our Lord. After a long conversation about their eternal concerns, they went away. They continue to come to see us, and every time they come we try to make the conversation as profitable as possible by reading from religious books, by giving them English tracts, and by drawing their attention to what is going on in the religious world. May God the Spirit have mercy upon them, and open their hearts to receive the truth!

*From Report of Rev. J. Cornelius.*

*St. Thomas's Mount,*

*10th Nov., 1875.*

Early in the morning, on Wednesday, September 15th, we started from the Mount, and, after a few minutes' stay in Punamally, we reached Valavaram, a distance of sixteen miles, about 10 a.m. During the day Mr. Schaffter and I examined a young man who was brought by the catechist as a candidate for baptism. There were two candidates, but unfortunately the other was so ill with dysentery that he was not able to attend. The young man we examined was well up with his lessons, and seemed to possess a very intelligent and clear conception of the way of salvation through the Lord Jesus. We arranged to have the baptism in the evening. Mr. Schaffter, however, was so ill with a severe headache that I had to conduct the service myself. Accordingly, about eight p.m., a small congregation of about thirty Christians came together. I read the service in Tamil, partly be-

cause the young man to be baptized was from the Tamil Chery, and partly because his sponsors were all Tamil people. After the baptism I gave them a short catechetical address from those well-known words in 2 Cor. v., "If any man be in Christ, he is a new creature," &c.

No sooner was the man baptized than his friends and relatives began to persecute him. Though, as a heathen, he belonged to a low caste, yet he had his trials, which were as great as those of a high-caste man. It was soon noised abroad that a young man from the Tamil Chery had embraced Christianity. His father refused to let him come into his house. The village authorities would not allow his cattle to graze in the fields. The Roman Catholic Naicks refused to give him work. His father-in-law came to his house and took away his newly-married wife, and the poor man was left without friends and relatives. Though he was told beforehand that his friends would hate him, yet he did not expect

that their hatred would be so intense. All that he could do was to go to the catechist, who was kind to him, and took that opportunity to read and speak to him out of the Gospels about the sufferings and death of the Lord Jesus. When I saw him about two weeks after his baptism, I gave him an account of some of the martyrs, how they resisted even to blood, not counting even their lives dear to them in comparison of the salvation of their souls. He said he had made up his mind to continue firm in the faith he had adopted, and I am glad to say he still continues steadfast.

In another place also we had a little persecution. In Vardharajapuram, where we have a few inquirers, a young catechist, by name Peter, was severely beaten about the head, so as to draw blood, by two or three Relties (the village authorities also conniving at it), simply because he had gone near the house of a Brahmin. I am glad to say the matter has been amicably settled. This reminds us that, though we are protected by the laws of a Christian Government, yet the old serpent is ever ready to vomit its poison, and to try to slay the seed of the woman. How necessary it is, on such occasions, to teach our people, especially those who have newly placed themselves under instruction, to walk meekly and patiently, as followers of Him who, when He was reviled, reviled not again, and, when He suffered, threatened not.

These persecutions indicate that the work of the Lord in this district is not only genuine, but that it is also beginning to bear fruit. Seldom do we meet with such persecutions in Tinnevely. There Christians, as a body, are, to a certain extent, respected, and treated with some regard. Such is not the case in villages about Madras. The low and ignorant people look upon Christians as somewhat lower than themselves. When a Pariah becomes a Christian, he loses his position among his caste people, as much if not more than a high-caste convert. In some places, Christians are prohibited from drawing water from wells to which Pariahs and other low-caste people have free access. I was very much struck with this difference when I came to this district. In one sense it is advantageous, for it helps to show the great absurdity and the unreasonable audacity of caste, and to draw

the line of demarcation between the heathen and Christians, among the low-caste people at least, broader and clearer. It is time that Native Christians should be thoroughly alive to the great evils of caste in all its forms. Such would be ready to exclaim from the bottom of their hearts, as Ephraim did of his idols, "What have I to do any more with caste?"

One other thing which struck me as very remarkable in this district is that Christians do not trouble their spiritual teachers with their temporal concerns to any extent at all. In Tinnevely ministers and catechists, the latter certainly, are full of them. Every time you go among the congregations you will hear of complaints, court decisions, appeals, &c., the people, through their catechists, constantly worrying the Missionaries and pastors for letters to this person and that. Here you have nothing of the kind. When you visit the people you have only to read and pray and hold spiritual converse with them. This is most edifying, and full of comfort to one's own mind.

In the report already sent it will be seen that one congregation was complained of as causing some anxiety and trouble from divisions, and a spirit of independence at variance with wholesome discipline. Little did we then think that God was preparing for them the rod of affliction; but so it was. Nearly a fortnight after we left the place, cholera—that dreadful scourge—made its appearance in their midst, and for fifteen days did its strange work. Forty-seven persons were attacked, thirty-seven recovered, and ten died. Had it not been for the timely help sent to them in money, food, and medicine, many more would have died; but Mr. Schaffter's kind and prompt measures, under God's blessing, not only restored those who were taken ill, but also checked the progress of the disease.

But did the rod accomplish no good? I hope I can say it did a great deal of good. Many were stirred up to think of their evil ways, and turn to the Lord with sincere repentance and hearty sorrow. Before, they used to have the evening prayer in their own houses. Now they all wished to assemble in the church; and every day, morning and evening, the average attendance was about 150. There was a longing desire to hear the Word of God, and for prayer.

About midnight the people went round the village in procession, and at the four corners knelt and poured their supplications and prayers with tears and cries, imploring God to have mercy upon them and spare them. Great indeed was their distress; for the heathen in the villages round would neither allow them to come near them, nor would they give them work as before. The bazaar men, too, refused to sell them the necessaries of life. Thus they were led to cast themselves upon the Lord their God, and upon Him only, and to love and help each other as brethren; the mutual love

between the catechist and the people also was greatly strengthened, for the catechist proved himself to them a friend indeed in this their time of greatest need. The portions of Scripture they chiefly read and meditated upon were—Ps. xci.; Isa. lv.; Dan. ix.; Ezra ix.; and Neh. ix. Several of them, the catechist says, confessed and mourned over their sins, and determined to lead new lives. They all acknowledged that it was for their good that God had sent this evil in their midst. May these good impressions abide and prove lasting, and bring forth much fruit to the glory of God!

#### *Ootacamund.*

This hill-station is regarded as an out-station of Madras. We transfer to our pages a succinct paragraph regarding it from the Society's Annual Report for this year:—"There being no federal Native Church Council with which this out-station is connected, its Native Minister, the Rev. Samuel Paul, cannot be regarded as an agent of the Native Church, but rather as holding the inferior office of an Assistant Missionary. Mr. Paul is under the superintendence of the Rev. R. C. Macdonald at Madras, though he is assisted by a local Native Church Committee. The Native Christians number 244, the Communicants being 118. There were three adult baptisms during the year. One of these converts was a young man in the jail, who had once been a pupil in the Mission School. Among the domestic servants of the European residents and visitors Mr. Paul has almost daily opportunities of making known the way of salvation. On market-days he preaches in the bazaar, and occasionally visits other places. In this good work he sometimes has the voluntary assistance of members of his Church Committee. Upwards of 1500 tracts have been sold by him. In the *Schools* 132 children are receiving instruction."

Mr. Paul thus relates the conversion in the jail here referred to:—

The native jail is visited by me every Sunday, between 2 and 4 p.m. Among the convicts there are no Protestants, but men of different creeds come together and hear the Word of salvation. Several of the convicts have often asked me to clear their doubts regarding Christian doctrines. One specially intimated his intention to be baptized. On applying to the superintendent of the jail, he permitted, and I requested the Superintending Missionary, the Rev. R. C. Macdonald, to baptize the lad, while I also took a part in the service. The scene on that occasion was very touching to us who officiated, and to the other convicts. He was in fetters of iron, but was free from the fetters of sin. He was shut up in a cell, but was at liberty through Christ. His eyes were full of tears, but his heart was overwhelmed

with joy. His appearance and dress proved him to be a convict, but his good confession proved him to be a free man, and he was baptized by the name of Jesudasen, which means the servant of Jesus. "May the Lord grant unto him that he may find mercy of the Lord!" He was once a pupil in our school here when a boy, and had his Christian education in the school. The wise man was quite right in saying "Train up a child in the way he should go: and when he is old, he will not depart from it."

Another convict once told me, when he was asked how he was getting on, "I have studied much in this school," and asked me "If there was any other school where much is taught about God." Handbills and the Tamil tract called "Advice to Prisoners" are freely distributed.

## II. TINNEVELLY.

Some particulars showing the growth and development of the Native Church in Tinnevelly have already been presented to our readers this year—see our numbers for March (p. 184), May (p. 305), and August (p. 501)—and it will be unnecessary here to repeat the figures. We give, however, a statistical summary which will no doubt be found useful for reference.

TINNEVELLY, October 1st, 1875.		No. of Villages con- taining Christians.	Native Clergy.		Native Catechists and Readers.	Communicants.	Baptized.	Candidates for Baptism.	Total Number of Persons under Instruction.	Baptisms.			Schools.	Scholars.
										Adults.	Children.	Total.		
Palamcottah . . .	Palamcottah . . .	10	1	2	274	815	113	928	10	37	47	6	179	
	Tinnevelly . . .	26	1	5	210	729	458	1187	14	36	50	12	478	
	Manarkadu . . .	8	1	2	74	372	315	687	21	16	37	4	103	
	Alvarneri . . . .	8	1	1	162	626	153	779	12	19	21	7	205	
	Maruthakulam . .	4	1	3	128	636	177	813	5	26	31	9	224	
Dohnavur . . . .	Dohnavur . . . .	9	1	3	76	361	309	670	14	28	42	6	135	
	Edeiyankulam . .	15	1	3	97	647	370	1017	42	66	108	5	139	
	Perpuiankulam . .	16	1	3	101	606	267	873	5	19	24	8	229	
	Sinnammalpuram .	11	1	3	63	306	98	404	4	15	19	5	126	
	Sevel . . . . .	14	...	2	101	402	199	601	17	15	32	7	210	
Surandei . . . . .	Surandei . . . . .	122	1	4	151	745	219	964	...	27	27	13	384	
	Ukkirankotei . .	12	1	4	219	656	157	813	20	26	46	8	302	
	Puliangudy . . .	23	1	4	147	540	120	660	2	17	19	8	251	
Panneivilei . . . .	Panneivilei . . . .	20	1	7	227	1045	297	1342	24	33	57	15	44	
	Mannarayartatoo .	9	1	1	86	375	54	429	10	19	29	4	125	
	Kongarayakurichi .	5	1	...	67	198	85	283	...	4	4	5	199	
	Kylasapuram . . .	12	1	1	72	208	40	248	4	12	16	2	59	
	Madathupatti . . .	10	...	2	37	188	138	326	3	6	9	4	131	
Pannikulam . . . .	Pannikulam . . . .	40	1	8	379	975	248	1223	6	33	39	16	378	
	Paneivadali . . .	34	1	6	192	619	456	1075	8	23	31	8	212	
	Pureiyoor . . . .	13	1	2	55	165	88	453	9	8	17	3	88	
Nallur . . . . .	Nallur . . . . .	19	...	9	184	913	189	1102	6	45	51	13	339	
	Kovillutta . . . .	63	1	7	255	1010	214	1224	22	45	67	25	712	
	Sevalasamuthiram .	15	1	...	75	456	116	572	2	16	18	11	262	
Nullammalpuram . . . . .		23	1	7	392	1393	209	1602	14	47	61	14	359	
Suviseshapuram . . . . .		32	1	7	377	1519	476	1995	8	41	49	18	556	
Mengnanapuram . . . . .	Mengnanapuram . .	30	2	10	473	2295	339	2634	15	76	91	...	...	
	Arumuganeri . . .	16	1	2	196	772	290	1062	30	47	77	...	...	
	Kadachapuram . .	10	1	2	389	1086	28	1114	...	29	29	1	98	
	Cuppa; uram . . .	8	...	1	16	250	139	389	...	...	...	...	...	
	Vellalenvilei . . .	6	1	...	175	789	266	1055	45	49	94	1	67	
	Anukragapuram . .	2	1	...	72	236	56	292	...	10	10	...	...	
	Nalunavady . . . .	11	1	1	155	636	60	696	...	26	26	1	105	
	Anandhapuram . .	4	1	...	92	430	61	491	...	14	14	...	...	
	Sathianagarum . .	6	1	2	185	937	162	1089	2	38	40	1	74	
	Sathanakulam . . .	11	1	...	89	545	234	779	3	20	23	...	...	
	Aservadhapuram .	32	1	8	388	1903	1295	3198	23	59	82	...	...	
	Tharumanagarum .	9	1	2	119	398	34	432	...	17	17	...	...	
Pragasapuram . . .	4	...	3	122	626	46	672	1	47	48	90	3221		
Sivagasi . . . . .	Vayekulam . . . .	38	1	9	171	759	887	1646	31	28	59	...	...	
	Pottalipatti . . . .	44	1	4	123	372	477	849	8	21	29	40	964	
	Mission District . .	72	...	13	287	954	679	1633	4	27	31	...	...	
Totals . . . . .		876	37	153	7293	22,493	10,618	40,811	434	1187	1621	358	10,958	

The two principal events of the year have already been fully recorded in our pages, viz. the meeting of the Prince of Wales with the Native Christians at Maniachi, and the ordination of fourteen Native clergymen. (See February number, p. 65, and May number, p. 305.)

It is a disappointment that the Tinnevelly Church is still without the special Episcopal supervision which had been planned for it. The consecration of Dr. Sargent and Dr. Caldwell as Assistant-Bishops to the Bishop of Madras, which was to have taken place last spring, every difficulty having been

surmounted and the arrangements completed, was suddenly put aside by the unlooked-for and lamented death of Bishop Milman of Calcutta. In the meanwhile, Dr. Sargent has continued to preside, with *quasi*-episcopal functions, over the majority of the congregations connected with the C.M.S., and we trust his investment with full powers is only a matter of time.

The remainder of the missionary staff is thus distributed:—The Rev. R. B. Meadows is in charge of North Tinnevely, and is assisted by the Rev. H. Horsley; the Rev. Ashton Dibb\* presides over the districts in the extreme south which had been grouped around Mengnanapuram, and to him also is intrusted the important duty of conducting the Præparandi Class for Native agents; the Rev. V. W. Harcourt, while retaining the superintendence of the small district of Suviseshapuram, has been specially set apart for evangelistic work, among the higher classes of heathen in the large towns; the Rev. A. H. Lash has returned this year to his own peculiar charge, the Sarah Tucker Female Institution; and the Rev. E. Blackmore, a young missionary whose sphere was unassigned during his preliminary study of the language, has been in charge of the English Institution, Palamcottah, during Mr. T. Kember's absence on account of ill-health. These seven constitute the whole European clerical staff, in a field where double that force was considered essential at a time when the Native Church was not a third of its present number. The key to the change is the great increase of the Native agency, both ordained and unordained. The Tamil clergy in the C.M.S. districts of Tinnevely alone now number 51, and the Christian lay agents 615.

We append a complete list of the Native clergy, with the districts in which they work, as it stood on Jan. 1st, 1876; also of the additional men ordained a few weeks after that date, of whose location we have at present no account:—

PALAMCOTTA .....	Rev. Jesudasen John, 1847; <i>Palamcotta</i> . Rev. M. Perianayagam, 1859; <i>Alvarneri</i> . Rev. L. Simeon, 1870; <i>Manulkadu</i> . Rev. A. Asirvatham, 1874. Rev. S. Nallathambi, 1874.
MENGANAPURAM ....	Rev. D. Viravagu, 1859; <i>Menganapuram</i> . Rev. Joseph David, 1869; <i>do</i> . Rev. P. Arumanayagam, 1859; <i>Asirvadhapuram</i> . Rev. S. Gnanamuttu, 1866; <i>Satthankulam</i> . Rev. T. Vedanayagam, 1869; <i>Vellalanvilei</i> . Rev. A. Gnanamuttu, 1869; <i>Arumaganeri</i> . Rev. A. Vedhamuttu, 1869; <i>Nalumaradi</i> . Rev. V. Abraham, 1869; <i>Pragasapuram</i> . Rev. D. Stephen, 1869; <i>Kadachapuram</i> . Rev. D. Perinbam, 1869; <i>Anandhapuram</i> . Rev. R. Hopper, 1869; <i>Anuktragarapuram</i> . Rev. J. Simeon, 1869; <i>Tharmanagaram</i> . Rev. M. Gnanapragasam, 1869; <i>Sagayapuram</i> .
NALLAMMALPURAM ...	Rev. M. Savariroyan, 1851.
SUVISESHAPURAM .....	Rev. P. Samuel, 1874.
DOHNAVUR .....	Rev. Isaac Samuel, 1869. Rev. P. Abraham, 1874. Rev. S. Masillamani, 1874.
PANNEIVILEI .....	Rev. Abraham Isaac, 1859; <i>Panneivilei</i> . Rev. D. Rasenthiram, 1869; <i>Mannariandattu</i> . Rev. A. Rasenthiram, 1869; <i>Kongaroyakuritchi</i> . Rev. G. Sarkunan, 1873; <i>Panneivilei</i> .

\* Since the above was in type, Mr. Dibb has been obliged by illness to return home. P.S.—Mr. Dibb died at Southampton, Oct. 15th. (See p. 696.)

PANNIKULAM .....	Rev. M. Devaprasadham, 1851; <i>Pannikulam</i> . Rev. J. Nallathambi, 1859; <i>Paneivadali</i> .
NALLUR .....	Rev. D. Gnanamuttu, 1837; <i>Koviluttu</i> . Rev. G. Yesudian, 1873; <i>Sivalasamuthiram</i> .
SURANDEI .....	Rev. Abraham Samuel, 1870; <i>Puliangudi</i> . Rev. Antony James, 1866; <i>Ukkirankotei</i> . Rev. S. Swamidasen, 1870; <i>Surandei</i> .
SIVAGASI .....	Rev. V. Védanayagam, 1859; <i>Vageikulam</i> . Rev. D. Devaprasadham, 1865; <i>Pöttalpatti</i> .

Ordained on Sunday, Jan. 30th, 1876:—T. Ephraim, V. Gnanayutham, J. Sebaganam, S. Asirvatham, V. Abraham, V. Tharmakan, D. Abraham, S. Vedahan, S. Massillamani, D. Arulanantham, G. Arumanayagam, D. Vedanayagam, S. Santhosham, P. David, and V. Gnanamuthu.

The Native laity generally now take an active part in the concerns of the Church as members of the Church Councils. These Councils are working extremely well. They are still presided over by European chairmen, but a scheme has been lately approved for selecting the ablest of the Native clergy, and appointing them vice-chairmen. This will, it is hoped, be a still further step in bringing Native ability and energy to the front, and in thus preparing the way for the Native Episcopate.

Of the higher educational work there is not much to report, owing to the absence of two out of the three missionaries responsible for it. Of the *Præparandi Class*, Mr. Dibb wrote in very favourable terms at the close of last year. "The students," he said, "have given me really no trouble all the time they have been with me." Their course of studies included, besides several books of the Old and New Testament, Paley, Pearson, Burnet, Harold Browne (*Articles*), Hodge (*Romans*), and Church History. These students were the men ordained by the Bishop of Madras in January last.

Of the *English Institution*, Mr. Blackmore, who has been acting as *locum tenens* for Mr. Kember, writes, in Nov. 1875:—

At present we have seventy-four Christian boarders, and about sixty-eight day scholars, many of whom are Hindus. In the practising school the average attendance is about eighty. We have recommended a dozen students for the matriculation examination in December next; but about twenty others have entered against our advice. I have been much astonished to see the great eagerness with which Hindus seek

learning, especially English; and I have been gladdened at having the opportunity of setting forth the Lord Jesus for one hour daily to upwards of thirty heathen students, many of whom have the sacred ashes and red marks upon their forehead. It is also a matter of great thankfulness that our masters (twelve in number) are all Christian men, and work together in harmony and love.

Of the *Sarah Tucker Female Institution*, with its network of affiliated Branch Schools, we have no recent detailed report. Mr. Kember carried on the work until his health broke down a year ago, when Mr. Harcourt took charge. The former's report for 1874 was highly encouraging. The latter wrote at the end of last year, "The work is most hopeful, and worth—indeed *needs*—all the money that can be collected, and all the sympathy that can be spared. I have a higher opinion of Native Christian women, from what I have seen during my short residence here, than what I had hitherto entertained." The number of students in the Institution is about eighty, and of branch girls' schools between thirty and forty, with over 800 scholars. Mr. Lash, who returned to his post at the beginning of the year, thus describes his impressions of the work:—

I am thankful to find that the Institution has not suffered so much as might have been expected from the absence of a resident Principal. There is a perceptible difference in the brightness and intelligence of the students.

With regard to the branch schools, I find much that is encouraging, especially in the changed attitude of the high-caste Hindus with regard to female education. The schools in the heathen towns have all succeeded. I am opening several new schools this month, and am also about to build several schoolrooms in towns where the efforts of the teachers had been attended with success. We have had several encouraging instances of direct spiritual fruit from the schools lately. In one case a heathen man and his wife gave a portion of their house as a schoolroom. The wife attended the school, and became convinced of the

truths of Christianity. Her influence was blest to her husband, and they are both now candidates for baptism. One of the schools in Palamcottah has suffered temporarily through the conversion of a woman, with whom the mistress used to read the Bible.

I had a beautiful and touching letter from a girl in one of the schools, last week, in which she tells me she has given up all her heathen practices, believes on the Saviour, and desires earnestly to follow Him.

I feel that in every part of the district there are openings for the work, and my prayer is that our dear students may be filled with the Holy Spirit, so that when they go out from us they may have an influence as blessed as it will doubtless be widespread upon their countrywomen.

We now proceed to review the districts *seriatim*. Their number has been reduced by amalgamation to ten, in each of which the affairs of the Native Church are managed by a Church Council. One, Sivagasi, has been under Mr. Meadows's charge; one, Mengnanapuram, under Mr. Dibb's; one, Suriveshapuram, under Mr. Harcourt's; and the remaining seven under Dr. Sargent's, viz. Palamcottah, Dohnavur, Panneivilei, Pannikulam, Nallur, Surandei, Nallammalpuram. We take the latter first.

### Palamcottah, &c.

The districts comprised under Dr. Sargent's charge comprise 441 villages containing Christians. The congregations number 20,075 souls, and there were 22 Native clergymen at the beginning of 1876. Further details can be gathered from the statistical table on p. 687.

Dr. Sargent's Report needs no introduction. We need only premise that one passage of it was printed in our March number (p. 185), and that other passages will appear further on under the head of evangelistic operations. We confine ourselves here to giving the chief part of what he reports upon the Native Church in his seven districts.

#### *From Report of Dr. Sargent.*

##### *I.—Palamcottah.*

This was the first station occupied by the C.M.S. in this Province. In 1820 the Rev. C. T. Rhenius arrived here and commenced his missionary career with an ability and diligence that soon made itself to be felt. The field here had been partially prepared by the loving effort of the Rev. J. Hough, Chaplain in the Hon. East India Company's Service. Mr. Rhenius' work was sustained by the devoted energy of the Rev. G. Pettitt, so that what is now visible must be con-

nected more or less with the faithful labours of those who have gone before, and not be confined to labourers of the present day. My own recollections of the place carry me back forty years, and when I compare the state of things now with what was then visible, I can indeed say with wonder and thankfulness, "What hath God wrought!" The first time I attended church, there were present a school of about thirty boys, and some forty people of the congregation. Now we have more than 200



students, male and female, in the place, and about 700 people in the congregational list. Our attendance at church on Sunday morning varies from 550 to 700 in all. Hence has arisen the need I pointed out last year of enlarging the church at this station. I have just referred to the Register kept in the church, of the attendance at service, and find as follows for last Sunday compared with the same Sunday in 1865 and 1870:—1865, 395; 1870, 482; 1875, 793.

The numbers given in our statistical returns may, to some, appear questionable, supposing that we take the figures in the lump, trusting merely to what our agents tell us. I will therefore just mention what is the plan generally

adopted in this Mission to secure correct data. Every agent in charge of a congregation has a book in which, every six months, the name of every man, woman, and child is entered, together with their ages, and a few other particulars, and when the Missionary or lay inspector visits the place, he inspects the roll, and tests its accuracy. A plan of this roll will at once make all clear. I send you the one kept by the catechist of Palamcottah. It contains 726 names, exclusive of the students and children in our institution and boarding-schools, whose numbers amount to above 200 more. I open the book and take at random the following:—

No. of Family.	No. of name on the roll.	Name.	Age.	Baptized.	Confirmed.	Communicants.	Lessons.
80	327	Pakianathen, bookbinder.	36	+	+	+	Able to read.
"	328	Gnanavadiya, his wife.	34	+	+	+	Able to read.
"	329	Paripuram, his daughter.	15	+	+	+	Able to read.
"	330	Muttamei, his daughter.	10	+			Attends school.
"	331	Sebattai, his daughter.	7	+			Attends school.
"	332	V. Samuel, his son.	3	+			Infant.
"	333	Daniel, his son.	1	+			Died on the 12th.
81	334	Samiadiyan, colporteur.	32	+	+	+	Able to read.
"	335	Mariamuttu, his wife.	27	+	+	+	Able to read.
"	336	Koilpillai, his daughter.	6	+			Attends school.
"	337	S. Paramanandan, his son.	3	+			Infant.

I think that with lists like this regularly kept we may generally take for granted that our statistical returns annually sent to the Committee are, on the whole, reliable. Parties *able to read* are supposed to have learnt all the needful lessons—otherwise the remark would be "Lord's Prayer" or "Creed," or the Ten Commandments or Church Catechism—as the case might be.

The records of our Church Council, held every quarter (a copy of which is regularly forwarded to the Society's office), will have given the Committee some idea of what is generally being done, and show to what extent the Native Church in this locality is endeavouring to support its own teachers. In the large congregation of this place, while there are some who disappoint us in their Christian profession, some who have evidently grown cold, yet I believe

there is also evidence of increasing prayerfulness and true piety. Matters are not left merely to meetings which the Missionary may appoint, but individual members act for themselves, and endeavour to do good. I would especially mention one of our converts, who, though he has daily hard work as Tamil Munshi in our English Institution, is ever ready to embrace opportunities for doing good both among Christians and Hindus. His consistent character and devotedness are observed by all. I removed a catechist from a village four miles off, as there are only some eight families in the place, and thought I might utilize voluntary aid. On mentioning it to a workman in the printing office, he at once very cheerfully said, "Leave that affair, sir, with us. There are four men among us who will make ourselves responsible for the services

there every Sunday." This was no idle promise, for the work is done regularly, and done well, and the people themselves seem pleased with the arrangement.

In the educational department I can certainly report progress, not so much among our Christian population as among the heathen children attending our schools. How long it may be before we see the fruit we wish for in this direction is, of course, beyond our view. I must, however, faithfully state that the requirements which arise from placing our schools under Government inspection with a view to payment on "results," prevents so much of the Bible being taught as formerly. I cannot say it is discarded from our schools; but certainly it does not hold in class the place of importance it formerly did. It must, at the same time, be remembered that heathen books are not used, and that whatever the subject, it is a Christian master who teaches. These remarks hold good of education in all the districts on which I have to report. In other respects, the schools are better attended by the children, better cared for by the masters, and a corresponding improvement is evident, in reading, writing, and arithmetic. The boys' and girls' boarding-schools, confined altogether to Christian children, are giving satisfaction. The boys number forty-four, of whom forty are supported by friends in Australia through the kind interest of the Rev. H. B. Macartney. Their progress in English is rather slow, as they have only Native masters, and my object is rather to make them efficient vernacular scholars. As regards their conduct and their diligence generally, I have every reason to be pleased. A gentleman in England sent me 5*l.* to distribute as prizes to those who should pass best in a written examination on St. Matthew's Gospel. The papers of five or six were admirably written. The girls' boarding-school, to which my dear wife unweariedly applies herself, contains fifty-one girls. Many of these girls, as they advance in the school, are to us a source of much encouragement, not only by the mental improvement they manifest, but by their correct moral conduct, and by the religious principle which they evince. Mrs. Sargent has also every Wednesday a class of about forty poor women, on Friday a class of about thirty-five mothers, and on Sunday a class of thirty

young women, wives of men in our congregation. It is also pleasing occasionally to see mothers with their children coming to my wife's room, and, after a little talk, asking her to send them away with prayer.

## II.—*Dohnavur.*

This district has been strengthened during the year by the addition of two pastors, and I trust that soon another will be available for this object. The statistics in every department show increase among the baptized, but a slight falling off in the number of catechumens. The class of communicants has been added to by fifty-six members. The girls' boarding-school has been for some years removed to Palamcottah, and amalgamated with Mrs. Sargent's school; but the boys' boarding-school remains still at the station, and is working fairly under a Native master. There are a few congregations towards the north of the district, in which the leading men were for awhile led away from their allegiance to the Church Council by a disappointed and designing man; but they have since then submitted and shown a desire to recover their position. It is instructive to observe that the measures they proposed, though ostensibly for the benefit of the Native Church Fund, had their basis on caste prejudices.

In each of the circles into which the district is divided, the Native pastors assure me that, while there are many cold and indifferent as regards vital godliness, there is also a goodly number of those who love the Saviour, and who strive to walk worthy of the Gospel. Matthew, the missionary or preacher, who was in some measure the mover in the revival that took place among the Syrian Christians some four years ago, has lately been visiting several of these villages and holding prayer-meetings. He has written me several pleasing letters, testifying to the fact that everywhere he meets with some who are sincere children of God, and, though of a different caste from himself, they have given him the right hand of fellowship, so that he has been greatly cheered.

This district contains on its north-west border the greatest number of large heathen towns that are to be found anywhere in Tinnevely. The rich valley of the Tambaravarni river has drawn to its

well-watered fields large communities of Brahmins and other high-castes. These towns and villages have had only occasional visits from European Missionaries and Native itinerant preachers. But under the plan lately adopted, the Rev. V. Harcourt has given a good portion of his time to visiting these places, and systematically bringing the Gospel before them. I cannot but hope that such prayerful and devoted services will be productive of good.

### III.—*Panneivilei*.

The main work of this district lies in the villages contiguous to Panneivilei in the space of about six square miles. The remaining congregations and schools are greatly dispersed. There are four pastors in the district, the senior of whom has the oversight of all the villages that do not fall within the limits of the other pastors; and where there are only deacons he has to go there also monthly to administer the Lord's Supper. The total increase in the people this year is very small, but the baptized have been added to by about 100, and the communicants by fifteen. Several of the men in the chief congregations are in comfortable circumstances. They contribute fairly to the Church Fund, and show much interest in the working of the Church Council.

The schools in the district have generally improved, and consequently the grants received by "results" have been very fair. The boarding-schools too are being carried on efficiently, but the number in the boys' school is rather small.

It is a pleasing sight, when one goes to the two large villages in the neighbourhood, to see the churches filled from one end to the other with Christian worshippers. There is a power in numbers which, if rightly exercised on the side of religion, would effect great results. But this power is equally great for evil, perhaps more so when drawn into action by caste prejudices.

### IV.—*Pannikulam*.

This district is, I think, in a less satisfactory condition than any of the others on which I have to report. There are good men of Christian character and respectability scattered here and there, but their number is few and their influence limited. Generally speaking,

the social condition of the people in this part of the province does not seem to keep pace with the improvements observable in other directions. The villages are generally small and poor.

Among a large class of the population in this district the marriage bond is regarded in a very trivial light. A man quarrels or gets dissatisfied with his wife, and by observing some form of caste law, he can put her away at once, and next day marry another. The marriage of a man with his niece is a very common thing. Hence arise greater difficulties in this district than in any other, as the people think our marriage laws too burdensome.

The only substantial church in the district is at Pannikulam. Another, commenced some many years ago in a village five miles off, is still unfinished, but the roof being on, the people are able to make use of it for service. Among the congregations the largest one contains only 244 souls; the next largest are four, containing each about 150, then three containing each about 100, then nine with from 50 to 90 each; the rest of the people are scattered in about 70 villages. It is this that renders the working of the district difficult. The parties so dispersed obtain less instruction, and have fewer opportunities of the means of grace. The opening of a new pastorate in the north-east of the district promises well.

### V.—*Nallur*.

The district remains much as it was last year in regard of numbers; but we have reduced the agents by five, and have secured the services of one man as honorary catechist. The village of Nallur was the first Christian village that I saw on my coming to the Tinnevely district, some forty years ago, and certainly, as compared with the state of things then, we may say there has been marked improvement in everything—in their numbers, their education, and in their social and religious condition.

### VI.—*Surandai*.

My first visit, on taking charge of this district some five months ago, recalled to mind the loving fellowship in years long past of dear missionary brethren, some of them now no more. The empty bungalow has its tale of sorrow, but the church in daily use presents a pleasing

view, situated as it is on the highest ground in that neighbourhood, and having some pretension to Gothic style. The small village in which the Christians reside is hardly visible from the bungalow. The heathen part of the village was in former years an important place, containing the patrimonial property of a zemindar; but it has greatly deteriorated, and the licentious prodigality especially of the late proprietor has reduced the property to a very poor condition. The heir to the title, such as it now is, is a boy at present in our vernacular school. Upon my looking in at the school, there was little to distinguish him from others. On my asking him his name, he gave off, without drawing breath, a string of some twelve or thirteen names, among which Pandian and Sing were very prominent. He has a relation in a wealthy neighbouring zemindar, one of the most respectable, moral, and gentlemanly Natives that I know. He professes a great regard for me, and we are great friends. On my visiting him the other day, he showed me all over his sumptuously furnished house, and in his private sitting-room exhibited the beautiful Tamil Bible that Mr. Honiss, I think, gave him. He says that it always has its place on his table, and that he frequently reads it. I wish I could say that his mind seemed impressed with thoughts of the all-important matter. That he occasionally reads the Bible I have no doubt, but beyond admiration of its truthful and beautiful precepts, I fear it has effected no happier results. He is a good Tamil scholar, but knows nothing of English.

The Church Council of this district contains several men of independent character, who take a very active part in the business of the Council. One of them has undertaken the office of honorary catechist in his village, and is doing the work well. All the Native pastors now in this district are in priests' orders, which certainly renders them more efficient; but the circle of villages which each has to care for is far too extensive. There is ample room for two more men, if we could obtain them.

At every Mission station the school children form a constant portion of the congregation. Their regular and orderly attendance, their clean and tidy habits, are facts which speak powerfully and practically to neighbours. A Brah-

min gentleman, a vakeel or barrister, was conversing with me one evening in front of my house at Palamcottah, when the church bell rang, and Mrs. Sargent's girls, two and two, walked by in order, going to church. He waited till they had all gone by, and then, with a delighted look, said, "This is a pleasing sight indeed. It is the result of your Veda. We never could accomplish anything like this." He is the only Brahmin I have known to marry his daughter again after she had lost her betrothed husband. He practises as vakeel in the Court in Nagercoil, and there he has used his influence in getting up a high-class girls' school, which is attended by several Brahmin girls. He finds greater difficulty in doing anything of the kind in his native village in Tinnevely. He has, however, got up a boys' Anglo-Vernacular school, and handed it over to the supervision and management of our itinerant Missionary, making himself responsible for a part of the expenses.

#### VII.—Nallamalpuram.

I feel particular pleasure in reporting on this part of the country, for many years ago it was the field of my first missionary labours. Here the congregations now forming the pastorate all lie within easy distance of each other. A rich belt of land in the south of one of our large teris, or sand-hills, is occupied by about twenty-three villages, in each of which we have more or less a number of Christians. I think all these villages may be described as being within an area of four square miles. It was pleasing indeed to see so many old faces at the Nallamalpuram Church. But the old headman of my younger days is now no more. Never did a child show more confidence in a parent than he did in me. Medicine he would never take except what I prescribed, and this, too, after I had left the neighbourhood, to reside in Palamcottah. As God blessed his store he became more and more a liberal man. The large brass lamp in the Suvisheshapuram Church, with its seven branches, in imitation of the one in the Temple of Jerusalem, was his gift. I have visited the chief congregations in this pastorate, and comparing the people with what they were when I left the district 28 years ago, they are every way improved.

About a mile and a half to the east

of Nallamalpuram is a village of Velala caste men, where, nearly fifty years ago, two conversions took place, and the men maintained their Christian profession, and in course of time became usefully employed as agents of the Mission in other parts of the province. My duties when at Suvisheshapuram frequently obliged me to pass this way, and occasionally I have gone into the village and spoken to the people; but my message met with no response, and for years it seemed as if the Gospel were never again to find a convert there. But within the last few weeks I have been cheered by a communication from the pastor telling me that he had been invited to the village the Sunday before by one of the chief families, that he was openly received, and for the first time conducted Christian worship in the house, several heathen neighbours looking on, that the family seemed deeply in earnest, and that there was good reason to hope that their example would influence one if not two other families whose minds seemed disposed towards the reception of the Gospel. It seems that a son in the family first mentioned received his Tamil education in our village school, and that subsequently the father sent him to Palamcottah to learn English in

our seminary. After a while he suddenly became ill and died, but the Christian instruction he received, and the intercourse he here had with Native Christians, made such an impression on his mind that the father is persuaded his son would have become a Christian within a short time, had he survived. It is this that has partly induced the father to think seriously and to decide as he has done. A subsequent letter tells me that a prayer-house has been built in the village, and the first service performed in it included the baptism of this whole family. Two of the Native pastors in the neighbourhood belonging to the S.P.G. took a kind interest in the conversion of this family, and assisted at the service.

Some of the congregations in this pastorate are specially exemplary in the orderly and ready manner in which they respond to the duty of providing for the expenses of their own teachers. The monthly allowance required from the C.M.S. to supplement the Church Fund for pay of pastor and fourteen lay agents is now reduced to 35 rupees. If the schools continue to flourish as they have done I would entertain the hope of being able, at the close of next year, to relieve the Society altogether from this charge.

The following table shows the contributions of the people in the different districts to religious purposes :—

	Palamcottah.	Dohnavur.	Pannivilai.	Pannikulam.	Nallur.	Surandai.	Nallamalpuram.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Annual Subs. to Ch. Fund . . .	1714 13 1	847 0 5	873 1 3	507 3 10	677 14 4	503 10 9	577 1 6
Building of Churches . . .	530 0 0	323 7 4	550 12 0	...	85 0 0	...	...
Sunday Collections . . .	148 12 7	58 13 6	47 10 1	13 3 7	63 0 4	...	45 10 8
Offeratories . . .	128 14 6	27 10 4	23 11 0	23 0 4	34 3 10	27 3 5	20 4 11
Thankofferings . . .	7 5 3	15 9 11	7 9 4	7 5 7	...	16 5 6	7 6 9
Marriage Fees . . .	40 4 0	24 11 0	43 8 0	28 0 0	18 3 6	21 8 6	9 0 0
Repairs of Schools . . .	78 2 10	74 0 6	76 2 6	...	...	...	34 9 10
Repairs of Churches . . .	...	...	...	33 11 5	...	91 0 2	...
Poor Fund . . .	9 12 0	40 14 2	...	36 9 4	...	29 0 11	...
Coll. on Miss. Sunday . . .	89 11 6	24 14 9	19 13 7	11 10 0	12 8 0	7 7 6	5 5 9
Religious Societies . . .	73 13 1	36 0 0	11 13 9	4 4 0	12 0 1	11 0 4	31 10 0
School Fees . . .	159 6 0	34 5 7	86 12 0	77 8 0	333 5 0	175 8 0	60 13 6
Lighting of Churches . . .	210 8 0	60 12 0	97 4 0	50 8 0	126 6 8	91 14 10	59 0 0
Local Endowment Fund . . .	...	...	...	202 9 4	...	...	...
Gifts to Churches . . .	...	...	...	...	14 14 0	274 3 3	9 6 9
Baptismal Offering . . .	...	...	...	...	...	7 4 9	...
Private Endowment . . .	...	...	...	...	20 2 0	212 13 8	...
District Endowment . . .	...	...	...	...	...	...	16 8 0
Sundries . . .	...	...	...	...	...	...	7 7 6
Total Rs. . . .	3191 6 10	1568 3 6	1839 1 6	1001 9 5	1397 9 9	1469 0 3	884 5 2

## THE MONTH.

---

### Death of Five Missionaries.



**I**MUST work the works of Him that sent Me while it is day : the night cometh, when no man can work. It was He who saw the end from the beginning that spoke these words. How much more should we say them, who know not what a day may bring forth ! Two foot-notes in our last number (pp. 630, 634), inserted after the sheets had been prepared for press, will have given our readers two solemn reminders of the uncertainty of life ; but we little thought when in that hasty way we recorded the deaths of **WILLIAM CRUICKSHANKS** and **JAMES ROBERTSON**, that this month we should have to mourn the loss of three more of our missionary brethren—**JOHN REBMANN**, **ASHTON DIBB**, **EDWARD ROPER** !

Of the veteran **Rebmann** we have spoken in a separate paragraph, and of **Mr. Robertson** in the paragraph on the **Nyanza Mission**. We hope to give some account of **Mr. Cruickshanks** hereafter ; also of our dear brethren **Dibb** and **Roper**, whose deaths have occurred too late in the month for us to do more now than record the fact. We will only add that **Mr. Dibb**, who was a native of **Hull**, and a fellow Sunday-school teacher there with **Mr. Vaughan**, of **Calcutta**, went out in 1855 to **Tinnevely**, where he has been a most able and devoted missionary, and where his memorials will remain in the shape, not only of converts gathered in and Churches built up, but, specifically, of some excellent **Tamil** books, the production of his facile pen, and of the **Native** clergy ordained last January, who were trained by him for the ministry. His incessant labours so told upon him, that even the voyage home, which has so often brought back missionaries even from the gates of the grave, and which in his case was hurriedly undertaken to save his life, failed to revivify the worn-out frame, and he died at **Southampton** within a few hours of landing. **Mr. Roper**, who was a "**Lancashire lad**," and was prepared for missionary work by the **Rev. T. Green** at **Friezland**, went out to **Abeokuta** in 1859 as a catechist, shared the sufferings of **Mr. and Mrs. Hinderer** at **Ibadan** in 1861—64, was ordained in 1867 while on a visit home, and subsequently laboured with conspicuous energy at **Lagos**. His constitution never recovered the strain it had endured at **Ibadan**, and at length he has been taken away, at his residence in **Manchester**, in the very midst of untiring labours as a preacher and speaker on behalf of the Society ; in which capacity he was very acceptable, and will be much missed.

Two veterans, both blind and infirm, but both highly honoured—two brethren in the prime of life, the victims of their too great devotedness—and one earnest aspirant to a career he was not permitted to commence—are lost to the noble army of missionaries in the Church militant here in earth. Let us bless God's holy name for these His servants departed this life in His faith and fear, beseeching Him to give us grace so to follow their good example, that with them we may be partakers of His heavenly kingdom.

### The Late Rev. John Rebmann.

VERY remarkable are the coincidences of missionary history. But few have been more remarkable than that, furnished by the death of **John Rebmann**

just at the present moment. Blind, and infirm, and prematurely aged (he was but 56 when he died), the solitary veteran clings to his post at "the entering in of the gate" of Equatorial Africa, even after thirty years of trial and hardship, unbroken by a single visit to Europe; and it is only when at length a strong missionary party arrives to occupy the post, that he is persuaded to come home. Scarcely has he settled down in the retirement provided for him, than a sudden providential call, loud and clear, announces to the Church Missionary Society that the time has come for making a vigorous attempt to carry the Gospel into those very regions—the great Lake districts of Central Africa—the first accounts of which he himself sent home twenty years ago. An expedition is organized and dispatched. It arrives on the coast. It starts for the interior, commissioned to plant a mission on the shores of Rebmann's inland sea. Truly he might well say, "Lord, now lettest Thou Thy servant depart in peace"; and so it comes to pass. The veteran's work is done, and in peace he departs, to receive at the Master's hand the reward of his faithful service.

The story of John Rebmann's career is soon told. He was born in Wurtemberg in 1819, and was therefore of the same age as Queen Victoria. He was a student of the Basle Missionary College, and afterwards at Islington. He was ordained, and went to East Africa to join Dr. Krapf, in 1846; and there he remained till 1875. Comrade after comrade sent out to his aid died or retired in broken health; his wife, a true companion in tribulation, was taken from him; and for several years he was entirely alone. He gathered round him a small band of converts, and one of them has been the instrument of bringing out of heathenism the Giriama Christians lately baptized by Mr. Price. But his work was mainly a preparatory one: he reduced three East African languages to writing, and compiled a dictionary of each—labours of which future missionaries will reap the benefit. On his return, attempts were made, both in England and Germany, to restore his eyesight; but they were unsuccessful; and on his retirement a few months ago to Kornthal in Wurtemberg, the residence of his old friend and fellow-labourer Krapf, it was hoped that a happy provision had been made for the comfort of his declining years by his marriage with the excellent widow lady in whose house he was staying. But God had prepared for him some better thing than even rest in the fatherland and a wife's loving care; and on October 4th he entered into the rest awaiting him in the Father's mansions above. On his death-bed he exclaimed, "Now it is time to say, Praised be the Lord!" and then again, thinking he might recover, "There is still work before me: trust and not be afraid." But it was not to be.

The work which Dr. Krapf had begun, in conjunction with his blind friend, of bringing through the press the latter's valuable MSS. on the East African languages, will now be carried on by him alone. He writes, "The death of my dear colleague is a mighty voice to me, to perform my day's work whilst there is day-time."

### Resignation of the Bishop of Waiapu.

AFTER half a century of untiring labours for the good of the Maori race, the venerable Bishop Williams has resigned the See of Waiapu, and retired from the prominent position he has so long occupied in the Church of New Zealand. On the 25th March last, *the very day fifty years* from his first landing on the island, the warning came to him that his work was done. That day he had a slight paralytic seizure; and although he recovered for the time, he felt it his

duty at once to resign into younger hands the duties he could no longer hope efficiently to perform.

Very different is the condition of New Zealand now from what it was when the young newly-ordained Oxford graduate, William Williams, followed his brother Henry to the most difficult and unpromising of mission-fields. For eleven years had the "night of toil" lasted, with scarcely a streak of light to herald the coming day. The first baptism—that of the chief Rangi—took place in Sept. 1825, at the very time when the future Bishop was actually on the voyage out; and no other Maori was baptized for three or four years. The mission was confined to the north end of the island, and William Williams laboured for some years in the Bay of Islands district. But he was the first, in 1834, to carry the Gospel to the eastern coast, which was afterwards to be his own diocese; and in 1840 he took up his permanent residence at Turanga. One of the first acts of Bishop Selwyn after his arrival, in 1842, was to appoint William Williams Archdeacon of Waiapu; and when the Diocese of New Zealand was divided in 1859, the man who above all others had been the evangelist of the Eastern Province was, with universal approval, selected to be its first Bishop; his son, the Rev. W. Leonard Williams, shortly afterwards succeeding him as Archdeacon.

Although missionary operations began in the Eastern district twenty years later than in the Northern, their success was far more rapid; and before the diocese of Waiapu was formed, the Native Christians in the territory it comprised considerably exceeded in number those of all other parts of the island put together. Here, too, under Bishop Williams's fostering care, the Native Pastorate was the most speedily developed. But no other district has suffered more from the ravages of the unhappy wars between the settlers and the Maoris, or from the evil influence of the Hau-hau superstition; and Bishop Williams's Episcopate has been a period of anxiety and conflict, though not without many tokens of the power of God's grace and of His presence with the suffering Maori Church. In his latest Report to the C.M.S. Committee, written last December, the Bishop sadly wrote that the Church "had been brought very low;" yet he could add that there were now abundant signs of vitality; "the Spirit of God was breathing upon the dry bones, and they would live."

Bishop Williams was the first to translate the New Testament into the Maori tongue, and though his version has been superseded, it is still dear to many of the older Native Christians as the channel to them of so much comfort and blessing.

In accordance with the constitution of the New Zealand Church, the Bishop of Christ Church, as senior Bishop, has formally called upon the Synod of Waiapu to assemble and elect a successor to their retired chief pastor; and we rejoice to hear that their suffrages will probably fall upon one in every way qualified for the episcopate.

---

### An Evangelistic Band for South China.

WHEN the Rev. J. S. Burdon accepted the Bishopric of Victoria, Hong Kong, it was on the distinct understanding that his name should be allowed to remain among the missionaries of the C.M.S., and with the expressed purpose of doing his utmost to promote evangelistic work among the teeming population of the southern provinces of China. When the Rev. Sholto D. C. Douglas, in the course of his Asiatic tour last year, visited Hong Kong,



the opportunity was taken by the Bishop for maturing plans whereby St. Paul's College at that place might be more largely utilized for the missionary objects for which it was founded, and the sympathies of young men at home be specially enlisted in behalf of the perishing millions of Quan-tung, the province immediately contiguous to the island of Hong Kong, and of which the great city of Canton is the capital. About the same time, the Rev. E. Davys, Incumbent of Trinity Church, Leicester, and a son of the late Bishop Davys, of Peterborough, who had long taken a deep interest in China, determined to pay what we may call a missionary visit to Hong Kong, and engage for a while in whatever labours for the spiritual good of the Chinese might be providentially open to him.

The plans of the Bishop and Mr. Douglas have ultimately resolved themselves into a scheme for the extension of the C.M.S. South China Mission. Six young men have been accepted by the Committee for this particular field, and, in company with Mr. Davys, set sail for China on Sept. 21st. These young men, who go out as students, are to receive about two years' training at St. Paul's College, under the eye of Bishop Burdon, who is himself the Warden of the College; during which time they will, it is hoped, be making progress in the Chinese language; and they will then be sent forth as evangelists into the interior of the Province of Quan-tung. In certain portions of the province other societies have been at work for some years; but the field is immense, and there are vast and densely populated districts into which the glad tidings of salvation have never yet penetrated.

We would ask special prayer for the mission thus quietly and unpretendingly inaugurated.

### News from the Niger.

THOSE of our readers who are specially interested in Bishop Crowther's Mission will doubtless have taken particular note of the accounts which have appeared in the newspapers of a "little war" on the Niger. We may, however, briefly state here that in June last an alarming rumour reached the coast that two of the steamers trading up the river had been attacked by the natives and one of them sunk; and this was to some extent confirmed by their non-appearance long after the time for their return, and by the non-receipt of any direct news from them. The rumour proved to be exaggerated, but it was true that at a narrow bend of the river a stout hawser had been stretched across to stop the passage of the two steamers, and that when thus arrested in their downward course they were fired upon from the banks, and one man was killed by a cannon-shot. The tribes that were guilty of this outrage were, it appears, jealous of the growing trade on the river, and thought to secure for themselves a monopoly of the lucrative palm-oil traffic. The representatives of the commercial houses at Brass and Bonny proceeded to Whydah, where Commodore Hewett, the British naval commander on the coast, was engaged in blockading Dahomey, and appealed for his interposition. He at once took two gun-boats, and, accompanied by four of the trading steamers, ascended the Nun branch of the Niger. The hostile villages were attacked and destroyed, though not without the loss of one marine killed and several wounded. The Commodore then proceeded up the Niger as far as Onitsha, some 150 miles from the mouth, where he examined into certain disputes between the commercial agents and the Native chiefs, and then returned to the coast.

The navigation is now again unimpeded, and peace prevails. It was feared

that Bishop Crowther would have been unable to go up the Niger this year for his annual visitation of the upper stations; but, by the Commodore's invitation, he accompanied him to Onitsha, and on the former's leaving to descend the river, he remained behind, in order to continue his journey northward to Lokoja and Eggan.

We understand that Commodore Hewett, and the Consul, Dr. McKellar, were greatly impressed with the capabilities of the Niger above the Delta, and of the countries bordering on it, for extended trade, and also evinced much interest in the missionary operations carried on by the Bishop and his Native clergy. While we regret the necessity for the use of force in any dealings between Englishmen and Africans, we must not forget that this expedition was made, not to protect or promote Christian missions, but to maintain commercial enterprise, and to punish those who had wantonly attacked unoffending traders. And we trust that this and all other interferences of "the secular arm" may be overruled by the King of nations to the extension of His own kingdom in the hearts of men.

The Rev. Dandeson Crowther writes from Bonny that, although the persecution of the converts there has not yet ceased, there are decided signs of a revival among the Native Christians generally. The congregations were increasing, the Sunday-school was about to be resumed, and there were several candidates for baptism. The European traders and supercargoes, to whom Mr. D. Crowther ministers at their own little church, St. Clement's, have earnestly appealed to the chiefs to release the imprisoned converts.

From Brass, the Rev. T. Johnson reports continued progress. Many chiefs regularly attend church, and one of them has erected a new pulpit at an expense to himself of 30*l*.

#### Nyanza Mission.—The late Mr. J. Robertson—The Start.

A FOOT-NOTE in our last number (p. 634) informed our readers of the death of one of the Nyanza Mission party, Mr. James Robertson, of Newcastle-on-Tyne. It should be stated that the medical opinion was against his going out, and the Committee declined the responsibility of sending him. But he had already sold off his business, and was prepared to go at his own expense and risk; and nothing would turn him from his purpose. He showed symptoms of weakness on the voyage, and he had not been at Zanzibar many weeks before dysentery seized him. After a fortnight's painful illness, he was taken to his rest on August 5th. Some particulars will be found in Lieut. Smith's letter of Aug. 22,\* subjoined, which also describes the preparations for the final start of the third division from the coast:—

You will be deeply pained to hear of the death of our dear brother, James Robertson. All that medical skill could do for him was done, I feel sure, by our kind friend Dr. Robb, and our unwearying medical brother, Dr. Smith.

He spoke very little during the last five days I was present, but delighted to have the chapters in Revelation, which speak of heaven, read to him.

Captain Sullivan kindly lent the steam

cutter and a whaler to us on the day of the funeral, Aug. 6th; and his remains were interred at French Island, the chaplain of the *London*, the Rev. Ross Lewin, kindly reading the Burial Service. Mr. Archibald Smith, Dr. Robb, and Mr. Laing (merchant) signified their desire to attend, and were present accordingly. A small limestone pyramid, with a marble slab let in, will mark his last resting-place. The inscription runs,

\* P.S.—Oct. 23*rd*.—Letters have since been received dated from the third stage inland from Bagamoyo, Sept. 13th. All well.

"James Robertson, Victoria Nyanza Mission, C.M.S., died August 5th, 1876." To us the loss is heavy, but we think with deep sympathy of the wife and orphans he has left behind at home. They find a large place in our prayers, and we know they shall not want.

I look upon it as providential that, with the loss of one, another should arise, if not to fill his place, at least to fill a vacancy which much needs it. The solitary life of Mr. Clark at Mpapwa led me to look out for a companion to his loneliness, and Hartnell, the mate of the *Highland Lassie*, speaking about his "Missis," said "he had leave to remain out as long as he liked, provided he took care of his health." He then expressed a wish to go up country with us; and I trust I have done right in engaging him as a companion to Mr. Clark. He has an engaging manner which speedily makes friends of the natives, and Mr. Ali (they can't pronounce the r's in Harry) is as well known in Bagamoyo as if he had lived there for months.

Bombay has been paid off. He is getting old, and, having received a pension from the Geographical Society for life, is not unwilling to enjoy his *otium cum dignitate*. We must all wish him that for his faithful services in the past.

The work at Guilioni has been carried on chiefly by Dr. Smith, but since Mackay's return he has lent a hand to that most disagreeable of all duties, packing. Their steady plodding work has been done with but little assistance from outsiders. Daily asking for wisdom from on high to direct us in our choice of things, we trust that we have done right. What is pioneer work? was a question very difficult to answer when ploughs, boats, engines, house-building, are included in it. Consequently the things left behind could be put into a very small space. The printing-press seemed to take a front place in the instructions; and for that reason has been packed, but should the Pagaazi (porters) fail us in number, it will be left to follow. Then, as regards tools, forges, &c., the engine going requires a workshop of tools to put it and keep it in order, and they must nearly all go. However, I look upon Mpapwa as a point where we shall be glad to rid ourselves of super-

fluities; and anything not absolutely necessary shall then be dropped.

I purchased the presents for Kings Rumanika and Mtesa. For the former, sets of brass salvers, and cooking pots, and a cloak, such as the Arabs here wear—an Affghan one not procurable. For the latter a Turkey rug and a scarlet johi, a cloak richly embroidered.

Small zinc tallies have been made for the Pagaazi, and are hung round their necks by a brass chain. The numbers run from 1 to 500, but I hope we shall not have to use all. It is amusing to watch the pleasure with which they receive them, reminding one of the pinning on of decorations to the breasts of gallant men.

The Sultan has given me letters of recommendation to Kings Mtesa and Rumanika, also a general one for the way. The substance of them is, that I am "a friend of his, and he hopes every one will treat me as they would him (I cannot help thinking that may be a questionable advantage) and for so doing he will pray that God may bless them." Dr. Kirk has also given a letter to be used near the coast, where his name is known; I am indebted to him for much valuable advice, and he has given us great assistance by, in some measure, identifying himself with the expedition. To Mr. Holmwood the Society are indebted for a most painstaking piece of work, the mapping out of the Kingani River and its neighbourhood. He has also made us a present of a quantity of metal sheathing and nails, which may ultimately prove very useful, though at present I cannot afford means to transport it. Bishop Steere kindly presented us with some of his printed handbooks, and wished us God speed. Dr. Robb has been unceasing in his attentions, and we are deeply indebted to him. Mr. Archibald Smith, our agent, has helped us greatly.

And now I would say, don't be anxious should you not hear of us for some time after leaving Mpapwa.

We rest assured that "Happy is he that hath the God of Israel for his help, and whose hope is in the Lord his God." With that help we go forth, in that we are sent, and with that alone shall we prevail.

Mpwapwa, alluded to in this letter, is a place of some importance in a healthy situation in the highlands of Usagara. Here it is proposed to

establish the intermediate station we have referred to in former numbers, to which Mr. G. J. Clark is appointed. It will be seen that Hartnell, the mate of the *Highland Lassie*, has volunteered to be his companion there for a time; but the Committee are anxious to find an ordained missionary for this post. It presents a wide sphere for evangelistic labour in the immediate neighbourhood, and Lieut. Smith observes that the influence of a mission there will not be merely local, as it is a regular stopping-place for the Arab caravans. Will not some young clergyman endowed with the *mens sana in corpore sano* offer for this inviting field?

### Persia—Renewed Opposition to Mr. Bruce's Work.

THE following letter from the Rev. R. Bruce, dated Julfa, August 24th, will be read with much concern. After the very strong and satisfactory despatch addressed last March by Lord Derby to the British Minister at Teheran, in which toleration for Mr. Bruce and his congregation, as complete as that enjoyed by Armenians and Roman Catholics, was pressed upon the Persian Government, it is disappointing to find that the agents of these corrupt Churches are so successful in prejudicing their Mohammedan rulers against the professors of a purer faith. We are sure that this letter will call forth much prayerful sympathy for Mr. and Mrs. Bruce and their persecuted flock:—

You will be sorry to hear that our enemies have again succeeded in stirring up the Persian authorities against us, and giving us a great deal of trouble.

On July 26th H.R.H. the Prince Governor sent for the British Agent, Mr. Aganon, and myself, and astonished me by showing me a telegram from H.H. the Minister for Foreign Affairs (the late Sadur Azim), saying that I had been accused to him, through the Imam Juma, and the Sheik, (1) of transgressing the conditions relating to religious teaching in the school; (2) that I had purchased property, and (3) that I was building a church. The prince expressed his personal good-will to the work, and told me to think over the matter and bring him an answer to the charges made against me on the next day.

Accordingly, on July 27th, I waited on the prince, with a written answer, as follows: (1) That I had adhered strictly to the conditions accepted by the British Minister, through whom alone I had any correspondence on the subject with H.H. the Minister for Foreign Affairs; (2) that I had been informed by the British Legation in Teheran that British subjects resident in Persia have right, by treaty, to purchase and hold house property for their private use, and that I was aware that the Americans held exactly the same kind

of property, both houses and school houses, in Doroomiah and Teheran, as did also French and other foreigners; that I could not have thought English subjects in Persia should have less liberty than Americans and others; and that (3) I was not building a church, but private rooms, in my own court-yard, for the use of the school, and any other purpose I might use them for.

The prince expressed himself much pleased with my reply, and said he must telegraph it at once to Teheran.

What was my astonishment, then, on 2nd of August, to receive a visit from the Foreign Agent in Ispahan (a Persian official appointed to look after the Christian and Jewish subjects of the State is called the Foreign Agent), with a peremptory order from the prince to stop the building at once, adding that he was commanded by H.R.H. to tell the police-officer of Julfa to arrest and punish any mason or carpenter who worked for me.

Accordingly, I dismissed all my workmen on the following day, and my doing so was, as I foresaw it would be, a notice to the Roman Catholic priest and Armenian monk to commence a series of persecutions and hostilities against us.

From that day to the present hardly a day has passed that they have not been devising some means of annoyance,

going to all the Mohammedan priests and stirring them up against us, and abusing, and on two occasions beating Protestants in the streets of Julfa.

15th—Same day I was rather alarmed by an order from H.R.H. to wait on him; but was equally surprised by the marked courtesy with which he received me—greater than ever before. The prince told me the school was under his patronage, and should suffer no injury, and that he wished me to go on with the building, but to wait a few days till he put things right with the Minister for Foreign Affairs.

16th—Much excitement caused by the Armenian monk seizing one of the Protestant converts, and bastinadoing and imprisoning him for the night.

17th—Sarkes Shahwallud, the man who was beaten last night, escaped from his guards, as they were just carrying him off to the Mohammedan Sheikhs, and rushed into my house for protection.

18th—Waited, by order, on H.R.H. the Prince, who showed me a telegram from H.H. the Minister for Foreign Affairs, containing the substance of the letter I had written to the British Minister, which had been communicated to him, and saying, if the statements contained therein were correct, I might proceed with the work. However, the prince still refused to issue an order for the building till he should reply to the telegram and get him explicit orders from Teheran.

19th—Obliged to appear before the Sheikh to reply to questions sent to him in a similar telegram to that received by the prince from the Minister for Foreign Affairs. Found the Roman Catholic priest and the Armenian monk ready with a long list of accusations brought against me in particular, and against the Protestant religion in general: Sheikh acting as Procureur General of the Pope; myself heretic on trial, Roman Catholic priest acting as agent and translator for the Armenian monk, who, being not overburdened with learning, thought it wiser to hold his tongue; a Mohammedan Syud employed by the Roman Catholic priest to act as scribe. The charges brought against me were that my faith, or no faith, resembled the Baaby heresy, that I did not believe in tradition, the intercession of prophets and saints, purgatory, prayers for the

dead, pilgrimages to graves of holy men, fastings, &c.; and that I said the blessed Virgin Mary was like any common woman, and that Peter and his successors were not the successors of Christ, &c.

I did not find much difficulty in replying to each charge in a way that certainly would not have saved me from the fires of Smithfield, had I lived in those days, but in a way to show the Mohammedan Sheikh that the worship of the Protestants was a far more spiritual worship of the one Invisible God than that of the Roman Catholics, with their image and picture worship, transubstantiation, &c. My enemies were divided, as the scribes and Pharisees of old, and the Roman Catholic priest returned to Julfa, saying he had made Mr. Bruce half an Armenian and half a Catholic.

Disappointed in their effort with the Sheikh, they went in a body to the Imaum Juma.

20th—Alarmed by a secret messenger (one of the Imaum's servants, a friend of mine), who came off at night to tell me that some of the Imaum's people were to come the next day to the Roman Catholic priest, and that advantage was to be taken of their being there to arrest some eight or nine of the Protestants, and beat them. Accordingly, on—

21st—Monk and priest, and several others of their friends, were assembled in the Roman Catholic priest's house, and made a list of eight Protestants to begin with. They sent to arrest three of them, but I had already despatched a mounted servant with a letter to the prince, who put a stop to their proceedings.

22nd—Had to call on the Imaum Juma to answer charges brought against me. Result pretty much the same as at the Sheikh's.

24th—This morning, notwithstanding the prince's order to the contrary, Sarkes (the same who was beaten before) was again arrested by two of the police of Julfa, as they said, by order of the monk. Fortunately, it happened not far from our house, and my servant rescued him without any difficulty—not a blow was given nor an angry word spoken. I sent off for the Foreign Agent at once to Ispahan, who came without delay, and I found out from him that the monk had just written a false

accusation against me to the Chief of Police, saying my servant had gone and beaten his servant without cause.

These notings will give you some idea

of the *rest* we enjoy, and I suppose this state of things will continue till H.H. the Minister for Foreign Affairs be moved to issue an order for the building.

### Continued Persecution in Foh-kien.—Murder of a Convert.

UNDER the head of "Records of Missions" last month (p. 613), we inserted a letter from Mr. Wolfe, dated April 10th, respecting the persecution which has lately fallen upon the Chinese Christians in several parts of the Foh-kien province, and the utter disregard by the Chinese authorities of their Treaty obligations. Another letter, dated June 29th, gives a further account of the arbitrary and oppressive proceedings of the gentry at some places in the Ning-taik district; and it will be observed, with deep concern, that one of the converts has sealed his testimony with his blood:—

In consequence of this avowed hostility of the Chinese officials all over the country towns to Christianity, the gentry and literati have taken advantage of the situation to excite the ill-disposed and lawless against the Christians. The result is that violent persecution is rapidly spreading throughout our numerous out-stations, and already one dear brother has been killed, Ling Cheek-Ang, the protomartyr of the Foo-Chow Church. This sad event occurred at Ni-Tu in the Ning-Taik district a fortnight ago.

Some months ago a few of the gentry of Chek-Fu, near Ning-Taik, took it into their heads to obtain forcible possession of our little chapel there, on the occasion of the death of the wife of one of their number, for the purpose of carrying on in it an idolatrous service; the Christians, as a matter of course, objected, but they were beaten in consequence, the furniture of their chapel destroyed, their books thrown into the streets, and a general persecution carried out against all the Christians in the neighbourhood. The gentry above referred to occupied the chapel with their idols, and other idolatrous accompaniments, and carried on their heathen service in our chapel, and now claim it as their own, though we have deeds of lease, &c., &c., in proof of our rights of ownership. The Christians appealed to the local magistrate, but he refused to help them and sent his police, who abused the Christians and encouraged the offenders in their illegal course.

The gentry of the township of Ni-Tu, seeing that the Christians of Chek-Fu could be treated in this way with impunity, and no redress from the magistrate,

at once proceeded to harass the little Church at Ni-Tu. One man had at this crisis died of fever in the place, and these gentry raised the cry that the Christians were the cause of this fever, and that the idols were angry. On Sunday morning, as the Christians were quietly engaged in worship, the leading gentry, with the official *Te-po* beating his official gong, and followed by a mob, proceeded to the chapel, dragged the Christians forth, and beat them most violently, and threatened to kill them unless they renounced their faith and return to the worship of idols. The Christians, however, returned again in the afternoon to their usual worship, when they were again dragged forth and beaten, and one of their number murdered on the spot. Three others are in a rather precarious condition, but it is hoped that they will recover. The Ning-Taik magistrate was called on by the mother and son of the murdered Christian to take notice of the murder, and hold the ordinary inquest demanded by Chinese law under such circumstances. Instead of coming at once, as he should have done, he waited five days, till the body, under this tropical heat, was decomposed, and then came and had the audacity to declare that the Christian had not been murdered—that it was clear he had committed suicide by taking a dose of poison! No witnesses were examined, and his (the murdered man's) wife and son, and other friends who are still heathen, were threatened and frightened into silence by the magistrates and subordinates. These are specimens of the way in which the Christians are treated, and how the authorities act.

Redress is still withheld for the destroyed chapels at Iong-Ping-fu and Kiong-Ning-fu, and, referring to the statements in his letter printed in our last number, Mr. Wolfe asks:—"Why are the claims of the American missionaries, and the claims of the Russian merchants, promptly attended to, but the just claims of British subjects absolutely unheeded?"

He goes on to explain that no charge can justly be brought against the missionaries of an injudicious excess of zeal in exciting the hostile passions of the mob. The usual mode of procedure, in occupying a new station like Kiong-Ning-fu, is to send first a Native teacher, who, living quietly among his countrymen, removes prejudice, explains the objects of the mission, and the motives that have led to its establishment, and thus smoothes the way for the visits of the European missionary. And in point of fact the opposition is not from "the mob," but from the gentry. The people generally would welcome the mission, but for the hostility of the *literati*. The conduct of the latter recalls that of the Jewish leaders at Thessalonica, who, we are told, "moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar."

Further, Mr. Wolfe very justly observes that "the Native Christians must, in a country like China, be prepared to expect and endure persecution on account of their religion; and," he adds, "they have endured it more or less all along." But when the local authorities, in avowed defiance of the Treaty between Great Britain and China, which secures toleration to the converts, themselves openly encourage violence and oppression, it is high time that a Christian nation should interpose; and the C.M.S. Committee are accordingly making representations for that purpose in the proper quarter. Nevertheless, our trust must be, not in an arm of flesh, but in Him who, while he said, "In the world ye shall have tribulation," said also that His people were "of more value than many sparrows," and that "not one of whom should fall to the ground without the Father."

---

## TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the faithful labours of the missionaries lately taken to their eternal rest (p. 696). Prayer for the bereaved families; also for the Missions in Africa and South India that have suffered loss; that the vacant places may speedily be filled by men as devoted as those who are gone.

Thanksgiving for the abundant blessing granted to the missionary career of Bishop Williams during half a century. Prayer that perfect peace and unclouded hope may accompany his declining years; and that his successor may be endued with heavenly wisdom. (P. 697.)

Thanksgiving for the hopeful prospects of the Nyanza expedition (p. 700). Prayer that the guiding and protecting Presence, symbolized by the pillar of cloud and fire, may be with it from first to last.

Prayer that the recent difficulties on the Niger may fall out rather unto the furtherance of the Gospel. (P. 699.)

Prayer for Persia: for Mr. and Mrs. Bruce, and their helpers; for the persecuted Protestants; for their persecutors; and for the whole nation. (P. 702.)

Prayer for the suffering Christians in Foh-kien; that they may be kept steadfast, and that their patience and consistent conduct may win the hearts of their oppressors; and thus that the blood of the martyrs in China may be the seed of the Chinese Church. (P. 704.)

Continued prayer for all concerned in the Ceylon Mission. (See p. 645; also p. 633 of our last number.)

---

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, September 11th.*—Reference having been made to the recent death of the Rev. C. D. Marston, and to his unvarying attachment to the principles of the Society, and his interest in its work, evidenced by the fact that the address was given by him at the last valedictory dismissal of missionaries at Islington on the 4th of July, the Committee desired to record their affectionate esteem for the late Rev. C. D. Marston, and their deep sense of the loss sustained by his removal.

*Committee of Correspondence, October 3rd.*—Mr. John Bellingham, a Graduate of Trinity College, Cambridge, offered himself for Mission work in China; and letters having been read from friends of the Society, bearing satisfactory testimony to his character and qualifications, Mr. Bellingham was introduced to the Committee, and conversation held with him, in the course of which he stated that he was acquainted with four European languages, and that he possessed a natural facility for acquiring languages. The Committee thankfully accepted the offer of Mr. Bellingham for missionary work in China, and directed that arrangements should be made for his reception into the Islington Institution, with a view to his presenting himself for holy orders at the Trinity or September Ordination.

The Secretaries having been directed by the Committee to make inquiries for a trained schoolmaster to undertake work in connexion with the Cambridge Nicholson Institution, with a view to the improvement and extension of Vernacular education in Travancore, they stated that Mr. Martin Browne, who had been accepted by the Clerical Sub-Committee, seemed to them a suitable person for this post, and that he had been sent to the Training College at Cheltenham with a view to further preparation for this work, and was now prepared to go out to India. Mr. Browne having been introduced to the Committee, and conversation held with him on the post in the Mission proposed for him, the Committee accepted Mr. Browne as a training schoolmaster for the proposed work in connexion with the Cambridge Nicholson Institution.

The Rev. E. Pargiter attended to take leave of the Committee on the eve of his departure to undertake the charge of a congregation in the Diocese of Christ Church, New Zealand. Conversation was held with him, in which he referred in terms of much thankfulness to his long connexion with the Society, first as a missionary in Ceylon for nineteen years, and subsequently as an Association Secretary for thirteen years; and he was then commended in prayer to the protection and blessing of Almighty God by the Rev. E. Auriol.

## NOTES OF THE MONTH.

## DECEASE OF MISSIONARIES.

*Yoruba.*—The Rev. Edward Roper died at Cheetham Hill, Manchester, on Oct. 15.

*East Africa.*—The Rev. J. Rebmann died at Kornthal, Wurtemberg, on Oct. 4.

*S. India.*—The Rev. Ashton Dibb died at Southampton, on Oct. 15, two days after his arrival from Madras.

## ORDINATIONS.

At the Ordination held by the Archbishop of Canterbury, at Canterbury Cathedral on Sept. 24, the Rev. A. E. Cowley and the Rev. J. Bambridge were admitted to Priests' Orders.



## DEPARTURE OF MISSIONARIES.

*Yoruba*.—The Rev. V. and Mrs. Faulkner and Rev. Joseph Sidney and Mrs. Hill left Liverpool on Oct. 14 for Lagos.

*S. India*.—The Rev. J. D. and Mrs. Thomas, and the Rev. R. H. and Mrs. Maddox, embarked at the Victoria Docks on Oct. 16 for Madras.

*N. India*.—The Rev. F. H. Baring left London in September last for India *via* United States, &c.—The Rev. John Abbott Lloyd, B.A., left London on Oct. 14, for Calcutta.—The Rev. William Russell Blackett, M.A., left London on Oct. 9 for Calcutta *via* Brindisi.

*China*.—The Rev. Robert W. and Mrs. Stewart and the Rev. Llewellyn and Mrs. Lloyd left Southampton on Sept. 21 for Fuh-Chow.

*Mediterranean*.—Mr. J. and Mrs. Huber left London on Oct. 11 for Nazareth.

## Contribution List.

*From September 11th to October 10th, 1876.*

In this List are acknowledged all sums paid or remitted to the Parent Society in London, as follows:—

*From Associations—all sums.**Collections of 10s. and upwards. Benefactions and Legacies of 5l. and upwards.*

Smaller sums, Annual Subscriptions, and Payments made to Local Associations, on account of the General Fund, are acknowledged in the Annual Report.

Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

\* \* All Post-Office Orders should be drawn on the General Post-Office, London, and made payable to "Edward Hutchinson, Esq.," the Lay Secretary.

## ENGLISH ASSOCIATIONS.

Buckinghamshire: Dunton .....	2	6	6	Chislehurst: Christ Church .....	2	2	0
North Marston .....	1	13	3	Deptford; St. Nicholas .....	1	17	9
Milton Keynes .....	6	10	9	Tunbridge Wells, &c. ....	300	0	0
Wendover .....	10	12	0	Lancashire: Lancaster and N. Lanc. ....	35	0	0
Weston Turville .....	2	2	0	Liverpool, &c. ....	600	0	0
Winslow .....	8	8	7	Accrington Church and Altham .....	3	3	6
Cheshire: Congleton: St. James' Church .....	3	9	3	Clitheroe .....	10	0	0
Eaton: Christ Church .....	4	5	0	St. Helen's .....	30	0	0
Weston .....	7	16	0	Hesketh-with-Beaconsall .....	1	7	9
Cornwall: St. Genny's Parish Church .....	1	1	0	Hey: St. John's .....	11	2	4
Liskeard .....	32	1	2	Lowton .....	5	12	9
Cumberland: Silloth: Christ Church .....	10	5	0	Walsden .....	5	16	10
Derbyshire: Kniveton: St. Michael's .....	1	2	4	Leicestershire: Melton Mowbray .....	40	0	0
Temple Normanton .....	1	5	7	Lincolnshire: Ancaster .....	2	1	1
Devonshire: Devon and Exeter .....	100	0	0	Hawerby-cum-Beeby .....	3	5	6
Colebrook .....	3	5	3	Holbeach and Fleet: Holbeach .....	6	2	6
Northam .....	35	1	9	Keebley Parish Church .....	3	8	6
Dorset: Buckland Newton .....	3	10	0	Middlesex: Kaling: St. Stephen's .....	11	1	10
Charmouth .....	17	0	4	Upper Edmonton .....	14	0	0
Poole: St. Paul's .....	12	12	9	Hounslow: St. Stephen's Church .....	3	14	2
Wareham, &c.: Swanage .....	59	14	3	Kilburn: Holy Trinity Juvenile Assoc. ....	9	0	2
Weymouth, &c. ....	155	0	0	Littleton (Harvest Thanksgiving Offer- tory) .....	5	14	10
Durham: South Shields: St. Iilda .....	5	0	0	St. Pancras: St. Jude's, Gray's-Inn-vd. ....	10	6	0
Essex: Ilford Parish Church .....	4	10	6	St. Peter's: De Beauvoir .....	11	3	0
Theydon Garnon .....	8	5	2	Westminster: St. Margaret's .....	30	16	9
Woodford Wells .....	15	0	0	Northamptonshire: Long Buckby .....	17	15	3
Gloucestershire: Fairford, &c.: Hatherop Straton and Baunton .....	17	0	0	Nottinghamshire: Eakring .....	2	1	0
Tewkesbury, &c. ....	11	9	3	Elton .....	3	15	0
Hampshire: Alton: All Saints' .....	5	13	6	Hawksworth .....	2	8	8
St. Mary Bourne .....	8	2	0	Norton Cuckney .....	3	5	6
Christ Church .....	9	6	3	Retford .....	50	0	0
East Meon .....	7	19	6	Rutlandshire: Bisbrooke .....	2	6	0
Mudeford .....	3	18	0	Shropshire: Pres. ....	10	0	0
Hertfordshire: Puttenham .....	4	6	0	Somersetshire: Bath and Vicinity .....	423	19	3
Huntingdonshire: Bythorne .....	1	0	0	Buckland-Denham .....	3	1	3
Kent: East Kent: Sittingbourne: Lower Halstow .....	5	0	0	Cameley .....	19	1	0
Blackheath Ladies' Association .....	27	1	0	Clevedon .....	53	18	8
Brockley Hill: St. Saviour's .....	3	3	0	Kingsbrompton .....	12	3	7
				Minehead .....	1	0	0
				Somerton, Kingsdon, &c. ....	22	3	8

Stoke Pero.....	18 5	Whiddorn, Mrs., Chester House, Weston-	
Staffordshire: Alstonfield.....	9 0 0	super-Mare.....	20 0 0
Hanbury.....	14 12 0	<b>COLLECTIONS.</b>	
Suffolk: Bungay.....	8 0 4	Eastgate, Mrs. A., Ashford, Middlesex...	1 10 0
Easton.....	3 0 2	Islington: Britannia Row Sunday-school	4 5 4
Woodbridge.....	17 0 0	Miles, Tom, Reading.....	13 7
Surrey: Brixton: St. Paul's.....	20 13 0	St. Mary's, Johnson Street, Sunday-	1 15 9
Brixton Hill: St. Saviour's.....	7 10 8	schools.....	17 0
Brockham.....	30 0 0	<b>LEGACIES.</b>	
Byfleet.....	8 15 0	Field, late Miss Emily, of Crossbrook	
Croydon.....	33 9 7	Street, Chesshunt: Exor. and Extrix.,	
Oxted.....	3 19 0	A. Field, Esq., and Mrs. A. Gregory,	
Streatham: Christ Church.....	22 19 0	by A. Field, Esq.....	10 0 0
Weybridge.....	43 11 1	Hunt, Mrs. E., late of Bagber, near Stur-	
Sussex: Lower Beeding.....	1 4 0	minster: Exors., Messrs. E. Andrews	
Forest Row.....	9 8 0	and J. Parham.....	10 0 0
Lindfield.....	12 0 2	Stewart Endowment Fund (amount due	
Mark Cross.....	5 0 0	for 1875, less commission), by G. Brot-	
Warwickshire: Barton-on-the-Heath.....	2 14 9	chie, Esq.....	39 0 1
Church Lawford.....	3 10 2	Swann, Mrs. Jane, late of Orston, Not-	
Halford.....	2 17 0	tinghamshire: Exors., J. Walker, Esq.,	
Leamington.....	21 14 7	and Rev. T. W. Swann.....	10 0 0
Westmoreland: Crosby Ravensworth.....	3 6 4	Topham, Mrs. Ann, late of Middleham	
Orton.....	7 2 6	York: Exors., Messrs. T. Robinson and	
Wiltshire:		T. F. R. Hammond.....	10 0 0
Chippenham and Neighbourhood.....	59 0 0	<b>FOREIGN CONTRIBUTIONS.</b>	
Little Hinton.....	12 18 8	North America: Canada:	
Worcestershire: Hales Owen.....	5 0 0	Montreal: Sorrel.....	14 18 7
The Lickey.....	12 0 0	<b>EAST AFRICA FUND.</b>	
Worcester.....	5 0 0	Belli, Rev. C. A., South Weald, Essex.....	500 0 0
Yorkshire: Bilton.....	22 7 10	Martin, John, Esq., New Square, Lin-	
North Cave, &c.....	20 0 0	coln's Inn.....	25 0 0
Huddersfield: Shepley: St. Paul's.....	3 12 0	Reade, Mrs., 7, Crescent, Ripon.....	20 0 0
Ingruv-cum-Hainworth.....	8 12 4	Wright, Miss, Yeldersley Hall, Derby.....	10 0 0
Rathmel.....	2 18 4	Wright, Fitzherbert, Esq., by Rev. H.	
Thirsk.....	20 17 4	Wright.....	60 0 0
Thorpe Salvin.....	3 17 3	<b>PERSIA FUND.</b>	
Wombwell.....	7 16 6	Wright, Miss, Yeldersley Hall, Derby.....	10 0 0
York: Bradford.....	23 18 8	<b>PUNJAB GIRLS' SCHOOL.</b>	
<b>ASSOCIATIONS IN WALES.</b>		Anonymous, by Rev. F. Fitch.....	10 0 0
Brecknockshire: Battle.....	19 3	Clark, J. Blackwall, Esq., by Rev. R. Clark	30 0
Devynock.....	3 10 4	Hughes-Hughes, W., Esq., 5, Highbury	
Cardiganshire: Blaen Porth and Tremain.....	2 17 0	Quadrant.....	10 0 0
Carmarthenshire:		Oldham, Miss, by W. Hughes-Hughes,	
Khebehedyn Parish Church.....	1 15 11	Esq.....	5 0 0
Llansteffan.....	5 17 11	Perry, James, Esq., Dean's Grange,	
Denbighshire:		Monkstown.....	5 0 0
Llanrhaeadr-yn-Cinmerch.....	1 16 7	Sundry Contributions, by Rev. R. Clark	245 0 0
<b>BENEFACTIONS.</b>		Ditto, by Colonel Martin.....	15 10 0
An Old Missionary.....	60 0 0	Ditto, by Colonel Urmoston.....	8 10 0
Anonymous.....	10 0 0	"Thankoffering" from R. K. S.....	5 0 0
"A Thankoffering for mercies innumerable"	5 0 0	<b>RUGBY FOX MEMORIAL FUND.</b>	
Brooke, Sir W. De Capell, Bart.....	10 0 0	MacInnes, Miles, Esq., West Heath, Hamp-	
C. M. C.....	20 0 0	stead.....	5 0 0
Durham, Lord Bishop of.....	141 0 0	<b>VICTORIA NYANZA FUND.</b>	
E. W. W.....	10 0 0	Cape Town: Trinity Church, by Rev. Chas.	
Hoare, Joseph, Esq.....	200 0 0	Hole, per Miss Emma Lee.....	17 19 3
Hughes, Rev. H. H., Layham Rectory,			
Hadleigh.....	500 0 0		
J. P.....	35 0 0		
Tegue, Rev. John, Kingswood Vicarage,			
Bristol.....	50 0 0		
T. H.....	50 0 0		
Western, G. A., Esq., Ravensbourne,			
Shortlands.....	50 0 0		

The Secretaries thankfully acknowledge the receipt of—

A Parcel of Books from "Widworthy," for Ceylon.

Ditto of Remnants from Rev. C. A. Gollmer, for Rev. S. Pearce, Lagos.

A Bale of Blankets from Coral Fund, per Miss Duncan, for Mrs. Elmalie, Amritsar.

Parcels from Miss Wilson, Islington, for Mrs. Thomas, Tinnevely, and Miss Neale, Agartara.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

---

## THE CEYLON MISSION AND BISHOP COPLESTON.



Placed before our readers last month a narrative embodying all the main particulars of the untoward events which have thrown our Ceylon Mission into confusion, and which, but for the prompt intervention of the Acting Metropolitan, would have gone far to paralyze its action. We then abstained from all comment, but it may now be convenient to place some thoughts before the minds of our readers.

Of Bishop Copleston himself we would wish to speak with all possible respect. He claims to have acted conscientiously, and out of zeal for the glory of God. His measures, however, are, in our judgment, diametrically opposed to what is, we believe, calculated for the advancement of true religion, and it is difficult to reconcile them with that meekness and gentleness which can yet consist with firmness. But while we wholly differ from him, we readily concede that he may have been prompted to his action by intentions laudable though mistaken. Nor would we dwell injuriously upon his early advancement to the episcopate and his extreme youth. We are not unmindful that Ulfilas, the celebrated apostle of the Goths, was about the same age when he was consecrated bishop. Our hope is that, when riper experience shall have enabled Dr. Copleston to take a larger and more comprehensive view of men and things, he may yet rival that eminent man in those points in which he was deserving of commendation. Our earnest endeavour in the ensuing remarks will be to avoid to the uttermost all that might be construed as personal reflection; we would deal only with the acts of the official, not the peculiarities of the man.

The root of much of the mischief which has recently occurred is to be traced to what we do not hesitate to term an overweening and unscriptural notion of the episcopate. It is possible that there may be found high-flown language in some of the Fathers, and amongst recent perverts to the Church of Rome, which would bear out an extravagant conception of the office of the Bishop in the Church of Christ. This, however, should be looked upon rather as the voice of adulation than of real information and of sober common sense. It should be deemed an extravagant theory rather than a practical fact. Most unquestionably no such extreme submission is ever challenged by the prelates of the Church of England. Universal experience distinctly proves the contrary. There are limits to episcopal jurisdiction beyond which it cannot be enforced, and the wisdom of our prelates has, with most rare exceptions, been so great that conflict has been most unusual. If there

has been a disposition to err, it has been on the side of undue lenity and forbearance; nor has veneration for the episcopal office lost in consequence. Those who openly defy bishops are few in number and extreme men, usually of a school with which we have little sympathy. On the other hand, bishops have been content to win respect by their general moderation and cordial co-operation with the clergy and laity in their several dioceses. There has been no attempt to reduce those committed to their charge to the condition of mere machines, incapable of motion till an external impulse is communicated to them by official authority. Latitude has been allowed which, even when it has occasionally been irregular in action, has, nevertheless, been more than compensated by vigour and self-reliance; this has produced most blessed results, not only in particular parishes, but in the general work of the Church both at home and abroad. Some might be disposed to say that this indulgence has arisen from lack of power. We would rather ascribe it to want of will, for if there had been a strenuous determination on the part of our episcopal rulers to inhibit authoritatively zealous action not thoroughly according with their views, the manifestation of this will, even if power to enforce it had been lacking, might have been most disastrous. Upon a review of the history of the Church of England since the Reformation, it may fairly be concluded that, except in the most lamentable period of her history, when for a season she suffered eclipse, moderation has been the general characteristic of our prelates. She is not the less a flourishing Church, with her offshoots in all parts of the world, nor are the bishops less venerated by the faithful members of her communion who have been free agents in promoting her welfare and extension. It would have been different if bishops had striven to rule as autocrats and despots, compelling and coercing instead of guiding and persuading.

Another error akin to this is the notion entertained by some, and recently urged with a good deal of pertinacity, that missionary work, in order that it may be a success, must be the product of a Mission which goes forth *ab initio* complete, as it is termed, with a bishop at its head, and that this is the sole condition on which blessing can be anticipated on the work. Antiquity is constantly appealed to in support of this assertion. Now we would by no means deny that some Missions have been in former times so sent forth, and have met with good success. But, if we are to be told that this was the exclusive method of propagating the Gospel, we most distinctly demur and challenge the assertion. On more than one occasion we have disputed this position, and have shown that by all means, and by all manner of men, and any how, Christ was preached, and the nations were converted. Many of the most illustrious of those who were most indefatigable in their labours for the extension of the Redeemer's kingdom were not bishops when they went forth to evangelize fallen men. Origen was not a bishop, Anskar was not a bishop, Boniface was not a bishop, Columban was not a bishop, when they first went forth on missions to the heathen, though some of them afterwards became bishops, and returned to the Churches which they had gathered in as simple evangelists.

Nor would those "regional" bishops who play so important a part in early missionary work, and who are often confounded with more regular bishops, answer to our notions of bishops, nor could their consecration be reconciled with what is deemed necessary for strict apostolical succession. These irregular prelates, in the language of Pope Leo, might rather be considered as the successors of the seventy than of the twelve apostles. Notwithstanding this, many of them did excellent service in their day. Not unfrequently, when a bishop did proceed on missionary work, he divested himself, as far as he possibly could, of all pertaining to his episcopal office, and assumed the status of an evangelist. Among the frescoes in the basilica of Munich, recording the events in the life of Boniface, is his resignation of his See before he went on his last expedition, where he met with his glorious martyrdom. He had laboured with infinite success, and gathered many sheep into the fold of Christ, before he was originally consecrated a bishop at all. There is, therefore, abundant precedent, if that were essential, for carrying on missionary work in any way and by any means that may most readily enable Christians to fulfil their Master's dying commands. Just at present there is considerable zeal for Missions pervading the whole Church of England; but generation upon generation of heathen might have passed away into eternity, ignorant of Him in whom alone there is salvation, if Christians had waited until this plausible theory had been reduced to practice. Is it going too far to suppose that, if there had not been the evidence and the stimulus of successful Missions, the theory would never have found an embodiment at all? These remarks may not be altogether out of place, though they have little reference to Ceylon, where evangelistic work was carried on by some of the devoted men engaged in this unhappy struggle long before the first bishop was appointed to the See, and long before the present Bishop was even born. Bishops in Ceylon were sent out for colonial rather than for missionary work; they were called into existence, naturally and reasonably, because there was work provided for them to superintend. There was a Church, and it needed a chief pastor.

Out of this overweening view of the episcopate, as we venture to term it, has arisen the idea that the bishop *in partibus infidelium* must be something totally different, and invested with authority far beyond what is ever claimed or assumed by bishops at home. Without adverting to the views entertained by extravagant fanatics, we would refer to a journal usually temperate in tone and careful in statement. The *Guardian* newspaper (November 8), after admitting that the principles laid down in the Resolutions of the Church Missionary Society are sound in theory, proceeds to say that they are "explained away." By what process is this effected? The Resolutions assert the rightful jurisdiction of the bishop is to be defined by "the laws and established practice of the Church of England." This would seem very right and reasonable. But the *Guardian* argues that "there are no formal 'laws of the Church of England' regulating the relation of a bishop to a voluntary Missionary Society." It may be so. But there are laws regulating the relation of

a bishop to the clergy employed by a society which places the clergy it maintains under his superintendence, and seeks his licence for them. It goes on then to argue that, "in respect of the Colonial Church generally, there is a chaotic state of uncertainty as to its legal position." The *Guardian* has not been unmindful of former trials, and appeals where illegal authority was usurped by bishops, and of conflicts in which they were worsted. Further on it terms the action of the Society, which, to use its own phraseology, would "introduce all the limitations of (episcopal) authority that have grown up in England through the parochial system," an attack upon that authority! What the *Guardian* wishes to substitute is "the laws of the Church at large as to episcopal authority and the established practice of ages for the preservation of unity by means of that authority." Very little consideration of all this leads to the conclusion that there has been nothing in the action of the Church Missionary Society or of its agents which has been counter to the laws and discipline of the Church of England. Moreover, that it would be impossible by any legal process to bring them in guilty of insubordination. The worst that can be charged upon them is that they wish, as far as possible, to maintain in the Church abroad the relations which exist between bishops and clergy at home. It is necessary to go further afield, and to introduce what are termed "the laws of the Church at large," whatever that may comprehend, in order to obtain any *locus standi* against the Society.

Now we quite agree with our contemporary that the Committee were wise in their generation in having no word to say about them—not, however, for the reason which he assigns, but simply because the laws he refers to have no bearing upon the question. The Church Missionary Society makes no profession of meddling in any way with the "Church at large." This may possibly include the Church of Rome, and all sorts of Oriental Churches more or less corrupt or debased; the laws may be those which have sprung up in the midst of mediævalism and ages of the most extravagant sacerdotalism; they may be laws which are no longer binding on the consciences or the allegiance of Englishmen. The Church Missionary Society consists of members of the Established Church of England and of the Church of Ireland. It does not profess to comprehend members of the "Church at large." It pays allegiance to bishops of the "Church of England," not to bishops of the "Church at large." It is regulated in conformity with the laws of the "Church of England," and can only be charged with disloyalty when it acts in contravention of them. It is not pretended, so far as we are aware, that in this unhappy dispute there has been any breach of the laws of the Church of England by any of the missionaries in Ceylon, and we wholly dispute the assertion of the *Guardian*, which we hope more particularly to disprove, that "immunities never dreamt of at home" have been claimed by the Society or its agents. If, as the *Guardian* maintains, the law regulating the Colonial Church "is in a chaotic state," this might be a sufficient reason for attempting to educe order out of the chaos, and to establish, in concert with the colonists and

other Christians in Ceylon, a suitable code of ecclesiastical law adapted to the wants of the Church there, *with the sanction of the colonial legislature*, but is no reason for substituting the *sic volo, sic jubeo* of an individual prelate as the brief but trenchant *ad interim* substitute for all law and all authority. This might be convenient for the bishop, but would be "simply intolerable" for the people, nor can the Church Missionary Society, or the clergy maintained by it, be justly charged with want of due subservience to authority when it declines this submission. It is what is utterly unknown in the Church of which they are members. We are not clear that the *Guardian* has not introduced a principle dangerous in its consequences to the cause which it would maintain. For if Bishop Copleston were to affect to be a bishop of the "Church at large," ruling by principles which cannot legally be maintained, and in excess of those recognized by the Church of England—requiring, moreover, submission to vague principles which are not the rule or the trammels, if it will, of prelates at home—it might be that allegiance would not be due to him from members of the Church of England, whatever might be his claim on adherents of the "Church at large."

We have discussed this question with the *Guardian* because it is of real importance in the difficulty which has arisen. Bishop Copleston himself is perfectly aware, and has freely admitted, that he has been making demands which he could not enforce by law. The able journal which we have referred to is keenly alive to the same dilemma. The Church of England, therefore, with its laws and its regulations, has to be put out of court. It must be got rid of before the difficulty which has arisen can be dealt with. It is felt to be indispensable to bring in the "Church at large," which may cover any amount of assumption, and looms confusedly before the imagination. What, however, may suit Bishop Copleston and his supporters may not suit the Church Missionary Society, nor indeed any of the members of the Church of England who value the freedom and the privileges which have been their portion within its pale.

It may, however, be argued, and with much show of reason and justice, that manifold questions must arise in a diocese, which, if law is, as represented in the *Guardian*, in a chaotic state, still need adjustment. The limits of the authority of the Bishop (unless, indeed, it is illimitable), of the privileges of the Clergy (if they have any), and of the laity, so far as they have to be taken into consideration, require definition. Where good sense and Christian charity prevail, much may be accomplished; and where confidence is fairly established, concession might be expected. Episcopacy is not a novelty even in Ceylon; there have been numerous dioceses in which missionary work has been carried on, and no serious difficulty has arisen. The *concordat* established in 1839, if so it may be termed, has worked well; and whatever may have been the anxieties of the Church Missionary Committee, the relations between them and the Colonial Episcopate have not been a source of trouble. Many of these prelates have been men of a different school of thought to that which is cherished by the Society; but they have found no

difficulty in obtaining reasonable submission, not only to strictly legal demands, but also to those which could not have been enforced by law, but which were in themselves proper and right. On the other hand, they have been temperate in their requirements, and have, by cordial sympathy with the good and blessed work in which the Society was engaged, secured its confidence. Most notably was this the case in the instance of the ever-to-be-lamented Bishop Cotton. Setting out for India originally with no peculiar sympathy with the Society, each year increased the cordiality of his relations with it, and his sympathy with the measures which it advocated for the welfare of the Native Church. Without making needlessly invidious comparisons, it is hardly possible to avoid noticing the *brusquerie* of Bishop Copleston in his revocation of the missionaries' licences—a harsh measure, which, on the Bishop's own showing, the Metropolitan strongly disapproved of—and also in his perpetual recurrence to intimidation from the very first moment of his embarking in this struggle. At the very outset he “signified his determination to use force.”\* Within two months of his arrival, “an intimation was given that the requisite force must be applied through the licences.” “Compel,” “coerce,” “extirpate,” were expressions used, doubtless, merely as a display of energy, and with no real intention of proceeding to these lengths, but for purposes of intimidation. Still, in the matter of revoking licences, they proved to be realities; but we would fain view them merely as a mistaken mode of procedure. It must be quite obvious that a bishop adopting this tone from the outset, the moment there was the slightest appearance of disputing his will, and who persistently refused the slightest attempt at communicating with the Committee, until his violent measures had been rebuked and cancelled by the Metropolitan, can only have himself to blame if the Committee intrench themselves within the limits of the law which in so many ways he has manifested a disposition to set at defiance and to overpass. With all respect for the Bishop's office, we must be permitted to remark that there has been manifested a lack of that temper and discretion which would encourage the Society to vest authority in the Bishop which he is not legally entitled to claim, and beyond what is claimed by and conceded to bishops in England.

We now proceed to remark upon the particular points at issue between the Society and the Bishop; for, however unwilling his lordship was to recognize it, and however anxious he was to coerce the missionaries as clergy apart from the Society, he eventually recognized the Committee. In the course of the Bishop's action there were many changes of policy, and the ground was perpetually shifted. It is needful to call attention to this, for his advocates at home are constantly dwelling upon particular phases of the controversy, omitting altogether what is inconvenient or unpleasant to bring to the front. This may be politic, but is hardly fair to the Society.

(1.) The first attempt was to transfer the Tamil Cooly Mission from

---

\* Cf. *C.M. Intelligencer* for November.



the Society to resident chaplains under his own supervision. In another part of this number will be found a detailed history of that Mission. The plea for this was that the chaplains had not enough to do, and that no one would come out who could not combine missionary work with the chaplaincy. We do not for a moment doubt that these representations reached the Bishop, or he would not even have alluded to, or have given credence to, them. How far they are justifiable may be gathered from the very sensible letter of an old Ceylon chaplain,\* published in the *Guardian* (Nov. 1). He says that as the districts are large, and the parishioners scattered at wide intervals, influence for good can only be obtained by frequent visits, which involve severe rides, and sometimes still more severe walks, as well as a great expenditure of time. "The work is far harder, unless the chaplain possesses the most robust health and good spirits, than that of almost any country parish in England with which I am acquainted. *The work generally is only half done* [the italics are ours],—a fact I was painfully conscious of in my own case—the bodily fatigue and exposure being too great for all except the strongest constitutions. Of ordinary parish work there is little or none. To add, then, to these duties the trouble and anxieties of mission labour seems to me unwise, especially when it is remembered that within the area of each chaplaincy there must be from 10,000 to 30,000 heathen coolies scattered over the coffee estates at the rate of about one per acre. Then, again, it will take two or three, or perhaps four, years before an Englishman, unless he is like Bishop Patteson, can preach in Tamil, and twice that period before he understands the Tamil character so far as to be personally of any great use as a Christian teacher. Very few of the English chaplains have stayed any such a time as is involved in this preparation, either on account of defective health or because of promotion." Mr. Abbay was chaplain of Pussilawa, where these disturbances broke out. It took him eight hours to ride from one extremity of his chaplaincy to another, and this in a tropical climate!

Now it is quite possible that, if the new race of chaplains are disposed to forego parochial visitation in spheres where of all others it would be most indispensable, and to remain fixed at some central spot where there might happen to be a church for the performance of a routine of services in it, time might hang heavily on their hands during the greater part of the day; but if they were, as would seem to be requisite, oftener in the saddle than in the pulpit or reading-desk, each week would be insufficient to overtake its appropriate work. There would neither be time or opportunity for missionary work except of a most perfunctory character. Bishop Copleston can hardly be blamed for being unaware of this, nor can the young men whom he strove to enlist; but such are the facts of the case. The experience of any chaplain in India who has ever thrown his soul into his work would be to the same effect, except where he may have found himself,

---

\* The Rev. R. Abbay, M.A., Fellow of and Reader in Natural Science at Wadham College, Oxford.

usually on the score of feeble health, in some exceptionally small station. The work of the chaplains in those countries is hard work—harder than ordinary English work when it is thoroughly done. An idle man can of course be idle abroad and complain of his idleness as he might at home. But we are, we feel assured, only doing Bishop Copleston justice when we believe that he wishes his clergy to be working men. If his chaplains will regularly and systematically visit and instruct and care for the souls of their European parishioners, scattered far and wide over the country, they will find ample employment, unless in most rare cases of indomitable energy. We hold, therefore, that the plea on which the Bishop wished to take over the Tamil Cooly Mission is, as a general rule, untenable, and that he will, when he becomes better acquainted with his diocese, discover it to be so. The mistake has been confusing mission work with chaplains' work, which has no doubt arisen in England from want of acquaintance with the realities of the case. The only result would be that neither would be done thoroughly.

As for the idea of making the missionaries curates to the chaplains, although it was originally entertained, it seems, after some fluctuations, apparently to have been abandoned, or at any rate put in abeyance. It was at first sight a plausible theory, and might, if it had been feasible, have very much simplified matters. But there was the drawback that it was not feasible, and it was not long before the Bishop himself discovered that it was impracticable, and he withdrew from it. It involved the awkwardness—we are at a loss for a more suitable term—of subordinating age, knowledge, experience, to (in many cases) youth, ignorance, and incompetency. It reversed the conditions of rectors and curates at home. Thoroughly to realize it, we must imagine all newly-ordained curates substituted for their rectors! with the additional difficulty that, except in the instances where the chaplains had been some time in the country, the new rectors would be wholly incapable of making themselves understood either by the people or their children.

For this was substituted the scheme of licensing the itinerating clergy (i.e. the missionaries) as itinerators; but they were only to enter the sphere of the localized clergy (i.e. the chaplains) confessedly on sufferance. As it was the intention of the Bishop forthwith to parcel out the island into districts, it is difficult to see how the missionaries could have pursued their duties without the liability of incessant interference from clergymen who avowedly did not sympathize with their views either of doctrine or practice. In point of fact, vexatious interference was instantly attempted, but was promptly repressed by the Bishop in one case, and in another it was so preposterous that the Bishop, admitting it to be unjustifiable, was compelled to entertain a charitable hope that it was fictitious—and this before the new system was hardly in existence! It is obvious that no body of clergy could do any effective work in such fetters as these. Each could thoroughly do his own work if he was not interfered with; the chaplain to his flock, the missionaries to theirs; but, when all was confounded, all, or at any rate mission, work

was paralyzed. Whatever difficulties or irregularities had previously existed, they could only be intensified. Of this the Bishop himself seemed to be, in some measure, at any rate conscious.

The Bishop's next idea was to form a Tamil Cooly Mission of his own, with separate funds, agents, &c. As the resources for this new Mission must have been mainly collected in the island, and most probably from those who previously had contributed to that already in existence, it is not clear that there would have been much gain, if any, to the work of evangelization; there would have been little more than two halves instead of one whole. Otherwise the multiplication of agency might have been plausibly urged. Although, compared with other fields, there is a fair amount of labourers in Ceylon, beyond a doubt there is room for more; and if, without impairing what was doing effectual work, Missions could have been strengthened and enlarged, no harm would have accrued. This, however, was subsequently abandoned, and the former course was reverted to, of seeking to get possession of the Tamil Cooly Mission.

(2.) We must now proceed to the consideration of the next difficulty. With the advent of Bishop Copleston there was an influx into Ceylon of what are commonly denominated Ritualistic practices. The Bishop himself, we are given to understand, disavows being a Ritualist. Some, however, of the gentlemen who proceeded with him, and possibly some whom he found on the island, may not improperly be so designated, although there may be in England men of still more extreme views and more extravagant practice. It was not long before the churches began to bud and to blossom with symbols characteristic of this peculiar school. Emblems which have been ruled to be illegal in England were placed on what were called altars. Whether, in virtue of that extra legal authority which Bishop Copleston claims, and may be an attribute of a bishop of the "Church at large," he considers himself competent to overrule the decisions which bind English Churchmen, prelates as well as laymen, we cannot say; but unquestionably he tolerated the introduction, into the churches subject to him, of these ornaments. A fresh aspect was communicated to the churches, and that alien to the simplicity of reformed worship, and peculiarly offensive in Ceylon from its similarity to that Buddhistic worship from which the *Singhalese* converts had in some instances only recently been rescued. Those who are acquainted with the subject are aware how striking is the similarity between Romish or Ritualistic and Buddhistic worship, both as to the posture of the priest, as also as regards many of the adjuncts of worship. The late Abbé Huc was bewildered over it, and was lost in his attempts at explaining it as he witnessed it in Thibet. With wise jealousy, on the principle *obsta principis*, Mr. Clark instructed the Tamil congregations, which were quite distinct from the English, to which the chaplain ministered, to hold their services elsewhere, notwithstanding that the chaplain had removed the cross from the altar (?) during the Tamil service. That he was wise in this was proved by the subsequent declaration of the Bishop that he would not guarantee that it should not be replaced hereafter during the Tamil

service. Immediately there came an order from the Bishop requiring the return of the congregation to the church with its ritualistic bedizements, and severely censuring Mr. Clark for issuing instructions to the congregations to worship elsewhere.

In order to the full understanding of this question, the difference should be carefully borne in mind between England and mission-fields such as India and Ceylon. In England the parochial system is maintained, and is upheld by law. Without the intervention of the law there would be nothing to interfere with one clergyman ministering in the parish of another, and no bishop apart from law has any coercive jurisdiction. As it is, this only extends to the administration of sacraments, except in so far as mutual courtesy and consideration step in. As a rule, there is no interference on the part of one clergyman with that of another, although in large towns general assemblages are often held; but they are in a different category. This system on the whole works well: the parishes are for the most part manageable and of limited extent; the people all speak the same language, and the same ministrations from the same clergyman suffice for all.

Still the rule is not without its exceptions, and in the case of French or Welsh Episcopalians, where a different language prevails, there are separate congregations, with separate services and separate ministers, whose proceedings are not considered any breach of the parochial system: there are special sacraments administered for them by their own clergy. If these exceptions are admitted in England as agreeable to common sense, *à fortiori* would they be expected to abound in countries like India and Ceylon, where missions are often tentative, where congregations are often fluctuating and migratory, and where an early dawn of promise may ere long be overcast by thick clouds of disappointment and failure? There is and must be an element of instability, especially in the earlier stages of mission work, which precludes, or ought to preclude, the erection of substantial churches, or any kind of expensive ecclesiastical structures. Still, in India sometimes, and also in Ceylon, there have been separate churches built for Native Christians adapted to their requirements in cantonments and places where Europeans abound. Sometimes all have worshipped under the same roof when it has been found convenient; sometimes, in what may be termed country congregations, both Europeans and Natives have worshipped in any suitable place which could be procured. No bishop has interfered with these arrangements, which have invariably been left to the good feeling and discretion of the clergy as men interested in the reverential discharge of their solemn functions. Until these countries can be thoroughly evangelized, the utmost latitude consistent with decency and order has been allowed to clergy and to congregations. The services of unlicensed laymen, both in European and Native congregations, have been heartily welcomed by prelates of all schools: even their ministrations to Europeans in churches when the chaplains have been unavoidably absent have been fully recognized, and all freedom that could at all consist with Church order has been conceded.

So also as regards buildings. The writer of this has ere now ministered in all sorts of places, even in a Wesleyan chapel; and at one of his out-stations his place was, in his absence, constantly supplied by missionaries of the London Missionary Society, who regularly used the Church of England service. Of all this, more than one bishop of the Church of England was fully cognizant, and, when at these stations, they ministered themselves in the same places! Now all this might bear upon its surface the appearance of disorder, but it was, in reality, order in which the Church of England gained strong hold upon the affections and sympathy of Christian men. Even within a few years, some of these places have been deserted, and the Government establishments transferred elsewhere; with them have disappeared the congregations, who have migrated with them. A church, had it existed, could only have been left to solitude and desecration. In other places more regular ministrations have eventually superseded the old, and there seems prospect of permanence; but the irregularity made way for the regularity, and the vitality of religion was thus maintained. It is needful to realize these things in order rightly to appreciate the transference of a congregation like that at Badulla from a church to a school-room or a coffee-store. They were not in their own church; they were there only upon the sufferance of the chaplain; it might be convenient, or it might not be, to worship there, or to worship as the majority of their brethren were worshipping, and in places and under circumstances similar to those in which they were placed. We suspect that, even if Bishop Copleston were to exert himself to the uttermost, it would be many a long day ere the school-room or the coffee-store could be dispensed with as the habitual place of worship for the majority of the Tamil coolies on the coffee estates of Ceylon.

While, then, Mr. Clark found it necessary, in consequence of the novelties introduced into the churches, to make these changes and to hold the worship of the congregation elsewhere, there was nothing which would shock the feelings of the people, or which would seem to them unusual. What would seem unusual would be the metamorphosis of the place in which they had worshipped heretofore. But was Mr. Clark justified in requiring this removal? We think he was. He was not the minister of the church; he had no power over its internal fittings; he could not require or enforce the removal of anything which he knew would be offensive or deleterious to his congregation. It was not within his province to pass judgment upon, or to remonstrate with, a brother clergyman, with whom it rested, subject of course to law administered by the Bishop, to bedizen his church in any fashion which he might imagine was for edification. It was, we submit, the courteous and the reasonable course, when the churches no longer were, and were no longer likely to be, in their former state, to issue general instructions to the congregations to meet where they could worship as they had done in times past. There was the more necessity for this when it is borne in mind that from the former training of many who composed them the recent novelties would be peculiarly objectionable to them. How far it might be needful to provide churches for the congregations thus

separated, or at any rate chapels of some sort, in preference to mere school-rooms or similar places, it is not needful here to inquire ; but, when they were erected, there could be no schism or no breach of unity, if, where service is performed in different languages to different races not understanding what is said in language not their own, the services were in separate buildings. There could be no breach of ecclesiastical order in an English Church and a Tamil Church being reared side by side. English prelates have ere now not only consecrated them, but have appealed earnestly to the public for the erection of them. What is novel is the attempt to force the Tamil Christians into English churches, and to compel them to worship there or nowhere else.

Necessity having arisen for the separation, it took place. That this is not material to unity, and that the removal of a congregation from worshipping in one place to another is not separation in the sense of schism, even Bishop Copleston would probably allow, although he would maintain that he ought to be consulted first. Upon Mr. Clark's particular mode of action we will not say more at present, as the case is before the Metropolitan, and, so far as we know, is not yet decided. Upon the special circumstances of this individual case we reserve comment until some future opportunity, should it be necessary. Apart, therefore, from the special incidents of the case, we maintain that there is no breach of unity in Tamil congregations worshipping in buildings of their own, or convenient for them, and that it is a misuse of authority to compel them into buildings which do not belong to them, and have been fitted up in a manner offensive to them.

Again, we do not see why the Tamil Churches should not be under a prelate of their own, capable of ministering to them in their own tongue, with their own separate organization, since the anomaly has been introduced into the modern ecclesiastical system of appointing bishops who have no kind of acquaintance with the languages of the various races in their dioceses. Our contemporary, the *Guardian*, attaches much value to primitive practice. A qualification, and a very sensible one, in old times, for a bishop was "that he was one of the clergy over whom he was to be a bishop. For strangers who were unknown to the people were not reckoned qualified by the canons."\* In those times it was considered "uncanonical" to ordain a perfect stranger; subsequent practice has completely overruled this. But the point is still undetermined whether there were not of old bishops for Jews and Gentiles in the same place, and, indeed, two bishops wherever necessity so required. Might there not, in these modern times, where, as in Ceylon, there are to all intents and purposes three Churches existing side by side, incapable of comprehending each other, well be three bishops, as there are already three sets of clergy who should minister to their own people—the English bishop to the English-speaking population, the Singhalese bishop to the Singhalese, and the Tamil bishop to the Tamils?

\* Cf. Bingham's "Antiquities," b. ii. ch. 10: "The ancient bishops of the Church of Rome were of the same mind so long as they thought themselves obliged to walk by the laws of the Church."

This is now being accomplished for South India by the introduction of suffragans. There the missionary bishops have been selected from among men of ripe experience, thoroughly conversant with the languages and modes of thought of the people; they can communicate freely with their Native clergy and catechists; and although the Native bishop over the Native Church is still the desideratum, their appointment may be looked upon as a convenient makeshift. Nor has the English Bishop Gell, after fifteen years' experience of ruling the Native Church, found it well to dispense with this assistance. It would be desirable if some arrangement of the kind could be come to in Ceylon, and a bishop or bishops be found really capable of managing the Native Churches there. We mean no disrespect to Bishop Copleston when we say that it is hard that they should be experimented upon by a number of young men filled with ecclesiastical theories and conversant with rites and ceremonies, but wholly devoid of experience, utterly unable to communicate with the Native congregations, and consequently quite incapable of sympathizing with them. It may be some consciousness of this which induces them to set so much store on the manifestation of symbols showing forth doctrine which they have no means otherwise of expounding to the people.

In our judgment it would be preposterous to enforce upon Native congregations the necessity of worshipping in particular places, and in them only, or to compel the missionaries to be perpetually obtaining the Bishop's sanction for the particular places in which these services are held. The very fact that so many of them are itinerators ought to preclude this fancy; it is a stretch of power which even the Bishop himself seems to have had serious, and not unreasonable, misgivings about it. "Congregations, indeed, are under his spiritual authority," but it is necessary to define what is comprehended under that term, and within what reasonable limits it is to be exercised. It is hard to understand how a clergyman's arrangement as to what o'clock his services are to be held at, or, in a country like Ceylon, his fixing the places where services are held, or even by whom they are held, so long as he makes himself responsible to the Bishop for what is said and done in them, can be construed into a breach of spiritual authority. Even after the latitude claimed, a bishop there would still have to judge of false teaching or immorality of conduct, or irreverence of worship, or neglect of the due order prescribed by the Prayer Book, just as do prelates at home. All questions of this sort would properly come under his cognizance, and he would be most fully justified for revoking his licence in such cases; and we can confidently assert that, upon just ground shown, his action would be thoroughly upheld by the Society. These are the proper functions of a bishop in his character as a ruler of the Church of England; and, subject to superior authority in questions of further appeal, these are what are discharged by prelates at home. They administer the law: they do not make it each one for himself.

A curious claim is put forward by Bishop Copleston; he says, "I cannot consent to accept candidates for confirmation of those who will render

me no account of the manner in which they have been prepared, or admit my judgment as to persons by whom they have been prepared, or the places or occasions in which Holy Communion will be administered to them." In England, the usual course is that the minister of each parish, in such way as he deems most likely to be effectual, prepares or causes to be prepared candidates for confirmation: these he, if he has not prepared them himself, in due season he examines, and, when fit, approves; eventually he certifies to the bishop that he has examined and approved them. He exhorts them to become communicants, and so does the bishop at the confirmation, but neither specifies place where or occasion on which they are to become communicants, though they wish them to become so speedily, and usually at home they communicate in their parish church; but there is no compulsion about this. Apparently, Bishop Copleston desiderates what no bishop of the Church of England, so far as we are aware, has ever yet exacted. If the Ceylon missionaries have refused to examine the candidates whom they present, and to certify their approval of them to the bishop, they are distinctly to be blamed. But this is incredible. If more is required, it is extravagant. So far as we can discover, it is not the business of the clergy to prepare candidates, though they usually do so; it is the business of parents and sponsors. The responsibility of the clergy is to see that they are sufficiently qualified, and to certify this to the bishop. As to the places and occasions of the reception of the Lord's Supper, this is at the discretion of the parties confirmed, and is an interference of the most uncalled-for kind. With all respect we submit that the bishop, as an officer of the Church, has no right to make regulations beyond what the Church has made, or to refuse to perform his duty unless unreasonable demands of his own invention are complied with. If he doubted the qualifications of candidates presented, it might be quite within his province to examine them himself, and to exercise his discretion about accepting them, blaming, at the same time, those who had presented improper persons: but that is another question.

So, again, the Bishop refuses to receive adults for baptism, unless certified about the fitness and capacity of those who have prepared them. The Rubrics make no such demand. A week's notice of their intention is to be given to the Bishop by or on behalf of persons to be baptized, and they are then to be examined whether they are sufficiently instructed in the principles of the Christian religion. If they had acquired this information by their own study, without any teaching, we submit that this would suffice, and that a bishop would be guilty of gross breach of a most sacred duty if he refused persons competently informed and anxious for baptism, simply because they had not been prepared by authorized agents of his own. What the Church of England requires is not who prepared them, but what they know. So he will not allow congregations to be collected and formed unless such congregations are under his control and authority. Upon this it is not easy to offer an opinion: it may be a most just and legitimate demand, or it might cover a most extravagant usurpation of authority. We can only construe it in connexion with another



statement of his lordship, "A service may not be held anywhere, nor conducted by any person not sanctioned by the Bishop." If this is to be understood by its apparent meaning, it would not be competent for a pious coffee-planter, if a member of the Church of England, to gather his coolies together, and teach them, and pray with them, except in some particular place which the Bishop approved of, and without his licence!

A general review of all this implies that the intention of Bishop Copleston is, unless checked, to form a code of bye-laws for his diocese beyond what the Church of England has ever enjoined or even contemplated. The natural tendency of them would be to paralyze all individual exertion, and to place the whole spiritual management of Churchmen in the diocese of Colombo in the hands of himself and his own accredited agents, who are unquestionably partisans of a most peculiar and ultra school. It is quite impossible that a principle of this kind can be recognized. It has nothing whatever, or perhaps, more accurately speaking, very little indeed to do with the Church of England. It is an autonomy of a most especial character. Still, Bishop Copleston does hold the status of a Bishop of the Church of England in Ceylon. What, then, is the general conclusion? Plainly it would seem to be that, in so far as he rules in accordance with the doctrines and discipline of the Church of England, all lawful obedience should be rendered to him. When he gets into regions which are beyond the pale of the Church of England, and makes demands which have never been made, or, if made, never enforced by prelates of the Church of England, obedience is discretionary. If it is wise to yield it, it should be yielded; if dangerous, it should be withheld. In a former article (Nov. 1) the *Guardian* made, we think, a most fatal admission to the cause which it was upholding. In arguing that more authority should be thrown into the "hands of the local representatives of the Church abroad, on whom the necessity of elasticity of system is likely to be forced, and whose personal knowledge will tell them in what especial direction it is most needed," our contemporary seems to have forgotten that all this personal knowledge is centred in the missionaries, and, we might add, in the Committee at home, while it is conspicuously absent in Bishop Copleston and those by whom he is more immediately surrounded, such as his archdeacon. It is the missionaries who are contending for elasticity of system, while the Bishop is rigorously defining in a way which in military matters would be described as the action of a martinet. Finally, our contemporary will be delighted to be informed that the C.M.S. "delights in the growth of Native clergy and Native bishops;" that it maintains far more Native clergy than can be found by all united action beyond its pale, and the only Native bishop whom the Church of England has ever known. Perhaps the best solution for the present difficulty might be found in the election of a Native bishop or bishops (for the Tamils and Singhalese) to manage the Native Church; but, if none such can be found, it might be well to have a bishop for the Native Church, who, by long experience and thorough acquaintance with the language

and the people, might be capable of winning their affections, and exercising, from that "personal knowledge" upon which the *Guardian* so properly dwells, effective superintendence over the Missions now so sorely vexed through interference by no means founded on "personal knowledge," but rather on preconceived and untenable theories.

## OPIMUM.

FRIEND OF CHINA, 1875-6. *London: P. S. King.* PAMPHLETS, by General Alexander and others, *London.* BRITISH OPIUM POLICY, by F. S. Turner, B.A. *London: Sampson Low, 1876.* THE POPPY PLAGUE, by J. F. B. Tinling, B.A. *London: Elliot Stock, 1876.*

### III.



IN our article for July on "Opium" we reserved for future consideration some notices of the moral evil wrought upon the Chinese by the wholesale introduction of this drug among them, and of the paralyzing influence hence resulting upon missionary labours. This important branch of the subject we now proceed to handle.

Previous arguments might be considered as addressed to all who feel an interest in our national greatness and the success of our commercial enterprise, as well as to those who might be actuated merely by motives of philanthropy. Some attempt was made to demonstrate the rottenness and insecurity of a trade so justly offensive to the more enlightened of the governing classes of the Chinese. What was written was, however, not written with the vain hope of influencing those who are actuated only by mercenary considerations, and who, so long as money is to be gained, would shrink from nothing that is disreputable or immoral. It was rather addressed to the large and influential body of merchants engaged in legitimate commerce whose interests are, we maintain, most injuriously affected by the odium created by this unhallowed and demoralizing traffic. Since opium was first forcibly smuggled into China, England has become a hateful nation to the Chinese. It has been the steady aim of their politicians to keep us out of their country by every means in their power, for we were intimately associated with deadly evil, with fraud, with violence, with humiliation and ruin. All this sprang from our opium policy, if it is not a degradation and an abuse of terms to use the word "policy" in connexion with this disreputable traffic. It would seem, then, superfluous to argue further how the prevalence of this righteous indignation must be ruinous to the development of legitimate commerce. Probably there has hardly been so great a disappointment in commercial circles as that of our restricted trade with China since the Company's monopoly was put down. And yet there is no serious difficulty in accounting for it. We have but to review our own dealings with this vast empire,

written in blood and fire, to uphold a nefarious traffic, in order to find the sufficient answer.

Again, our previous arguments were not so much addressed to professed politicians as to those who can and do influence them. "The profits of iniquity" are so great. The need of money to our Indian Government is so urgent that, if the opium traffic were a hundredfold more abominable than it is, so long as it is lucrative it must be persevered in. Financiers and politicians avowedly persevere in a discreditable course, having but one plea to urge for it, namely, that they want the money. Possibly some of the more upright among them may, to use the language of Sir George Campbell, "as Britishers, be very much troubled indeed concerning it ;" but money they must have, or think they must have, *quocunque modo*. There can be no question that need of money ever has been a most potent argument both with States and individuals, and it would be hard to say what amount or sort of crime has not been resorted to to gain money. Still the feeling was a strange one with which we noticed the assertion of a statesman of the type and character of the Marquis of Salisbury, that "it is much more easy to defend the Bengal system on the ground that you cannot abandon an existing system, so wrapped up with the finances of the country, than to defend it on principle." Most assuredly there is something beyond Burke's mere assertion, that the age of chivalry is over when a Christian statesman of so exalted a type can hardly, if at all, get beyond the morality of Vespasian. Plainly there is little hope from politicians, but there may be some from the sterling good sense, from the enlightened morality which still, we believe, characterizes an influential portion of the English people, who are, after all, in the long run, the arbiters of political power. With them, "Cease to do evil, learn to do well," is, if not a political maxim, yet something more important still. It takes time before their voice is heard in the din and tumult of political controversy ; but the power is not yet, we trust, extinct which delivered England from complicity with slavery, and, in the midst of much that is very humiliating, has still imparted dignity, humanity, and much uprightness to our national policy. To them more immediately we address ourselves in the reflections we are about to offer.

So far as we are aware, no gin distiller has come forward and undertaken, on any public platform or in the House of Commons, to defend his trade, or to assert that it is beneficial to mankind. He has been content to reap the profits of it, and has not indulged in any mock sentimentality concerning it. There is a demand for the article which he manufactures, and he sells it to those who are disposed to buy it. It may happen that occasional recourse may be had for medical purposes to the spirit which he sells, but there is no pretence that it is manufactured or sold with this object in view. The benefit, when it accrues, if it does accrue, is an incidental one, and it would be mere hypocrisy to claim any immunity from condemnation because some invalids derive occasional benefit from the use of this product of distillation. A somewhat stronger case may be made out for opium, which is a recognized

therapeutic agent, and finds its place in the pharmacopœia. If the manufacture and sale of it bore any appreciable ratio to its curative agency, the occasional abuse of it would be no more to be blamed than would the abuse of arsenic. Both, for instance—arsenic, we believe, especially—exercise very beneficial influence in cases of malarious fevers. But the world would behold with consternation an extensive trade in arsenic, or even in gin, carried on ostensibly to remedy the maladies of the Chinese, but in reality to swell the gains of those who traded in these articles, and to develop our excise returns. On purely commercial principles either trade might be carried on; if there was a demand, we could undertake to supply it irrespective of the consequences to the purchasers; but a hypocritical pretence of benefiting the Chinese by these importations would be simply revolting to every man of common sense or reasonable humanity.

Perhaps, too, if we were to begin, as a fresh speculation, to *force* the Chinese to take an abnormal quantity of arsenic because, under certain circumstances, it might benefit them or their cattle, this would be deemed intolerable, however much we might have on hand of it, or however anxious we might be to get rid of it. We have thought it right to place these remarks in front, because there are indications of a disposition to defend our opium traffic on the score of its medicinal uses. We may, therefore, without hesitation, state, once for all, that we have no more objection to the introduction of opium into China for medical purposes than we have to the supply of arsenic, or of any other drug in itself deleterious, but in skilful hands subservient to the remedy of the evils to which flesh is heir. What we do, however, find fault with is that the opium dealer should stand up and attempt to do what the gin distiller shrinks from, and seek to justify his traffic on the score that it is a beneficial and not a hurtful one. It is not often attempted, but it has been occasionally ventured upon.

We must in like manner confess our great dislike to statements like those made by the Marquis of Salisbury, that "over vast portions of China, where malarious diseases prevail, opium is, if not a specific, a most important medicine for keeping those fevers off." We read in the journal of Mr. Margary, that when he felt the symptoms of fever coming on he took an opium pill, and so avoided the danger of attack." The Marquis most assuredly did not say so, but, if any inference can be drawn from his language, it would be that, as there are said to be vast portions of China "where malarious diseases prevail," vast quantities of opium would be needed to remedy them. If this really were the case, we should be amongst the most signal benefactors of the human race that the world has ever seen; our merchants might well claim to themselves the glorious language that they were "princes, the honourable of the earth." It is surely upon this that the upholders of the traffic should take their stand as upon a rock from which they can never be dislodged. If there is truth in it, it is a full and conclusive reply to all gainsayers. Good and cheap opium would truly be "a natural advantage which Providence has granted to

India ;" it would, beyond a question, be a positive duty to extend the cultivation almost indefinitely. For where is there the quarter of the world where there are not malarious districts for which vast quantities of opium would not be needed? Should not the importation of it into England itself be indefinitely encouraged, and every market town in Lincolnshire deal in it openly and abundantly? What insanity it is that our medical men should be so blind to the blessings which they could dispense—nay, be so infatuated as to fill their medical journals with notes of warning as to what they imagine to be the terrible extent to which our English population is resorting to opium for the purpose of warding fevers off! It would be interesting to see the Marquis of Salisbury standing up in his place in the House of Lords, and with all the eloquence with which he is so pre-eminently gifted, imploring the medical profession to refrain from the short-sighted policy which now actuates them, pleading with them heroically to flood their patients with opium, to the assuaging of their maladies, and to the unspeakable relief of our Indian finance, now very sorely crippled, and taxing all ingenuity to balance satisfactorily. Surely the *Lancet* must be altogether mistaken when it characterizes the sale of opium or laudanum by chemists, without registration, as "reducing the Sale of Poisons Act to a dead letter; for it is disregarding it where it is most needed." In the opinion of this leading medical journal, the sale of opium should, in England, be more stringently guarded than the sale of strychnine or prussic acid, not assuredly because it is more deadly, but because it is more insidious, and more generally ruinous to the public.

But if this holds good as regards the English people, is there so marked a difference in the constitution or temperament of a Chinese, that he does not need corresponding protection? The *Lancet* is wrong. Nay, even the old East India Company were wrong when they said, "Were it possible to prevent the use of the drug altogether, we would gladly do it in compassion to mankind;" or else the Marquis of Salisbury is wrong when, under cover of the occasional medical usefulness of opium, his lordship would throw a shield over the wholesale importation of the drug into China. It becomes necessary to disentangle what he has thus entangled—to fix and concentrate attention upon the extravagant abuse which now bolsters up our Indian revenue—and not to allow thought to be distracted by what may truly be designated as most irrelevant and misleading fallacy.

While referring to Lord Salisbury, there is one other point we must refer to. In his reply to the deputation which waited upon him, Lord Salisbury remarks, "You are asking the Government to sanction a very formidable principle when you ask us to interfere in any way to discourage the action of private enterprise, in supplying a drug which the Chinese—who may be supposed to be competent to judge for themselves—prefer to buy." Against this language we feel bound respectfully to protest. How far the Government monopoly of opium in India can be accurately termed

the "action of private enterprise," it is difficult to imagine. A great deal has been written to very little purpose, by ourselves or others, if it has not been placed beyond the power of contradiction, that our Indian Government have been not only "the growers and sellers" of opium, for the express purpose of exportation to China, and for that purpose have virtually constrained multitudes of their subjects, by a system of Government advances, to grow the poppy in preference to other produce, but, until very recently, have been the importers, and by an unparalleled system of smuggling, with the whole force of England at their back, have constrained the Chinese authorities to submit to the introduction of the drug into their territories. Having, by the might of England, established the business in defiance of the Chinese, it may now in a certain sense, and as regards actual importation within the last few years, be left to "the action of private enterprise;" but would the Marquis of Salisbury undertake to say that, if it were beyond dispute that England would not back up private enterprise by force of arms, in case the Chinese refused the opium, they would admit it into their country? If this assertion were made, it is one which even now could be challenged, and we think with most assured prospect of success.\*

For what has ever been the attitude of China with reference to opium? and upon what grounds has it been taken up? The extract

\* We earnestly request the attention of our readers to the following extract from Mr. Tinling's "Poppy Plague," p. 134 :—

"How, then, does legalization justify us, or alter our moral conduct towards China? In the sight of God our opium trade is as unlawful to-day as it was in 1839 or 1857. We refused to do right by stopping the supplies of poison from British India. We said we could not do it, which was a confession to our shame, for it was either an untruth or a miserable acknowledgment of impotence; and when it became certain that we would not move a hand against the contraband trade in the only right way, there was but one alternative escape from the confusion we had made, and that was by poor China making our wrong right in respect to her own commercial laws, and receiving a small pecuniary consideration for our right of might in poisoning her. Can any one whose moral sense condemned the smuggling of past years congratulate his country on such a consummation as this, or regard our hands as clean because now two-thirds of our pestilential drug passes through the Chinese Custom-house?"

"But if any of our readers find comfort in the fact that we do not actually force legalization upon China—that she might still have adhered to the obstinate policy of refusal from which the first war failed to dislodge her, we think this comfort will cease to operate when it is known that it is by force that we keep China to her present position. We recognize that country as an independent sovereign Power, and as such she has as much right as France or Germany to alter her commercial treaties at will. We forced a 'perpetual' treaty on China, and then persuaded her to insert opium in her tariff among the articles of legal import, 'but there was a clause by which each party should have the right of demanding a revision of the commercial clauses.'

"We demanded a revision, and the Chinese conceded our right, and went into the revision with us. But they naturally had a voice as well as we, and the one thing they wanted, above all, was the expulsion of opium. 'They were insisting and urging,' said Sir Rutherford Alcock, 'by every argument they could adduce, the necessity of the British Government consenting to the total prohibition of opium, in order that they might be exonerated in their own view and with their own people from authorizing and licensing it.'

"'But suppose,' said Sir Charles Wingfield, 'the Chinese Government were to say, "We decline to admit opium: we will not renew the treaty except on the condition of excluding opium altogether"?' 'I think,' replied Sir R. Alcock, 'they could only do that on the same principle as that on which Prince Gortschakoff declared that Russia would not submit to the continued neutralization of the Black Sea. THEY MUST BE PREPARED TO FIGHT FOR IT.'"

from Sir Rutherford Alcock's evidence, which we adduced in our September number, is sufficient evidence, without the multiplication of other official documents of a similar tenor which abound. We rather quote those which deal with the question in its moral aspect. It is but fair that the Chinese should, heathen as they are, have a hearing, and be permitted to make known to Christians their sentiments, and whether they do indeed hold opium to be a blessing and a comfort to their nation. A Chinese speaker in England, after declaring that "thousands, he might say millions," of families had been ruined by the use of opium: that it destroys all principles of integrity, and every energy which the Deity has bestowed on man; that for it men will sell their children, and pawn their wives, went on to say:—

I believe that all the Chinese population are agreed in believing that the opium traffic is a curse. The sentiment of filial piety in China is very strong, and a son, when asked by his father for money to be expended (nominally) in a perfectly harmless and necessary way, will not think of refusing it, although he knows (from his acquaintance with the habits and failings of his father) that it will be devoted to the purchase of opium for smoking. This must and does produce in the son's mind a feeling of distrust which cannot be eradicated, and which must tend to destroy the feeling of trust and confidence which ought to exist between members of the same family. Again, the opium-smoker turns day into night. He sleeps all day and works all night—not at any legitimate business, but at the pipe. He dreams away his life. In order to gratify his passion for the opium which is destroying him, he will pawn his house and all it contains, and, as I said in the early part of my speech, he will sell his children and pawn his very wife (hear, hear). No language can describe all the horrors which result from the use of opium in China; it involves a state of existence which the Chinese describe as "living in a second hell."

Was this man a false witness as to the ruin and degradation created among his people? Has his evidence been controverted by any competent counter-witness? Kinshan, one of the *literati* in Canton, in 1836, argued, "Opium is a poisonous drug, brought from foreign countries. At first the smokers of it merely strive to follow the fashion of the day, but in the sequel the poison takes effect, and the habit becomes fixed. The sleeping smokers are like corpses—lean and haggard as demons; such are the injuries it does to life; it throws whole families into ruins, dissipates every kind of property, and destroys man himself. There cannot be a greater evil than this. In comparison with arsenic, I pronounce it to be the greater poison, for those who smoke the drug are injured in many ways." These he proceeds to enumerate.

In a letter which Commissioner Lin addressed to the Queen of England, he wrote:—"That in the ways of heaven no partiality exists, and no sanction is allowed to the injuring of others, for the advantage of one's-self: that in man's natural desire there is not any great diversity (for where is he who does not abhor death and seek life?). Though not making use of opium one's self, to venture, nevertheless, on the manufacture and sale of it, and with it to seduce the simple folk of this land, is to seek one's own livelihood by the exposure of others to death—to seek one's own advantage by other men's injury: and

such acts are utterly abhorrent to the nature of man—are utterly abhorrent to the ways of Heaven.”

What, again, was the declaration of the late Emperor in 1844? “It is true I cannot prevent the introduction of the flowing poison; gain-seeking and corrupt men will for profit and sensuality defeat my wishes, but nothing will induce me to derive a revenue from the vice and misery of my people.” But, it is argued, the Chinese have winked at the introduction of opium; their officials were only too ready to be bribed; multitudes were hankering after the solace they derived from the drug. To all this it might be replied that the heavy armaments of the opium clippers, calculated to bear down all opposition, were in themselves a sufficient reply to those who accused the Chinese authorities of connivance, whatever might be the greed and corruption of subordinate officials; but the whole case is fairly and fully argued in the following memorial of Choo-Tsun, who was Cabinet Minister in the reign of Taou-Kwang. It is a most able and sufficient answer to those who would pretend to argue that the Chinese Government was insincere in its opposition to the introduction of opium, or blind to and unconcerned about the evils resulting:—

It has been represented that advantage is taken of the laws against opium by extortionate underlings and worthless vagrants to benefit themselves. Is it not known, then, that where the Government enacts a law, there is necessarily an infraction of that law? And though the law should sometimes be relaxed and become ineffectual, yet surely it should not on that account be abolished, any more than we would cease eating because of disease of the throat. When have not prostitution, gambling, treason, robbery, and such like infractions of the laws, afforded occasions for extortionate underlings and worthless vagrants to benefit themselves, and by falsehood and bribery to amass wealth? Of these there have been frequent instances; and as any instance is discovered, punishment is inflicted. But none, surely, would contend that the law, because in such instances rendered ineffectual, should therefore be abrogated! The laws that forbid the people to do wrong may be likened to the dykes which prevent the overflowing of water. If any one, then, urging that the dykes are very old, and therefore useless, we should have them thrown down, what words could express the consequences of the impetuous ruin and all-destroying overflow?

The extracts alleged may suffice to prove what has been, and moreover still is, the feeling of all Chinese well-wishers to their own nation, as contradistinguished from the more worthless portion of the population. Even if they could not be multiplied, they would be an adequate witness of the righteous indignation which is entertained against our opium traffic on the part of those who suffer from it; nor can or do any amongst ourselves, except those who are making princely fortunes out of it, vindicate it on the score of morality. The statesmen who feel compelled to hold, as it were, a brief for it, hardly conceal the repugnance which they entertain towards the degrading attitude which they are compelled to assume. Mr. Marjoribanks (one of the Court of Directors) declared that our policy “had a most injurious effect upon our national reputation.” Sir W. Muir considers our position “not an edifying one for the Government to occupy,” stimulating, as it does, “baneful speculation and gambling in



Western India, and ending in much misery." Sir Rutherford Alcock set before the Indian Council "the strong moral objections to the trade," and told them that "he had no doubt that the abhorrence expressed by the Government and people of China for opium, as destructive to the Chinese nation, was genuine and deep-seated." Sir George Campbell had "felt his conscience much exercised upon the subject;" again, "as a Britisher, he was very much troubled concerning it;" further, he allowed that "there is much upon our consciences in consequence of this traffic." Mr. Beach was anxious to put an end to the "immoral traffic in opium." Even Lord G. Hamilton was of opinion that, "if the Government of India could raise their revenue otherwise, it would be better not to raise so much from opium." Finally, the Marquis of Salisbury admits that "there are inconveniences of principles connected with the Bengal monopoly which would have prevented any Government of the present day from introducing it." With rare exceptions, most of these testimonies are from persons resolved, until compelled by the force of public opinion, to maintain a system which, as honourable men, they cannot but denounce and repudiate. Not one of these gentlemen, so far as we are aware, is a member of the "Anglo-Oriental Society for the Suppression of the Opium Trade;" in some, but not in all cases, they are the stoutest antagonists of the Society, and have voted and spoken against any disturbance of existing regulations. The utmost that the Society and its friends have as yet been enabled to do has been to influence their judgments, but not to change their votes.

If, however, these are the admissions of statesmen concerned in maintaining, at the expense of their consciences and their understandings, an important branch of our Indian revenue, it seems almost a work of supererogation to adduce the opinions of medical men, of philanthropists, of missionaries, who are not trammelled by official restraints, and who can afford to deal with this awful question upon the most important and truthful grounds of the interests of our common humanity; yet the subject would be left incomplete if some reference were not made to them, and they were not allowed to swell the cry of condemnation which has, we are thankful to say, once more been gathering strength against this cruel wrong. Probably many of our readers have not had opportunities of witnessing the evil effects of opium when indulged in without medical authority, and not under medical supervision amongst ourselves. And yet these pages may fall into the hands of some who can, from their own knowledge and observation, testify to the moral and physical havoc caused by opium in England. The vice is as yet imperfectly propagated; other forms of intemperance have pre-occupied popular favour, and compete successfully with it in our midst; it is, moreover, a secret vice, and as far as possible carefully shielded from comment. But intelligent medical men, and observant clergymen, know that it is gaining hold and working mischief here.\* It has come to be recognized in certain parts

---

\* In large manufacturing towns, especially where mothers of children work in factories,

of the country as a stimulus, which enables the labourer to get through for the time a disproportionate amount of work, reckless of after-consequences. An opium pill is becoming a prelude to a hard day's mowing or harvesting. But any one intimate with the condition of the people knows how insensible to moral obligation, how hopeless even for the work of this life, how listless and unprofitable opium consumers become. The evil is comparatively of recent introduction, but is working banefully. Its existence is the clue, of course in some parts of the country more than others, to squalid wretchedness which is otherwise inexplicable. What if this evil were to burst forth into full-grown proportions? It might be a righteous retribution upon our land, but it would be an awful one. At present it is indulged in by our rural population much as arsenic is for cattle, and yet the latter is an acknowledged evil. It is only within the last session of Parliament that a more stringent Act was introduced to limit the consumption of the latter article, and to punish those who abused it without authority.

We cannot find room to adduce a mass of medical authority. It may be freely admitted that, as regards indulgence in opium, as on so many other points, it is somewhat conflicting. Even, however, those who speak most favourably of it admit its debasing effects, and that correction is next to impossibility, while the majority of medical testimony is most distinctly adverse to the employment of it otherwise than as a drug to be prescribed by the physician. One testimony probably may amply suffice all reasonable people. We quote once again, for it has often been adduced before, the testimony of Sir Benjamin Brodie, supported by twenty-five leading medical men:—"However valuable opium may be when employed as an article of medicine, it is impossible for any one who is acquainted with the subject to doubt that the habitual use of it is productive of the most pernicious consequences, destroying the healthy action of the digestive organs, weakening the powers of the mind as well as the body, and rendering the individual who indulges himself in it a worse than useless member of society. I CANNOT BUT REGARD THOSE WHO PROMOTE THE USE OF OPIUM AS AN ARTICLE OF LUXURY AS INFLECTING A MOST SERIOUS INJURY UPON THE HUMAN RACE." It may be of interest to add the names of the eminent medical men who united with Sir Benjamin Brodie in this opinion. It was signed by Dr. R. Bright, F.R.S., Dr. Chambers, F.R.S., Dr. Ferguson, F.R.S., Sir J. Forbes, F.R.S., Dr. Glendenning, F.R.S., Dr. Gregory, Sir H. Halford, Bart., F.R.S., Dr. Hodgkin, F.R.S., Mr. Cæsar Hawkins, F.R.S., Sir H. Holland, Bart., F.R.S., Mr. Aston Key, Dr. Jas. Johnson, Dr. P. Latham, Mr. R. Liston, F.R.S., Sir C. Locock, Bart., Dr. Macleod, Mr. J. C. Moore, Dr. Paris, F.R.S., Dr. A. T. Thompson, Mr. T. Tyrrell, Dr. B. Travers, F.R.S., Dr. Thos. Watson, F.R.S., Mr. Anthony White, Dr. C. J. B.

---

the physician sees its baneful effects upon children. . . . . In Bradford the rate of mortality for all classes is high, 25 to 28 per 1000, as compared with the average in the community of 22. But the mortality of children under five years is one out of proportion even to that high standard, 230 per 1000, as compared with the general English rate of 150. This I know from experience to be largely due to opium.—DR. J. H. BRIDGES.

Williams, F.R.S. We commend the consideration of this testimony to all promoters of the opium traffic, whether in England or in India.

Mr. Turner, in his excellent essay on "British Opium Policy," dwells with justice upon the consentaneous testimony of all Eastern nations which are more peculiarly endangered by indulgence in opium. He shows that whatever might have been our anxiety to find a fresh outlet "for the private enterprise" of our merchants, and further means of increasing our Indian revenue, that "our first treaty with Japan contained a clause expressly excluding opium." In Siam it has been expressly prohibited by royal edict. In Burma "the King has an objection on religious grounds to allow his subjects to consume opium, and was averse to admitting, by a special article, that the drug might be conveyed through the country."\* In the instructions given by Lord Elgin and his Council to Sir Arthur Phayre, about opening up the caravan route from Ava *via* Bamo to the Chinese province of Yunnan, about which we have recently heard so much, the fifth article which he was required to stipulate for was, that "Opium was to be allowed to pass from the British territories *through Burma into Yunnan*, either duty free or on payment of a moderate transit duty." So great has been our anxiety to facilitate "private enterprise" with China: upon its reluctance to encourage it we need not dwell again. China did admit, when she signed the Treaty of Peace with us, the tariff we proposed legalizing the import of opium. Whether, if it could, it would have been put aside, or whether it was accepted without reluctance, probably the day of judgment alone will declare. Meanwhile, the marked and notorious aversion of all these nations to the admission of the drug is of marked significance. There is a general consensus against it, which would be irrational and unintelligible if it had not been recognized universally as a deadly evil.

But what has been our own policy in Assam? The consumption of opium there was universal among men, women, and children. The children from their earliest years were accustomed to suck rags saturated with opium. With what results? The utter demoralization of the population. The tea plantations there were in imminent danger of failure, solely by the undue use of opium by the labourers brought to them. According to the testimony of Mr. Bruce, the Superintendent, the opium mania was a dreadful plague which had depopulated the beautiful country of Assam, turned it into a land of wild beasts with which it was overrun, and degenerated the Assamese from a fine race of people to the most abject, servile, crafty and demoralized race in India. "This vile drug has kept, and does now keep, down the population; the women have fewer children compared with those of other countries, and those children seldom live to be old men, but in general die at manhood—very few old men being seen in this country in comparison with others. Few but those who have resided long in this unhappy land know the dreadful and immoral effects which the use of opium produces on the native. He will steal, sell his property, his

\* Parliamentary Papers. Burma Commercial Treaty, 13th May, 1864, pp. 1, 2.

children, the mother of his children, and finally commit murder to obtain it."

When we took possession of Aracan, the punishment there for using opium, as in China, was death. The people were hard-working, sober, and simple-minded. Amongst the earliest measures of our administration was the introduction of the akbâri rules by the Bengal Board of Revenue. Shops were opened by Bengal agents to create a taste for opium. Young men were invited in, and supplied with it gratuitously. Then it was sold at a rate. After a while the prices were raised, and large profits, not only to the merchants, but to the Indian revenue, accrued. "Private enterprise" under our fostering rule was very successful. In the Report on East Indian Finance, 1871, page 235, will be found the result. A fine healthy generation of strong men was succeeded by a rising generation of haggard opium smokers and eaters, who indulged to such an extent that mental and physical powers were alike wasted. Then followed a fearful increase in gambling and dacoity.

Volumes might be filled with Chinese testimony to the same effect. With, then, these testimonies in our own dominions, resting upon the most competent evidence of officials of high standing, will any one undertake to assert that what has demoralized Assam and Aracan can be otherwise than demoralizing and ruinous to China? Or are we pressing our argument too far when we assert in the broadest terms that "private enterprise" is introducing a deadly evil into China, which, if it were not for our Indian revenue, it would be a horrible scandal to be implicated in? \* We may still declare that we want money and must have it, just as a murderer might plead in arrest of judgment that he wanted money and must have it; but let there be no attempt at palliating abomination by sanctimonious phraseology, as by a slight modification of terms the language of our official men may only too aptly be denominated. If there were any real desire to clear ourselves of this iniquity we would leave "private enterprise" to itself, warning those engaged in it that the responsibility was with themselves, and that they would not be upheld by our bayonets if the Chinese thwarted it. We suspect that short work would be made with our opium, and that the demand for it would be very limited. "Private enterprise" would have to seek other channels, and our Indian financiers other sources of revenue.

It remains only that we should adduce evidence to show how the opium traffic interferes with missionary labour, which has been our especial, but not our only, motive for handling this most unpleasant matter. This evidence might almost be summed up in the treatment received by a missionary of the American Episcopal Church, who visited Kaifong-fu, the capital of Honan, to inquire into the condition

---

\* There is an argument in favour of this destruction of the Chinese, which has been advanced. We submit it to our readers. It will be found in Davidson's "Trade and Travel," p. 242:—"China is decidedly an over-populated country. Opium-smoking checks the increase, and thereby does good—a view of the question not altogether undeserving attention!"

of the Jews there. A mob, collected by the *literati*, drove him from the city, shouting after him, "You killed our Emperor; you destroyed our summer palace; you bring poison here to ruin us; and now you come to teach us virtue!" How is the Gospel to be spread in China, when the missionary is taunted with such bitter objections as "Why do you Christians bring us opium in defiance of our laws? This vile drug has poisoned my son, ruined my brother, and well-nigh led me to beggar my wife and my children:" or, again, "You bring opium to us, and tell us not to use it!" Let us ponder the following extract from a Chinese placard posted on the walls of the Foreign Settlement at Shanghai:—

How ridiculous it is for barbarians to come to Shanghai, thinking by preaching to gain the hearts of the people! For us to deem this a good deed is, alas! too late. Twenty years previously they might have preached with more chance of success. But, in the first place, opium, the originating cause of the evil, has ruined the minds of the people; and then, having deliberated with no good heart, soldiers came out, and, without any reason, brought desolating sorrow upon the place, reduced the city and suburbs, and slew ten thousand people. Their hearts penurious, their counsels short-sighted, formerly they erred. Now they circulate tracts; but their doctrine is not good. The people, in their hearts, hate them—ay, detest them to the very backbone. They should speedily assemble and destroy these apes. As far as I can see, truly there is no good thing about them . . . . Youself sinful, you pretend to correct other men. If you would discourse concerning sin, tell of your own misdeeds, which are pre-eminent. Though every one of you were cut in twain, the punishment would be too light. Hypocritically proclaiming a foreign doctrine, you come as devils to turn everything upside down. Corrupting the people to the very core, and praising yourselves as virtuous, you esteem a good deed.

Often (is the testimony of a missionary) after an address the people say, "Yes, the religion you preach has good principles; but, after all, you foreigners do not act according to them, for you do not show love to us; on the contrary, you ruin us by importing opium." Again, when looking over poppy-fields, and remonstrating with the people for cultivating the plant, the preacher of Christianity was met with the answer, "You foreigners yourselves have brought us opium, and are still importing it every year; why should not we plant it ourselves also, and have the profit of it?" It is amongst the strange difficulties of missionary work in China that, in some feeble way to remedy the evils we have introduced into the country, as a kind of preliminary to the introduction of the Gospel, it has been found necessary to establish hospitals, not to heal what might be classed as the vices of heathenism, but what fairly may be termed the vices of Christianity!!! Medical missionaries have been sent out upon the well-nigh hopeless errand of rescuing opium-smokers from the misery to which they have been reduced by our importation of the drug into their country. The more intelligent and well-disposed of their countrymen are conscious of this act of benevolence, but inquire pertinently enough, "Why do they not put an end to the sale of opium, so that our country may never more sustain this injury? Would not this be much better than ten thousand hospitals and ten thousand preaching-halls?" What answer shall Christian England give to this? The words of the Saviour whom

we profess to believe in are, "Whoso shall offend one of these little ones who believe on Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world, because of offences! for it must needs be that offences come, but woe to that man by whom the offence cometh." When colporteurs and missionaries stand up before the people of China, the cry comes up to them from tens and hundreds of people, "Cure us of our habit, deliver us from the power of the foreign dirt." "Time, wealth, energies, self-respect, self-control, honesty, truthfulness, honour, all are sacrificed at the flakes of the opium lamp." We have lit it up in China through myriads of her homes, and in what are aptly termed the "hells" in which it burns. Shall no effort be made to extinguish it, and replace it by Him who ought to be the true Light that lighteth every man that cometh into the world?

### THE CEYLON TAMIL COOLY MISSION.



THE Tamil Cooly Mission in Ceylon has frequently been referred to in accounts which have appeared of the difficulty which has unfortunately arisen between the Bishop of Colombo and the missionaries of the Church Missionary Society, it may be interesting to the supporters of the Society in England to have a brief account of the origin of that branch of the C.M.S. work, and its mode of operations, laid before them.

Most people are aware that, within the last thirty or forty years, Ceylon has become a great coffee-growing country. In many districts the mountain forests have been cleared and turned into coffee estates, and the enterprise is still extending. These coffee estates belong chiefly to English capitalists, and are under the management of European superintendents, but there are a considerable number of European estate owners who reside on and manage their own properties, and also a few Native proprietors. The estates are all worked (even those held by Native proprietors) by immigrant coolies from Tinnevely, Madura, and other neighbouring districts in Southern India, who come over in large numbers to obtain employment. A few Native Singhalese are found on the estates, as overseers, clerks, mechanics, and cart-drivers, but the labourers are all Tamils.

It was to provide for the spiritual wants of those immigrant coolies that the Ceylon Tamil Cooly Mission was commenced. The idea was originated, now some twenty-five years ago, by one who has spent and is still spending his life for the benefit of the people of India and Ceylon—the indefatigable Indian Secretary of the Christian Vernacular Education Society for India, Dr. John Murdoch. Dr. (then Mr.) Murdoch resided formerly in Ceylon, and spent much of his time in endeavouring to provide for the spiritual wants of the European planters in some of the coffee districts, for whom there was then no such provision made. His visits to estates, to hold Sunday services,

brought to his knowledge the fact that among the coolies who came over to Ceylon there were a good number of Christians from the Native congregations connected with the C.M.S., the S.P.G., the London, and the American Missionary Societies, in Tinnevely and Madura.

It was felt by Mr. Murdoch and others that something ought to be done for their spiritual benefit, and also that a very promising field for evangelistic labours was presented by the thousands of heathen coolies located on the coffee estates in different parts of the island. The matter was thought over and discussed by Mr. Murdoch and some of the missionaries engaged in work among the Singhalese, and several of the leading planters fell in warmly with the plans proposed. While the matter was under consideration, one of the Home Secretaries of the C.M.S., the Rev. W. Knight, arrived in the island on a visit to the Society's Missions in Ceylon and India. Advantage was taken of his presence to bring the matter more prominently before the planters, and the result was the formation of the Tamil Cooly Mission.

The plans were laid on the following basis:—The planters engaged to raise funds, and pay all the salaries of the Native agents employed, and meet all the other expenses of the Mission. The Church Missionary Society engaged to provide the Native teachers from its Tinnevely Mission, and to supply a European missionary to superintend their labours.

A large number of the European planters at that time were Scotch Presbyterians; others belonged to different English Nonconformist bodies; so that perhaps more than one-half of the planting community were, as they still are, non-Episcopal. This, however, did not hinder them from active co-operation in the work. A committee was formed for the collection of funds and general management of the Mission, to which men of different denominations were elected; but the entire management and working of the spiritual operations of the Mission was placed unrestrictedly in the hands of the Church Missionary Society. On this basis and plan the Mission was founded, and has all along been worked. The Committee, of whom the English missionary who superintends the Mission is *ex-officio* secretary, manages the secular affairs of the Mission, accepts and sanctions the appointment of Native labourers selected by the superintendent, and has the power, on his representation, of dismissing them if necessary; but the whole active direction and superintendence of their labours is in the hands of the European missionary or missionaries (always C.M.S. men appointed by the Home Committee) in charge of the Mission.

The whole working of the Mission is strictly in accordance with the doctrines and discipline of the Church of England. The European missionary or missionaries in charge (as has been said before) are C.M.S. men. The Native labourers are all drawn from the C.M.S. Mission in Tinnevely. Candidates for baptism are taught and received according to the Church of England rules and principles, the Prayer Book is used in all the public services, candidates are prepared and presented to the Bishop for confirmation, the Lord's Supper is admi-

nistered in the regular Church of England way; in a word, the Mission, although supported by men of different denominations, is worked on Church of England principles, and is, to all intents and purposes, a Church of England Mission, and has been so from the beginning.

At the commencement of the work, towards the end of the year 1854, six catechists were brought over from Tinnevely, and located on some of the estates. One of the C.M.S. missionaries, engaged in itinerating in the Kandian or hill-country of Ceylon among the Native inhabitants, undertook the superintendence, and carried on the operation of the Mission in connexion with his own work for the first year of its existence, as most of the coffee estates are in the Kandian country. This was a convenient arrangement as a temporary measure, until it was seen how the work would succeed; but it was only a temporary measure. When the Mission showed signs of success, a more efficient arrangement had to be made. The Society then transferred one of their South Indian missionaries, well acquainted with the language and habits of the Tamil people, the Rev. Septimus Hobbs, to the charge of the Cooly Mission. On Mr. Hobbs's arrival in Ceylon, in November, 1855, the work was more efficiently taken up, additional catechists brought over, and the operations considerably enlarged. Year by year the work has continued to increase and grow, and no small measure of the Lord's blessing has rested upon it. During the twenty-two years of its existence the Mission has been successively under the charge of the Rev. S. Hobbs, Rev. J. Pickford, and the Rev. W. Clark, all of them missionaries transferred from the Society's Tinnevely Mission, as its regular superintendents; and in longer or shorter periods, caused by absence, the Rev. D. Fenn (also from South India), the Rev. W. E. Rowlands, and the Rev. E. M. Griffith, of the Ceylon Mission, have had charge of it.

Every careful reader of the C.M.S.'s Annual Reports and other publications must have rejoiced in the steady growth and evident success of the Tamil Cooly Mission. It was commenced in 1854, with the help of six catechists and superintendents, by a missionary engaged in other work among a different people, and who could consequently only give a limited amount of time and attention to its operations. The number of Native Christians among the immigrant coolies gathered at first into its congregations did not much exceed 100, and there were only two or three very small schools taught by the catechists. Now the work is so enlarged that two European missionaries are wholly employed in its superintendence, assisted by two ordained Tamil ministers. The number of Native catechists is 30, Native Christians 938, communicants 250, and more than 500 children under instruction in its schools. Surely the growth and expansion of the work to such an extent shows that God's blessing has rested upon it; and if so, then to attempt to disturb such a work must be a grievous error, if not something worse. To alter the present constitution and operations of the Cooly Mission to other forms and modes, which, even if they are not calculated to mar and spoil its Protestant evangelical character, can certainly add nothing to its efficient working as a thoroughly Church of England



institution, would be a great risk. Such an attempt would certainly hinder the harmonious working of the Mission, alienate at least one-half of its warmest and most liberal supporters, and probably lead the Presbyterians and English Nonconformists (who, now in full confidence in the principles of the C.M.S., support the Mission, but leave the working of it entirely in our hands, and abstain from sending teachers of their own denominations to the coolies) to establish missions of their own, and employ agents of different denominations to labour on the estates. Thus, instead of unity, there would be divisions.

Surely every well-wisher to the cause of Missions conducted in connexion with our own Church—every one whose desire is above all to see the kingdom of the Lord Jesus extended, and souls won for Him—will earnestly pray that the good hand of our God may so overrule all circumstances, and give such guidance to all concerned, that neither the Tamil Cooly Mission, nor any other part of our work in Ceylon, may be disturbed or hindered, but that the Lord may make all things—even *this* difficulty which has arisen—to turn out to the furtherance of His Gospel.

It may be well to remind our friends that the Tamil Cooly Mission is only one branch of the C.M.S. work in Ceylon, and that the way in which it is supported gives it a special character. The Society has but two European missionaries engaged in it. The other ten European missionaries in Ceylon are engaged in mission work in the usual way among the Native Singhalese and *settled* Tamil inhabitants of the island.

H.

---

#### NOTE ON THE "*DISCIPLINA ARCANI*."



WRITER on "*Mission Life*," who has in a courteous manner animadverted on our article on General Tremenhoe's pamphlet, seems to be under the impression that we wrote in ignorance of what he calls the primitive rule of the "*Disciplina Arcani*." We beg to assure him that this was not the case. Without going any further, our reference to the "*Tracts for the Times*," in which (on "*Reserve in Communicating Religious Knowledge*") the "*Disciplina Arcani*" is distinctly mentioned, and that to Archdeacon Grant's Lectures, might of itself have convinced him that this point had not been overlooked. As to how far this Discipline, as carried on in what he terms the primitive Church, was advantageous or not may fairly be questioned. But we were only discussing the question with reference to modern Missions, more especially those of our own Church. The recurrence to this practice was for the Church of England a novelty, or, if the writer prefers it, a "*resuscitated antiquity*," promulgated in one of the most objectionable of those documents, the dangerous casuistry of which led so many of the authors into the abyss of the Church of Rome. How the system worked in the Church of Alexandria may be gathered from the following passage, occurring

in Canon Robertson's "*History of the Christian Church*," B. I. Ch. 5 :—

"In common with some heathen sects, with the school of Philo, and with the Gnostics, the Alexandrians professed to possess a higher and more mysterious knowledge of religious things derived from tradition, and hidden from those who were not worthy to receive it. By the system which has in later times been styled the 'discipline of the secret,' was not meant that concealment of the higher doctrines and rites which was practised towards the heathen, and was in part continued towards the converts who were training for baptism ; but, as appears from the hints given by Clement, the matters which it held in reserve were philosophical explanations of Christian doctrine and precepts for the formation of the perfect Gnostic. He compares the discipline to withholding a knife from children out of fear lest they should cut themselves. This method is supposed to have originated not long before the time of Clement, and it was impossible that it should last. While we admit a legitimate use of discretion in communicating religious knowledge, we cannot but see that in this kind of reserve there were great dangers ; and in the hands of the Alexandrians it undoubtedly led to a system of equivocating towards the uninitiated which was injurious to truth and to morality." This was, of course, an extreme form of the evil.

"Discretion is needed in communicating religious knowledge," and is practised by modern missionaries, as it was by the apostles and their first followers. Still nothing is or should be kept back that is profitable. Repentance towards God, and faith towards our Lord Jesus Christ, should be taught publicly, and from house to house. As we pointed out, the same truths were taught originally to all, Jews and Greeks alike. The altered system sprang up in the second century, in common with other evils ; and though there may have been some sort of excuse for it then, it should have been looked upon only as a temporary necessity in times of adversity.

In Canon Robertson's sensible remarks we concur. Precautions perhaps allowable in times of persecution ought to have been abandoned, not persisted in when no longer requisite. They eventually led to much mischief in the early Church. We do not wish to see them reproduced in our Missions now. Primitive practice should be resorted to, but it is that which was exemplified by the apostles of our Lord, or which can be strictly reconciled with the spirit and mode of their teaching. This is plainly and abundantly set forth in Holy Scripture. If General Tremenhoe means that modern missionaries should reveal to all what St. Peter and St. Paul and the other apostles revealed to *all*, and at the same time should exercise whatever discretion they exercised, we have no difference with him ; but we did not gather this, as we have just enunciated it, from his statements.

---

## RECORDS OF THE MISSIONS.

## CHINA MISSION.

## Hang-Chow.

**T**HE Rev. G. E. Moule having been obliged to return home on account of ill-health, and the Rev. A. Elwin being as yet unable to go out again, the Rev. A. E. Moule has recently moved up from Ningpo to take charge of the Hang-Chow Mission. Dr. Galt continues his useful labours in connexion with the Opium Refuge. The work at this station has called for the exercise of much faith and patience; yet there are bright spots in it. There are now 49 Native Christians, of whom 23 are communicants. Six adults were baptized last year. We give an account of the mission, which has been put together by Mr. Elwin and distributed as a circular; also extracts from Mr. G. Moule's and Dr. Galt's Reports. Bishop Russell's Report, in our June number, gives further information.

*From a Paper by the Rev. A. Elwin.*

*Description of the City.*—Hangchow is one of the largest cities in the Chinese Empire, and the capital of the Che-Kiang Province, perhaps the most populous of the eighteen provinces. It is an inland city, about 150 miles from Shanghai, beautifully situated, having the Tsien-tang river on one side, and the Western Lake and Wu-lin range of hills on the other. The city is surrounded by a wall from thirty to forty feet high, and twenty to thirty feet wide, and about sixteen miles long. In the wall are ten very large double gates, which are closed every evening at dusk, and not opened again till sunrise.

As a centre for missionary operations, Hangchow is unrivalled. In addition to an immense resident population in the city and suburbs, estimated by many at over 1,000,000, it is visited by vast numbers of strangers from all parts of the Empire, some of whom come to trade in silk, which is largely cultivated in the Hangchow district; others merely using the city, which is at one end of the grand canal, as a thoroughfare from one part of the country to another. Others, again, are attracted thither by the fame of its beautiful situation, a well-known proverb of the nation being, "Above is heaven, below are Hangchow and Souchow."

*Mission Work.*—The first Protestant Missionary to take up his abode in the city was the Rev. G. E. Moule, who purchased a house in 1864, and began at

once to hold services on Sunday, and to preach daily to the heathen in the city, wherever he could get any to listen to him. The little Church, which originally consisted of only one or two members, has gradually increased until at the present time there are more than thirty names on the books. The Church Missionary Society was followed by the American Presbyterian, China Inland, and American Baptist Missions, so that now, when the Native Christians assemble once a quarter for their united prayer-meeting, their number amounts to upwards of 100.

The following are the principal agencies employed in order to spread the knowledge of the Lord Jesus among the people:—

1. *Sunday Services.*—These services are more especially intended for the Native Christians and inquirers, and the same order is observed as would be found in any well-conducted church in England. The prayers are the same; the chapters appointed by the New Lectionary are regularly read; the same hymns are sung to well-known English tunes, the people joining in the hymns and answering the responses in a way which would put to shame many a congregation in England.

2. *Preaching to the Heathen.*—In a room adjoining the church the Gospel is preached daily to the heathen, and conversation often held with those desirous of inquiring more fully about

the strange doctrine brought by the foreigners from their distant land, and thus the way of salvation through Jesus Christ is made known to hundreds of Chinese, who, humanly speaking, would otherwise never hear of it.

3. *Day-School.*—About two years ago a day-school was opened for Chinese boys. These boys are all at present heathen, but it is hoped that some will come out on the Lord's side, and in time, by the blessing of God's Holy Spirit, be the means of carrying the Gospel to their fellow-countrymen.

4. *Hospital.*—A gentleman some years ago left a sum of nearly 4000*l.* to the Church Missionary Society to found an Opium Refuge or Hospital to assist any Chinese, who might wish so to do, to give up the dreadful practice of opium-smoking. This hospital has been opened in Hangchow, under the careful supervision of Dr. Galt, and many Chinese profess to have been cured by the treatment received there. The

hospital, in many ways, affords most valuable facilities for making known the Gospel to numbers who would never enter the preaching-chapel, and who would be extremely difficult to reach in any other way.

5. *Itineration.*—In addition to the work in the city there is the work carried on in the surrounding district. The whole country being intersected by canals, it is the custom for the Missionaries, as opportunity offers, to take a boat for a few days or weeks, and visit all the villages and towns within a given district, and there sell the Scriptures, and preach to all willing to listen.

6. *Out-Station.*—A short time ago, in response to an urgent and repeated application from persons living at a place called Dan-de (Pond-head), a catechist and his wife were sent to open a Mission-station there, and already the Lord has blessed the preaching of the Word, and some have openly confessed their faith in Jesus in baptism.

#### *From Report of Rev. G. E. Moule.*

Of the newly-baptized adults, three are the members of an interesting Ningpo family, of which the father and son were artists here when I met them. Some twenty-five years ago, the father heard the Gospel from Mr. Cobbold and Mr. Russell, but without effect. Since then, in following his desultory calling, which combined music and recitation with painting, he learnt to smoke opium and to drink. Conscience from time to time rebuked him, and about two years since he set to work to leave off the opium, which he had succeeded in doing when he fell in with me here. He is now, I trust, a practical teetotaler. After the baptism of himself and his nice young son, his wife, who had come up from Ningpo, was instructed and baptized too; Matthew, Mary, and John, are their names. He chose his as that of a publican. "I was worse," he said. My wife's weekly reading is held in their cottage, which in fact she rents for them. John has been reading with me since February; and his father, since June, has been with my brother at Ningpo, on probation as a catechist.

He is a zealous and capable man, if God gives him stability.

Another of the neophytes is Samuel Bell, who was baptized a few months earlier than Matthew. Samuel is a native of Hangchow, a salter's shopman, and has been an inquirer for about three years. His apparent zeal and courage encouraged me to offer him a year's trial as a student with John. He has fair abilities, and is sincere, I think; but I fear his morose temperament may hinder his usefulness. Samuel and John are maintained by private funds. They are reading Romans with me now; memorizing the classical text, and construing into colloquial, with exposition, &c. They read St. John before Midsummer. Want of thorough school-grounding makes them slow. They occasionally assist a little in evangelizing. The other two are women—one the firstfruits of Pond-head out-station, an honest, dull woman of fifty, the other a Ningpo woman, widow of a Christian, and who lately was married to a Christian servant of mine.

#### *Opium Refuge.—From Report of Dr. Galt.*

Opium patients . . .	155
Outdoor general cases .	4000
Indoor do. do. .	40

These figures represent the work of only about eight months, the hospital being closed at the Chinese new year.

The demand for admittance usually keeps up, and the new patients, as formerly, are usually introduced by old ones. I generally have a visit or two from them after they leave, and they are always very friendly and happy, however much they may have grumbled in the hospital.

Of those that have gone out cured, I get reports that large numbers have returned to their old habit, but many too that I have seen I think from their appearance are still keeping on. This year I have been asking them as I book them why they wish to be cured, and I am sorry to say the want of money seems to be the chief reason. A few seem as if they felt the degrading nature of the habit, and wished to be free from it. Others, again, have not time to smoke during the day, and then they feel miserable; and occasionally, as they get old, they get frightened in case they should get any serious disease, as when such attacks them, so that they are unable to smoke, it usually proves fatal.

The work amongst the general out-patients has increased this year, having had as many as 170 a day, the average being about 100.

Our plan of working at the dispensary is, about nine o'clock, when a good many have collected, for some one to go in and address them for a short time; they then come in to be examined in the order of their arrival; they then pass on to the

pupil for their medicine. Occasionally some one comes and sits amongst those who are waiting, and talks to them, but our force is not always sufficient to secure this regularly.

A number of opium poisoning-cases have been treated in the hospital, some of which have recovered, but how many I do not know, as we still send them away before the result is known. One case died in the hospital this year again, and we had to apply to the local officer to make the friends remove the body. They carried it outside the gate, and then left it for two or three hours, causing a great crowd to collect. They then accused us of causing the death by the medicines we had given, but death from opium is too common a thing for much attention to be paid to their words. Such scenes, however, always make us feel uneasy; and we are very thankful when they pass over with no greater loss than a shilling or so to the officer.

Mr. Moule and the catechist continue to come and address the out-patients. Daily worship with the opium and other patients in the hospital has been conducted by myself and the pupil alternately. We try to give them the Gospel history as simply as we can during their sojourn of fifteen days or so. They usually seem to listen very attentively, and I should think the truth must bear fruit, although so little is apparent.

### Shanghai.

The Rev. T. McClatchie, now Canon of the cathedral (Trinity Church, Shanghai) recently inaugurated for the Diocese of North China, is Secretary of the Society's northern missions in China, and superintends the work at this station. He reports "some faint signs of life" during the year 1875, and two adults were baptized; and in a recent letter he speaks of now having several promising candidates for baptism; but Shanghai certainly does not open its arms to the Gospel. Its great importance as a centre of missionary work will be seen from Bishop Russell's Report, before referred to.

Mr. G. Lanning, who went out last year to take charge of the Anglo-Chinese School at this city, has commenced work with good prospects of usefulness, and in faith that the bread he is now casting on the waters will be found after many days.

### Peking.

For information concerning this station also, we must refer to Bishop Russell's Report. The Rev. W. H. Collins's Annual Letter for 1875 is very brief, and gives no details. The Rev. W. Brereton, who was sent out last year to reinforce the mission, reached Peking in November, and, writing on April 5th, says that four or five converts had been baptized since his arrival.

## SOUTH INDIA MISSION.

II. TINNEVELLY (*Continued*).

## Mengnanapuram.



THE Mengnanapuram District comprises thirteen of the old districts, containing 149 villages in which there are Christians. The Native congregations number 13,913. There were twelve Native clergymen at the beginning of 1876, and some of those who have since been ordained are now working in this district. Further details can be gathered from the statistical table on p. 687 of our last number.

We need hardly remind our readers that Mengnanapuram was the scene of the labours for thirty-three years of the late Rev. John Thomas. On his death in 1870, his son, the Rev. J. D. Thomas, succeeded to the charge of the district; and when the latter came home for a while in 1873, the Rev. Ashton Dibb, whose recent death we are now mourning, was appointed to the post. Mengnanapuram will now, no doubt, like the other districts reported on in our last, be left to the care of the Native clergy, under the general supervision of Dr. Sargent.

We give a brief extract from Mr. Dibb's last Annual Letter, and the chief part of a Report upon the whole district for the year 1875, which has been drawn up by the Native Church Council; also the Annual Letter of one of the Native pastors, the Rev. Periyamayagam Arumanayagam, of Asirvadhapuram.

*From Report of the late Rev. A. Dibb.*

As to the Native Church, its development and training for self-government, self-support, and self-extension have been the mark ever before my eye; and in aiming at this mark I have endeavoured to let the Native clergy do without restriction or interference all they can do; to avoid doing myself what they or the people themselves ought to do; and to use all the influence I possess to check those evils which most easily beset the Native Church, and are adverse to her progress and establishment.

The Native clergy have been allowed full scope for their energies, and have had independent charge of their flocks, nothing having been interfered with by me except on appeal made to me by the people. But in all other matters—such, for instance, as the holding of prayer-meetings in private houses, the baptism

of adults, the preparation of candidates for confirmation, &c.—each has enjoyed a freedom and a liberty which make him responsible, and which should therefore promote personal activity and effort.

To avoid doing what is not my work may seem an easy thing, but it is sometimes very far otherwise. I am asked, for instance, to do something which belongs purely to the secular affairs of the people, but which is represented to me as most necessary to be done, and impossible for any but myself to do. I refuse to do it. This, however, is only the beginning of the affair. What follows is the more difficult part. I have to persevere in refusing, to point out how and why I think it better to refuse, and to answer a host of arguments alleged to prove it my duty to comply.

*From Report of Mengnanapuram Native Church Council for 1875.*

Another year having expired, it becomes our duty, as the members of the Native Church Council of Mengnanapuram, to give again an account of our stewardship; and it is matter of real

thankfulness to God that we are able to do so with joy and not with grief.

*Congregations.*—Before we enter upon the subject of receipts and expenditure, we will notice a few matters bearing on

the increase and improvement of the congregations.

1. *Progress.*—The district comprises 13,913 persons under Christian instruction, residing in 149 villages. Of these 10,903 are baptized and 2511 are communicants. During the past year 430 children and 121 adults have been baptized. We are glad to notice improvement among the congregations in various places. The classes of candidates for baptism and the Supper of the Lord have been well kept up. The people have bought and paid for more than 200 Bibles during the year, which they read and make use of. In many congregations the headmen join heartily with their teachers in the promotion of piety and order. The subscriptions to the Native Church Fund have been more by Rs. 164: 15: 9 than they were last year. True knowledge and piety, and those good works which are the necessary effect of these, are happily growing amongst us. Besides what has been given to the Native Church Fund, our people have subscribed Rs. 118 for the Bible Society and for aggressive Mission work, from which we may hope that the saying of our Lord, that "it is better to give than to receive," meets with practical and real acceptance amongst us. In some villages Bible-classes are held both of males and females. Mothers' meetings are also held.

2. *Accessions.*—About 150 persons have been received at Rettakulam, where they are under regular instruction, and are making fair progress. About an equal number have been received as individuals or in twos or threes throughout the district, and we hope that those appointed to look after their instruction will do so carefully, for we believe that spiritual knowledge, and not ignorance, is the mother of devotion.

3. *Disappointments.*—Some few of our people have fallen into the snare of the devil, and have given their daughters to live with men without holy matrimony, and of course have been put out of the congregation. These are very sad cases, but in a Christian population of 13,000 the occasional occurrence of these is not wonderful. A youth who was employed as monitor, too, has so far fallen as to give himself to devil worship, which had never been practised in his family since his grandfather's days.

*Schools.*—These are 94 in number, and include 3585 children, viz. 2193 boys and 1393 girls. The work of teaching these is divided amongst eighty schoolmasters, thirty-one schoolmistresses, and a number of catechists. The reports of the inspectors represent the schools as in a flourishing condition. The amount of the result grants has been Rs. 6894: 8. It is much to the credit of the teachers that they have succeeded so well in their work during the year, notwithstanding the prevalence of cholera, and the consequent interruption to school attendance.

*Church Building.*—1. In last year's Report we mentioned that a permanent church was being built at Ratchamma-puram. It is now finished except the putting in of doors and windows and a little plastering.

2. *Dharmanagarum.*—The roof of the church has been restored at a cost of Rs. 300, of which the people paid Rs. 100, and the Native Church Fund the rest.

3. A new church has been built in Thiruvarangapatti, towards which the Native Church Fund gave Rs. 150, and the people did their best.

4. The old church at Sandhapuram, of unburnt brick, must be rebuilt, and it is hoped that the work will be begun next year. The people have paid Rs. 200 and have provided Rs. 50 worth of building materials. Mr. Douglas, on visiting this congregation, was pleased with it, and most kindly promised Rs. 300 towards the building of this church—a promise which has been since fulfilled.

*Church Furnishing.*—Several churches, now served by Native pastors, have never had a reading-desk or a font in them. We have done something to meet this want during the year.

*Events of the Year.*—[The visits of the Prince of Wales, Archdeacon Hobbs, and the Rev. Sholto Douglas, are here noticed.]

*Hospital.*—The charitable work of this institution has been duly continued during the year. The number of patients relieved has been 240, viz. surgical cases, 352; eye diseases, 184; midwifery, 14; and ordinary medical cases, 1590. Pills and Omum water have been largely distributed, and with good effect, in the cholera season. Some needful furniture has been supplied to the hospital. The dresser, Mr. Henry Cooksley, has not forgotten that he is a medical evangelist.

as well as a medical man, and, besides other spiritual work, has written a tract called *The Infallible Remedy*, which has been published by the Mengnanapuram Heathen's Friend Society, and distributed among the heathen gratis.

*Obituary.*—Cholera has taken out of the land of the living many of the people of the district, but the good hope which many professed at the end, and the exhortations they addressed to those around them to trust in the Saviour themselves, are a comfort to us who survive. Of those who have been taken away, five were mission agents, viz. Gnanappu, schoolmistress; Arulanandham, catechist; John (of Narasapur), schoolmaster; Paul (of E. Puthugudi), schoolmaster; and David (of Anandhapuram), schoolmaster. Two of them died of cholera.

*Finances.*—We close this Report with just a few words on money matters. We are paying, it seems, only one-third

of the salary of our teachers, and Christians abroad are paying the other two-thirds. Is this right? We must try to subscribe more and more every year, or else our kind benefactors will get weary of helping us. It is not a proper excuse to say, "We are poor, we give as much as we can." How it is that some men can spend on a single day, for drumming on a tomtom at the wedding of one of their family, five or six times as much as they give for the continuous services to themselves and their children of a catechist and schoolmaster for a whole year? How can men who do this talk of poverty? Where there is a will there is a way. Many can afford to give more than they do. What is wanted is a sense of the duty of giving, and the possession of a will to give. Let us not forget that God loveth a cheerful giver, and let us be bold to do what we are sure that God approves, on behalf of the Church Council.

#### *From Report of Rev. Periyamayagam Arumanayagam.*

*Asirvadhapuram, Dec., 1875.*

Let praise and glory be unto the Lord, who hath times and seasons in His hands, and who hath richly blessed His Church in these parts this year.

*General Account of the District.*—There are thirty-two villages in this circle. The total number of Christians at present is 3091, of whom 1797 are baptized, 1294 catechumens, and 388 communicants. They assemble together for Divine worship in twenty-three different places, and in five for the Holy Communion; seventeen adults, six women, and fifty-nine children were added into the Church, through baptism, at the current year. There are twenty-five schools, where Christian instruction and other subjects are taught to 518 boys and 308 girls. Thus the work of this circle is carried on, under God's blessing, by one Native pastor, one inspecting schoolmaster, eight catechists, twenty-one schoolmasters, and five schoolmistresses.

*Pastoral Work.*—I conduct morning and evening prayers on week-days, and preach in the head station (Asirvadhapuram) when I am at home; teach the people Scripture history, &c., so that they might improve in the knowledge of faith; visit the congregation in their houses, converse about the state of their souls, and offer up prayers with them.

I encourage them in their prayer-meeting by my presence and addresses; preach to the heathen when time permits me, and question and teach the school-children. I visit every village and hamlet of this circle once in a month. In addition to the works I have described above, I examine those preparing for the Holy Communion and those for the baptism; after a fair examination I admit them to the Holy Sacraments. Visit the sick, converse with them, and conduct prayers at their bedside. I spend every Sunday with joy and comfort, and think it to be a privilege to me, by the goodness of the Almighty, for this reason: that I am engaged the whole of that holy day in ministering to the people, by conducting morning and evening services, and administering the Holy Communion in the noon. Though I am exhausted, I think it to be a real rest, and feel with joy the soundness of it in my soul.

Thanks be to the Lord Jesus Christ, who strengthens me in my weakness!

*The works of the Mission Agents.*—The catechists attend the children in the schools, as well as the congregation and the schoolmasters, *vice versa*. There are catechists who have the congregations only from being a large one, or by having one or more neighbouring villages to attend to. On the contrary,



there are schoolmasters who attend the school-work only from the fact of their having a pretty good number of children to attend to. They conduct morning and evening prayers on week-days, and conduct services and preach on Sundays; teach the school-children and people. I am able to report that there are catechists well skilled in teaching the school-children, and schoolmasters well skilled in spiritual work.

*Congregation.*—Much improvement is evidently seen in all the congregations. They never tell now that offering up prayers is the work of the agents only, as they used to say in former years. Among the old congregation, almost all are able to offer short and sweet prayers. They attend the Divine services with the greatest eagerness. They have prayer-meeting for young men, prayer-meeting common to all, and I am happy to say mothers' meetings also. Poothukkuly, a favourite old Christian village, where the whole congregation engaged in nothing but prayer and other sacred devotions on Sundays, which I have witnessed every month, and in which I have had a share too from 7 to 8 a.m. They have their morning service in the church, and then they attend their Sunday-school. At 10 o'clock their prayer-meeting for young men, and mothers' meeting commences in separate places. From 12 to 1.30 they have their noon service, at 4 p.m. they meet again for their evening service, and at 7.30 p.m. they have their prayer-meeting in one of their houses, which closes at 9.30. This mode of spending the Sunday exists in some other congregations also. In former years one will hardly meet with a man in the congregation having the Holy Bible, &c., of their own used in the Divine services; if at all, they are lent or presents from friends. But now they all buy the Holy Book, &c., from their own money, and use them freely. They have been liberal and ready in contributing for the Native Church Fund. The total number raised this year amounts to Rs. 560: 7: 5½, which is rather more than last year's income. We have received as donations for the repair and building of churches Rs. 3996: 3: 5, besides contributing gladly to the Bible Society, Tract Society, for the spread of the Gospel, and other charitable purposes.

This time of the year is a season of

joy and gladness to our people, and even when I sit to prepare this Report, I perceive before me, with not less joy, all the places look green and verdant, and the ears of different corns richly filled with grain waving to and fro by the wind, indicating a plentiful crop. O may the Holy Ghost be abundantly poured upon all our people, so that they might yield good fruits of piety and godliness, which is acceptable before the heavenly Husbandman!

*Evangelization among the Heathen.*—

There are good number of heathens, a few Roman Catholics, and very few Mohammedans within this circle. I preach to them often of the atonement and the only way to be saved: point out to them Jesus as crucified and exalted Redeemer, and that there is no name except His under the face of the world through whom we can be saved. I distribute tracts among those who are able to read. The catechists and schoolmasters go and preach to the heathen, &c., twice a week. I should not omit mentioning another matter of encouragement and satisfaction, that those men among the congregation who are able to preach go voluntarily and tell their heathen friends about the glad tidings of the blessed Saviour which they once received from the lips of Missionaries of far and distant land, who have sacrificed their strength on their behalf.

A few words about those who have newly embraced Christianity.

1. Retakullum, a village four miles south-west of Asirvadhapuram, contains a congregation of 117 souls. They are able (all of them) to repeat by heart the Lord's Prayer, the Ten Commandments and the Creed; although it is not a year since they put themselves under our saving religion. I found, by questioning, that they were able to answer well the historical facts from the creation to the deluge. The Rev. A. Dibb once examined some of them in the above memoriter lessons, and insisted on them to lay hold firmly the faith to which they are called. This examination and advice have excited and encouraged them very much. This rapid progress I attribute to the labours of a Christian schoolmaster (a schoolmaster having a private school), who taught most of the young men to read, and who has from time to time informed them of Christianity. That school-

master lives in Chettykullum, one of our Christian villages. I well remember four families of this village embracing Christianity thirty-two years ago, and then drew back by the persecutions of one family of the village, and the matter of joy and thankfulness is, that the men of the family are now the agents in bringing the whole village with them into our profession. It well proves the words of our blessed Saviour, that "whosoever killeth you will think that he doth God service." A catechist and his wife, the schoolmistress, are labouring amongst them. They have supplied them with a house. The children under instruction numbers to thirty. The Divine worship is conducted in an old building of their own.

2. Athallikullum — a village eight miles north-east of Asirvadhapuram. They professed Christianity once in the days of late Rev. G. Pettitt; and Mr. Pettitt, knowing that the head man of the village had given his daughter to a heathen in an illegal connexion, excommunicated him. By the persuasion of this man all forsook the religion save one Yesunadian, who is a remnant of grace. Again they enjoined as Christians, once in the days of late Rev. J. Thomas, when they had a church built for them, and were provided with a catechist also, but drew back by the persecution of the Maravers.

It will not be out of order to say something of this good old man in this place. He was firm and confident even after all others had apostatized. He is at his eighty-fifth year of age. He used to go to the nearest village, assisted by his walking-staff and his son, for services on Sundays. The catechist used to visit him in his house once a week; I have done the same often, and have conducted prayers with him. I preach to the people of this village on those occasions. After all, the truths they have repeatedly heard was as seed buried in the soil, which sprouts out into buds, &c., after the fall of rain. They came at the beginning of this year and told me they wished to become Christians; but knowing they are as shaking reeds, I advised them strongly about embracing Christianity. The Rev. A. Dibb also gave them good counsels and advices. This new thing in the village created much joy in Yesunadian. I well recollect him telling that "the Lord hath

heard my prayer, and blessed be His holy name for bringing my people in His knowledge." He is able to repeat by heart most of the sweet texts of the Scripture.

This congregation numbers 226 souls. They had a large shed put up at their own expense, used for Divine worship, which was set on fire a few months after by their opponents the Maravers. They have now erected another place of worship at the expense of the Native Church, and of their own. A schoolmaster and his wife, the schoolmistress, are working amongst them. The number of children under education is forty. During the prevalence of cholera, there was much fear about this new church. Some of the people were carried off from among the living. At this critical period some poor old folks were much agitated, but young men firm and steady. By the merciful providence of God that affliction has been removed from them very soon. "The snare was broken, and they were delivered." The patience and confidence in the Saviour evinced in Annavadinoo of this village, who was a victim to this monster, is worthy of mentioning. The schoolmaster was near her preparing a medicine for her. She, perceiving this, said, "Sir, do not trouble me with medicines, I shall soon be with the Lord, and will rest for ever. Conduct me to Him by offering up a prayer," which he did; and, behold, her soul departed to the unseen world very soon after she had gently whispered "Amen." She was a newly-married woman and a Native of Kuppapam.

3. Rodenkullum, a village six miles south-west of Asirvadhapuram. It is three years since they became Christians. This congregation numbers 105 souls. They seem to improve in Christian teaching and piety steadily. They are not rich, still they have contributed a pretty good sum to the funds. Thirty children are under instruction. They are intending to lay the foundation of a church at the beginning of this year.

Annainai, a Christian woman of this village, was dangerously ill of convulsions, some months ago. Pakkianathen, her husband, brought a heathen physician to attend her (as there were no Christian medical men near them); he felt the pulse, and alarmingly said, "Ah! ah! what shall I say?" repeated

it again. The poor husband was anxious to know the real matter with his wife; when he said, in a low voice, "You will not take my word." The husband, confused, entreated him to let him know how his wife is. Now he said, in a low, muttering tone, "A demon has possessed her!" Immediately the husband said to the physician, "It is your business to administer medicine to the sick; you have nothing to do with demons; you are unfit to attend my wife." So saying, the husband went and brought another, relating to him all the stories connected with the former. This new man in his turn felt the pulse, and assured them that it is neither demon nor devil, but a malady of the body, and administered medicine. By the help of God she was cured. Those that be planted in the house of the Lord shall flourish in the courts of our God. The people of this congregation were firm in time of cholera, and visited the houses of the sick along with the school-master, and offered up prayers. Those

who died of it showed a strong hope in Jesus, and entered the blessed region.

We have laid foundation to two churches this year, one at Therumaren-gapatty, and the other at Thrutlukulum, and both churches are completed, and ere long will be dedicated for Divine worship.

P. ARUMANAYAGAM.

*Note by the Rev. A. Dibb.*

P.S.—I have read the foregoing Report of my good brother, Perianayagam, of Asirvadhapuram, with much interest. I believe it to be a very faithful and trustworthy report of his labours, and the success of them. I should have been glad if I had had time to re-write it, so as to improve the English style, but I am obliged to send it almost without correction. I think it may on this account be all the more interesting to you, though it may require a little more pains in reading.

ASHTON DIBB.

### Subiseshapuram.

This small district, only a moiety of what used to be known by the same name, remains under the charge of the Rev. V. W. Harcourt, as he is resident at the place. It comprises 32 villages containing Christians, and the congregations number 1995 souls. There was one Native pastor at the beginning of 1876, the Rev. P. Samuel. Mr. Harcourt's Annual Letter being chiefly occupied with the new work allotted to him of preaching among the heathen of the large towns, it will appear under a separate heading in our next.

### Sivagasi.

This district comprises the old North Tinnevely Itinerancy, and includes two Pastorates under Native clergy. There are 154 villages containing Christians, and the congregations number 4128 souls. (See further, the statistical table on p. 687 of our last number.) The Annual Letter of the Rev. B. B. Meadows, and some Notes upon this district, printed in the *Madras C. M. Record*—extracts from both of which we subjoin—dwell on the darker side of Tamil Christianity, and should stir up our readers to special prayer for an outpouring of the Spirit upon the Tamil Church. We also give part of the Report of one of the two Native pastors:—

*From Report of the Rev. R. R. Meadows.*

Taking the great mass of my people as representatives, before the heathen, of the Christian religion, I am compelled to state that they do not make it attractive to them. Their conduct is, at the best, but slightly elevated above that of the heathen in the matters of truthful-

ness, honesty, purity, the sacredness of the marriage vow (this more especially applies to those that have come from the lower castes), in knowledge, and in the appreciation of education. There has to be some pressure used in getting promises of subscriptions to the Native

Church Fund, and an immense deal of time expended and annoyance endured in asking repeatedly for its payment; and, after all, the sums are not commensurate with the ability of the people. Those who stand lowest in every respect are the Christians [of] Pariah [descent] in some six villages. Their principal fault, and that which specially keeps them low, is their habit of contracting heathen marriages. And, alas! four out of these villages have been under Christian instruction for thirty or forty years! I have exercised very severe discipline—rewriting the list of professing Christians, excluding those who would not promise to abide by the Christian law of marriage or keep the Sabbath, and expelling without mercy every person who wilfully transgresses. I think there are manifest signs of improvement, chiefly owing to the efforts of the earnest, single-minded, devoted, sympathizing catechist whom I have lately placed among them. He is him-

self [of] Pariah [origin], and was in my boarding-school. He is gaining a most healthy influence over the people. The women especially are drawn to the reading-class of the catechist's wife, who reads to them Christian stories, and allures them to higher things. Such men as this catechist are among the sure signs that our work is the work of God. But for God's grace, he and his wife would be as debased, as unholy, as animal as his fellow-caste people. Wherever such men are, their light is spreading abroad.

Individual Christians can be found in most of the congregations who are living consistent lives. The earnest piety of the Tasildar and his family is most conspicuous. So that, although the shadows are undoubtedly deep and widespread, there are here and there gleams of sunshine. We are, however, very far indeed removed from self-support and self-government yet, whether we look at the teachers or the people.

*From Notes by the Rev. R. R. Meadows.*

At the beginning of the year I was providentially thrown, for about ten days, with a large body of influential Brahmins and others at Srivilliputtur. The deputy-collector, Vencata Row, a man of acknowledged integrity in his official life, had suffered for a long time from diabetes, upon which a carbuncle on the back supervened, and I was asked to attend him. Though in great danger from the nature of the disease, yet his death took us greatly by surprise, for till the day before he died the sore was in a most healthy condition, and danger seemed to be past. He had the good sense to give himself up entirely to English treatment, although at first he had trusted to the skill of the barber and the washerman! One of these self-confident men actually promised to execute a bond for 1000*l.* and pay it down if he did not succeed in curing him in two days, or in some incredibly short time.

I tried several times to lead him to Christ. He had been educated at one of the schools of our American brethren. He recalled with feeling the teaching of Mr. Ward, and confessed that he had gone astray. I reminded him of the pardon of sin which I was sure Mr. Ward would have pointed out to him. He died calling upon Rama, an incarna-

tion of Vishnu, and was burnt to ashes within three hours!

Here I will mention what I seem to find out more and more every year. It is a very prevalent notion among the heathen that death will be their final end: that there is absolutely nothing afterwards for either the good or the bad, and those who do own the possibility of a hereafter, live in total forgetfulness of it, as if it were not. No wonder that they sin without limit or restraint.

We have constant proof that our boarding-schools are exceedingly great blessings, and that where a boarding-school boy or girl has after marriage settled in a place, the benefit to the place is considerably felt. This is true of the wife of our catechist at Paneiadipatti. She gathers about her the women of the congregation, reads interesting books to them, holds prayer-meetings, and makes her influence felt a great deal. So does Samadhanam, a woman who was also a boarding-school girl. She was lately very ill, and was brought here to be doctored. She then made a vow that if she got well she would devote herself entirely to the good of her fellow-countrywomen; and so she does. I could fill several pages with similar narratives.

Christianity has, for a long time to

come, to suffer from the effect of national habits and notions. To be childless is here, as in Judea, considered a great curse; and to remain unmarried is as great an evil. Our Christians do not always rise superior to the national prejudices, and even those who give every sign of being children of God sometimes find the temptation to transgress the law of God in these matters too strong for them. We have had two sad illustrations during the past year of these remarks. Joseph, one of the members of the Church Council, fought the battle of conscience for many years and triumphed: but this year he yielded, and went and married a second wife, because his lawful wife had no offspring. The catechists did their very utmost by entreaties and threats to keep him from his purpose. He was a communicant and an intelligent man for a villager. He is of course excommunicated. Vedhanadan is an example of the temptation connected with marriage. His wife's mind was wrought upon by her heathen relatives. She has several children; and, said they, "she was likely to have many more. None of their relatives would make marriage contracts with the children of apostates from the faith of their fathers." It is vain to point to the beauty of Christianity, to the moral progress which Vedhanadan had made since he became a Christian. What does the heathen care about morality? Better in his eyes to be a licentious idolater than to be a purely living apostate. The wife heard their arguments with terror and threatened to destroy herself if her husband did not renounce Christianity. Add to this the fact that he was, in a worldly point of view, much under the power of a rich and bigoted uncle. He fell, and all the family have gone with him. I cannot yet wholly believe that he is lost entirely, especially as the Bible is still in his house as a witness, and his uncle has died in the meantime.

Kadalei and Paneiadipatti are just now in the happy position of illustrating the truth that a good catechist makes a good congregation. Those congregations have greatly improved of late, for the mission agents there are both lively Christians who yearn for the salvation of their people, and, what is a reason for greater thankfulness, their

wives are doing what they can for the women. I noticed at Kadalei with pleasure the practical teaching of the catechist. He had taken my hint, and does not now weary the people with sermons which they cannot remember. He teaches them, in a conversational or catechetical form, the various histories of the Old and New Testament, keeping them alive by vigorous questioning, and concluding with a few practical lessons drawn from the history he has been handling. The effect was quite magical. A dull old man, who could remember nothing of a sermon, was foremost in his answers.

I think this method most important in non-reading village congregations. I am convinced that the mere allusions we are in the habit of making in our sermons to Bible characters shoot over the heads of the masses of our people, and they leave the church unprofitable, because really uninstructed. As an illustration of the evil of the system I am condemning, I may say that a few weeks ago we asked an old church-goer what the preacher had been speaking about? We asked his wife too. It was suggested that Stephen had been the subject. But the poor man did not know Stephen's history, and the Tamil rendering of the word "*Stévàn*" did not sound to him very unlike "*Dévan*," which means "God." "Oh, yes!" said the old man, brightening up, "you *did* preach about *God*."

Strange are the motives which bring some men to offer to become Christians. Worldly trouble in one shape or another is usually the inducement. The salvation of the soul, the care for which has been induced by hearing or reading the Word of God, is not usually the object in view, except in the case of individuals. About the middle of the year three men came, wishing to be received. Some strolling players had come to the village, and the heads wanted to collect a few coppers to pay for the show; and these three men had been pressed to give their share. Hence their coming. They thought me hard-hearted for refusing them. "Have we come to the refuge of your feet, and you thrust us away; as lambs do you drive us into the jaws of the tiger?" I said, "Come to me when your little money difficulty is settled and I will gladly teach you the Christian religion. You do not talk to

a doctor about horses and camels, but about your disease. Disputes are matters

for the magistrate, not the missionary, to settle."

*From Report of Rev. F. Vedhanayagam.*

*Vageikullam, Nov., 1875.*

In endeavouring to give a description of the Lord's work carried on in this section of the district for the year just past I fear I shall hardly have anything of much importance to relate which will interest you in the matter of the extension of Christ's kingdom. We have no accession this year from heathens coming in groups to place themselves under instruction; nor have we sufficient reason to be satisfied with those inquirers who came on the previous year, most of whom, halting between two opinions, are almost keeping themselves away from the means of grace. So I fear I shall have to strike off their names from the roll before long. Nevertheless, we shall not miss by continuing to receive new comers, however fluctuating their condition may be, and of whatever motives with which they are induced to come, as our labours for them will, as found by experience, eventually have the desired effect on a few of them at least. I am equally unable to speak favourably of all the baptized Christians. Inter-marriages with heathen is a great temptation which some of our people find themselves unable to overcome. Two families of baptized Christians have already fallen in the temptation and cut themselves off from the means of grace. Their loss is, however, not felt, as they had already been as withered trees encumbering the ground. Notwithstanding all this, I have had the privilege of admitting this year, into the visible Church of Christ through baptism, 33 adults, 17 men, and 16 women of 5 different castes, viz. Naiks, Shepherds, Kammálars, Shanars, and Pullars, varying from 20 to 80 years old, most of whom coming from proper motives I am thankful to say. One of them is an old Naik living at Durasamiapuram, not far from Kalugumalie. He has heard of the Gospel from the lips of the late Rev. P. Schaffter some thirty years since; but never had the courage to come forward for baptism, which he, however, received last April, no doubt being encouraged by the examples of the Christians of Kalugumalie. Nor did he take this bold step without much opposition offered from no other persons but from

his own wife and son, whose frownings and threatening he manfully faced. So there exists a division in the family which only verifies the forewarning of our blessed Saviour, and is calculated to strengthen the old man's faith. He has, however, his own feelings. Steady and sincere though he is, he has not long been in the school of Christ to learn how to overcome evil by good, as he generally gives way to his hasty temper when being excited at the taunts and abuses heaped upon him by his people. But there is a peculiarity in him which is worthy of notice. He gets up every day at 4 a.m., and knocks at the doors of his heathen neighbours; and when entrance is given him, he continues to preach Christ to them till six, when he goes to his daily work. At twelve, after having his dinner, he goes to the rest-house in his village and proclaims the Gospel to those assembled there. This he does almost every day.

Another old man, a Pullan at Milaputti, who, as the head man of his caste people in the village, had stood in the way of his people becoming Christians, and who was in that state of enmity for many years, has at length been led by the Holy Spirit to receive Christ as his own Saviour, whom he had once despised through ignorance, nor is he less fervent as he grows weaker in body. Ever since he was baptized, his growth in grace is very evident, being displayed by his hungering and thirsting after the means of grace.

Let me add but one more instance: it is that of a young man at Chathragondan, who had been led, under God, through the instrumentality of Samuel the schoolmaster employed there from Miss Owen's Fund. He merely attended Samuel's night-school for adults, and while he was being taught to read, he was also taught in the way of salvation as set forth in the Bible. The word spoken to him in love had, through God's mercy, the desired effect on him. So he lost no time in coming forward for baptism, in spite of the opposition of his uncle, with whom he is living.

The former has been an inquirer of long standing, but no sooner was his nephew, who had hitherto been a heathen,

baptized, and lived a consistent Christian, exhibiting a striking contrast, than he began to feel uneasy, keeping himself away by degrees from the means of grace, and even going so far as to put obstacles in the way of his nephew continuing to be a Christian; but the young man is not to be frightened by his threats, which only contribute to strengthen his faith, and drive him to fly to Jesus and cling to Him as his only Saviour. He has, however, temptation peculiar to his condition, being young and unmarried, and all his friends and relatives having no sympathy with him. May he be "kept by the power of God!"

Christians showing a strong faith on their beds of sickness, and those who display zeal for their God being worshipped decently within the walls of neatly-built churches, are not wanting. Vérbathrom Chetti, a recent convert from this village, was dangerously ill, almost on the verge of eternity; a few months since, when his heathen relatives, with a view to shake off his faith in Christ, and to draw him off to heathenism, threatened, saying that the god whom he had been worshipping, and whom he had recently forsaken, was now angry with him, and that unless he left off his new religion and rubbed on ashes, he would take his life off from him, and, so saying, they set up his wife, a simple-minded woman, to pretend to have been sent by his god to warn him of it. She, listening to their advice, went near her husband in the attitude of one possessed of the spirit of the devil, having ashes with her. He overheard what was going on outside the room where he was lying, and, weak though he was, hardly able to utter a word, he drove her away as she was approaching him, saying, "Go out of the house, you Satan; to me to live is Christ, and to die is gain," and so on. Through God's mercy, the man is recovered and quite well now; and his wife, though ashamed of and sorry for what she did, regularly comes to church and asks me to baptize her, which I hope to do before long.

Peter, a good Christian at Kuvalakam,

We have still to report upon one branch of the work in Tinnevely, viz., the efforts lately made for the evangelization of the higher classes of heathen in the large towns. This, however, must stand over for our January number. We shall then, in reviewing the South Indian Missions, go on to Travancore.

has just now finished building a pretty little stone-built church in his village almost by his own exertion, and (with a little help from us and others) his own money.

There are fourteen schools under me, and with one or two exceptions they have made visible progress, both as regards the number of attendance and their attainments. The prejudice which was once so strongly felt by the parents of the high-caste children, in sending them to be taught either by a low-caste schoolmaster, or in the schools of the low-caste village, is now wearing away by degrees. The school in this village, which was for a long time without a high-caste child, is now mostly attended by them, consisting of five or six different castes, viz., Naiks, Vellalars, Chethes, Vauniars, Maravars, Chumalars, and Pundaranis.

Our labours for the good of the heathen are as steadily carried on as ever. All the heathen villages are systematically visited by the Mission agents once in six months. Handbills have been given away by hundreds, tracts sold, and Bibles and New Testaments have been left with the most intelligent and respectable people. Two of these are of some importance. One of them is an old man of between sixty and seventy, who is held as a divine Guru (teacher) by the Vellalars, both here and in the neighbourhood of Strivilleputhur, and venerated accordingly, they prostrating themselves before him. I have had several opportunities of proclaiming the Gospel to him, and at his own particular request I have given him a Tamil Bible, most part of which he has already read.

The other is the Ettayapuram Zemindar's tutor, and a graduate in the Madras University. He is an atheist. Mr. Meadows and I have had religious conversations with him more than once. Having secured a promise from him that he would read the Bible, which he was candid enough to confess he never did before, I have sent him an English Bible with a prayer that it may open to him the treasures hid therein.

## THE MONTH.

---

### Lord Dufferin at Metlakahltla.



**DURING** his recent tour in British Columbia, the Governor-General of the Dominion of Canada, Lord Dufferin, paid a visit to Metlakahltla, and was received by Mr. Duncan and the Tsimshian Christians with all honour. As a full account will appear in our pages, probably next month, we do no more here than record the bare fact. We may, however, mention that in his farewell official address to the colony, delivered at Government House, Victoria, Lord Dufferin spoke of the "wonderful settlement at Metlakahltla," and of "what scenes of primitive peace and innocence, of idyllic beauty and material comfort, can be presented by the stalwart men and comely maidens of an Indian community, under the wise administration of a judicious and devoted Christian missionary."

---

### The Nyanza Expedition: Arrival at Mpwapwa.

A LETTER from Mr. G. J. Clark, dated Mpwapwa, September 3rd, announces the arrival at that place (200 miles from the coast) of himself and Mr. O'Neill, with the first caravan. The people of the district proved to be quiet and industrious in their habits; the local "Sultan" gave the missionaries a hearty welcome; and everything promised well for the commencement of the work at this important intermediate station. The bearers of the letter met the second caravan, under the Rev. C. T. Wilson and Mr. W. Robertson, two days from Mpwapwa. Mr. Mackay, with the third division, expected to reach Mpwapwa on Oct. 7th. Dr. Smith, who was bringing up the rear, was still eight or ten days' journey off on Oct. 6th. Lieut. Smith, who started last from the coast, had pushed on alone, and was believed on the last-named date to be already at Mpwapwa. Messrs. O'Neill, Mackay, and Clark had suffered from sickness, but otherwise all was well.

The full despatches will be published in our January and subsequent numbers.

---

### News from the Saskatchewan.

THE Rev. J. A. Mackay, writing from Fort Carlton on August 25th, and from Fort Pitt on September 11th, sends a very gratifying account of the conclusion of the Treaty between the Canadian Government and the Cree Indians of the Saskatchewan Plain, referred to in our June number (p. 372). These letters will appear in our pages hereafter; and we will only now observe that if white men had always treated aborigines with the kindness and liberality manifested in this Treaty, the retrospect of our colonial history would be happier than it is. We must add that Mr. Mackay speaks very hopefully of the prospects of missionary work among these Indians.

---

### Baptisms in Japan.

GOD is prospering the labours of our brethren in Japan. Some very promising converts have been baptized this year: Six at Yedo, six at Osaka, twelve at Nagasaki, one at Niigata, and two or three at least at Hakodate.



Twenty-three converts connected with the C.M.S. (besides twelve with the S.P.G.) were confirmed by Bishop Burdon, during a visit recently paid by him to Japan. In our next number we shall commence a review of the C.M.S. Mission in that country, and therefore defer further details.

---

### Proposed Industrial School at Taupo, New Zealand.

OUR readers are already aware that the Rev. T. S. Grace, who is on the point of returning to New Zealand, is specially commissioned to reorganize what was formerly the Taupo Mission. On the shores of Lake Taupo, in the very heart of the Northern Island, Mr. Grace, it will no doubt be remembered, formerly had a flourishing station. In the district attached to it there were twelve churches with large Native congregations, besides schools and smaller prayer-houses, worked by a goodly staff of Native teachers. At the central station, Pukawa, there was a Native Christian industrial colony, which exercised a most happy influence in promoting the arts of peace. The whole of this excellent organization was swept away by the unhappy war which for so many years desolated many parts of the country; but the Maoris of the district, scattered and reduced in number though they be, and only now gradually emerging from the slough of superstition into which they were betrayed, are pressing for the return to them of Mr. and Mrs. Grace, and for the revival of the good work at Taupo.

To make a beginning, by rebuilding the mission-house, a school-house, and some cottages for Native teachers, Mr. Grace requires about 1500*l*. He has, under the sanction of the Committee, issued an appeal for this sum, which we earnestly trust will be liberally responded to. Mr. Grace's presence in this country has done much to revive the old interest of the Society's friends in the Maori race; and an opportunity is now given for manifesting that revived interest in a practical way. Contributions are received at the Society's House.

---

### Lagos: The Native Pastorate—Breadfruit Church—The Ex-King Docemu.

The following very interesting letter from the Rev. James Johnson needs not a word of introduction:—

*Lagos, West Africa,  
August 2nd, 1876.*

Since my last, the Native Pastorate Auxiliary Association, which was established in March last, on the occasion of the visit of his Lordship the Bishop of Sierra Leone, has been introduced to the notice of the Christian public. Special sermons were preached on its behalf on the 5th of June by both the Right Rev. Dr. Crowther and the Rev. J. A. Maser, in English and in Yoruba; and a public meeting was held on the evening of the 6th, at the Breadfruit Church, where also the Yoruba service of the 5th was held. Our Administrator, H. Dumeresque, Esq., presided at the meeting. Both the evening service and

public meeting were very numerously attended. We could not accommodate all who came with seats in the church; some stood for a long time, and others listened from the windows outside. The Native ex-King Docemu and his suite of chiefs, all heathens, were present at the evening service. They arrived a little late; this occasioned a little movement, as the seat that had been reserved for them did not seem to suit them. That was the first public Christian service the ex-king was present at. I believe many Christians prayed in their hearts that it might be blessed both to his soul and to those of the chiefs. It was a happy coincidence that the Bishop in his sermon told us of what a Native King in the

Brass country was doing to further the progress of the Gospel in his country.

The speeches at the public meeting were in both English and Yoruba; they were all instructive and entertaining. We wish the Revs. C. Gollmer, H. Townsend, and D. Hinderer, and others who introduced the Gospel into this country and sustained it for many years, had been present at the meeting and services with such of their contemporaries, the Right Rev. Dr. Crowther, the Revs. J. A. Maser, J. B. Wood, T. B. Macaulay, and others whom I noticed at them. How would it have rejoiced their hearts and gladdened their minds to see the large congregations and hear their child of many years' travail charged to take care of himself! We thought of them then, and their fellow-labourers who have been numbered with the dead, and thanked God for all they were permitted to do.

We were thankful our Administrator manifested warm interest in the Native Church. The receipts of the Auxiliary Association are now 254*l*. It is a good beginning.

I am very thankful to be able to say that since the 7th of May last some of the heathen chiefs of the island have been attending services at the Breadfruit Church. I understand they told the ex-king, by way of securing his approval before they came for the first time, that they would now look into the Christian religion, from which they had kept aloof, and he offered no objection. Although all know that he is not now King of Lagos, yet they have no wish to do anything that is likely to displease him. Some of the Breadfruit Church members and other persons had been advising and urging them to embrace Christianity. My band of female visitors have again and again called on several of them and on the ex-king in a body, talked to them, and prayed with them. Sometimes they were coolly received; at other times they met with a good reception. These men, either heathens and Mohammedans, could not at first understand women becoming teachers to men, and charging them with error in their worship, and speaking of the mysteries with which they had awed them to submission as follies. Some thought it an insult. In their ideas the term "woman" was synonymous with ignorance, and they regard it *infra dig.* to treat them as companions. But my district visitors have made

a way for themselves, and are rendering good service to the cause. Some of them are elderly women, and are acquainted with the cruel history of the country. They had been idolaters and sufferers from heathenism, and from the hands of some of those to whom they speak or their parents. They can speak with a force and eloquence born of adversity, enlightened and sanctified by the Spirit, and inspired with freedom. Thanks to the Christian religion that is recovering for woman in Africa her proper place, and putting her in a position to be useful and honourable.

The Native ex-king has recently given a piece of land for a church, to be put up on it for himself, his family, and the public. On June 15th last I visited him in company with and at the invitation of Mr. Phillippe Jose Meffre, one of the elders of the Breadfruit Church, who had been invited to his Court. Mr. Jose was once a famous and very popular and influential priest of Ifa, the oracle of the whole Yoruba country, and had used to divine for kings and chiefs and other people of note. He is very learned in the history, rather traditions, of the gods; indeed, I have not yet met with his equal. He was converted at Badagry, under the ministry of the Rev. S. Pearse. It is a wonder to many an Ifa worshipper that he has turned Christian. He had been advising one of the ex-king's chiefs to give up heathenism and embrace Christianity, and, it appears, had succeeded to convince him of the folly of heathenism. This chief was anxious that his master should hear what he had heard, perhaps that he might thereby secure freedom for himself to follow Christianity. Social customs, respect for the ways of their fathers, and the feelings of their master and the fear of man—these have been the bonds of many.

We had a nice interview with the ex-king. Four of his chiefs and some servants, all heathens, were present. They saluted him as they came into the court by prostrating themselves before him three times, and wishing him a long life. It was a wet day. A part of the roof of the court was open to the sky; into this opening, on a rainy day, the water on the roof pours itself; an earthen enclosure receives it, and a passage in the earth opening to it takes it out and empties it into the lagoon. In summer this

roof opening helps much to cool the court. The floor of earth on which the chiefs and servants did their prostrations was cold and damp, but they did not regard it. Junior chiefs knelt down before their seniors and wished them long life. We sat near the ex-king. Mr. Jose led the way, and endeavoured to show them the folly and sinfulness of adhering to the customs of their fathers for the simple reason that they were their fathers' customs, and rejecting Christianity, which their fathers had no opportunity of knowing. He grounded his remarks upon the traditional saying of an old Ijesha heathen man reputed for wisdom. This man, when asked in a time of difficulty by his king to say what the people of old were accustomed to do in cases of emergency, answered in effect, "We have nothing to do with the customs and views of the times that are past, but we are to move onward with time and follow its changes." He spoke also on the sinfulness of heathenism, and told them how he came to embrace Christianity, and urged them to follow his example. I followed with an address upon the Great Sacrifice, and told them how it came to pass I gave up heathenism and idol worship. These personal references seemed to impress them. The ex-king referred to them in his reply. It was suggested that they should do as they had been always advised to do, and send their children to our schools, and that the ex-king should put up a church somewhere near his residence for Christian worship. We prayed with them before we left. That, I have been told, was the first time the ex-king ever knelt down before God in all his life.

Another member of the Breadfruit Church, and one who has some family influence with the ex-king, subsequently endeavoured and succeeded to arrange for a larger meeting. We had this on July 1st. Twelve of his chiefs and several of his children and servants were present with the ex-king. The Revs. W. Morgan, S. Pearse, and myself addressed them in turns. Mr. Jose, who was present, also again led the way with an address founded upon some of the descriptive and significant names of Ifa, such as "The Great and Almighty One;" "The Child of God;" "The One who came down from the heavens to the earth;" "The One whom men have put

to death with cudgels causelessly;" "The One who is the mightiest among the gods, and prevailed to do on a certain occasion what they could not," and brought it up with sweet and earnest eloquence to Scripture and Christ. He reminded them of a prayer Ifa priests were wont to pray, "that Ifa may bring white men into the country with their good things." This prayer was doubtless offered for the goods of Europe and America, the manufactures for which they sold their brethren into slavery; but Mr. Jose showed them that their wish had been, through the mercy of God, granted, He overlooking their idolatry and ignorance, and sent Europeans to the country with the Gospel. If their request has been granted, they should, he said, accept it with thankfulness.

They were entranced with the address, listened to it with breathless attention, and looked with wonder and astonishment at the once-famous Babalawo—"Father of Secrets." He challenged their ablest Ifa friend, if they had any, to show him that Ifa worship was better than Christianity. There was an Ifa priest at the meeting, but he wisely held his peace, as he knew Mr. Jose was more than a match for him.

I did not, however, leave the meeting with the feeling that we had gained our object, as no definite answers were given to our proof questions, and no more promise made to us than "*We will think over it*"—an answer and a promise they had given a thousand times over. But, some time after the meeting, I learnt that the ex-king and one of his chiefs had since we left them sent some of their children to the Rev. Mr. Maser for instruction, and some to the Superintendent of the Wesleyan Missions, and given a piece of land for a church near his residence for himself, his family, and the public. The land was conveyed on the 26th of July to us. The Local Church Committee have taken up the matter, and are dealing with it. I do not think the ex-king has taken this step from religious conviction. I rather think it is from policy, as he is anxious to be in good grace with the British Government, and expects to have his sons to do his correspondence for him; but even this inferior and earthly motive may lead to his conversion and that of many of his household.

The step taken is fraught with import-

ance and full of promise and hope for Lagos and the adjacent countries. The refusal of the ex-king and his chiefs to recognize the claims of Christianity hitherto has kept very many persons from us. It is the belief of many that Lagos influence has hitherto helped to block up the way against Christian Missionaries getting into some of the adjacent countries. Thus has God at last given us what His servants for over twenty years had been labouring for. We have only come in to gather the harvest of the seed they had sown.

On Sunday, July 31st, Mr. Samuel Doherty, catechist at Ake, Abeokuta, and itinerant Missionary, kindly favoured the Breadfruit congregation, at my request, with an account of his missionary tour in the Yoruba country. There had been no previous announcement, but we nevertheless had a very good congregation. His account of his journeys and tale of the people's yearning after the Bread of Life and calling out earnestly for teachers were listened to with very, very great attention. There were several in the church into whose native places he had been, and of whose people he spoke. I asked for no missionary collection. What I wanted was a patient, attentive, and prayerful listening to the preacher's tale of heathen darkness. If I had this, I was certain, with God's blessing, money would be given for the work when I asked for it. And as I did not ask for it, I did not look for it. But an association of Yorubas, many of

whom heard Mr. Doherty's telling address, sent me yesterday 5*l.* 5*s.* for his work in their country, with a letter, from which I make the following extract:—"We, members of the Lagos Yoruba Association, were much interested in the Missionary address delivered at the Breadfruit Church on July 30th, and thank God He has raised a Yoruba to work for Him in our country. We beg to send you a small contribution of five guineas for Mr. S. Doherty, to help him in his work." A Yoruba Church member has added a guinea to it. Six guineas is a small sum, but the people who have given it unsolicited would have given six hundred if they had it. It shows they have a real interest in our missionary work, and appreciate what is being done for their tribe.

The Ijesha Christian Association has, likewise unsolicited, given a donation of 4*l.* 2*s.* 4*d.* to the Native Pastorate, and is exerting itself to give help to the Mission work in their country.

The Breadfruit Church has been working up a small out-station—Apapa—over the lagoon, in the north-west side of Lagos, since the Rev. Mr. Faulkner, who began the work, left for England; indeed, he wanted us to provide readers from our congregation. Eight communicants go over in turns on Sunday mornings for services, and our District Juvenile Missionary Association has just bought us a canoe to ferry them over. We have much to thank God for.

### The New Work among the Mohammedans of West Africa.

IN our April number (p. 248) we gave some account of the openings for new work among the Mohammedan population in and around Sierra Leone, and described the reception accorded by them to Mr. A. Schapira, the Arabic-speaking Christian Israelite sent out specially to labour amongst them, and also as Hebrew tutor at Fourah Bay College. The following letter from Mr. Schapira refers to some of his plans for setting the Gospel before the Moslems, and the great encouragement he has already met with. We are glad to say that Mr. Schapira was admitted to holy orders by Bishop Cheetham, on September 21st, in St. George's Cathedral, Freetown:—

*Fourah Bay College,  
28th June, 1876.*

The children attending our new C. M. Mohammedan school are daily increasing, and the average will be between seventy and eighty on the book, and

fifty of these attend very regularly. A Mohammedan priest, who was first an opposer, acknowledged his folly the other day by bringing his own three children into our school. The subjects taught to them are English, Arabic,

and sewing to the girls. The Lord's Prayer, hymns, and passages of Scripture are taught to them by heart, as they all are still beginning.

The Bible-classes for Mohammedan adults are also continued daily, and with success. I have been blessed to see myself in the midst of thirty-five Mohammedans. The most of them were strangers, brought by their friends. Some of them brought gold from Sangara, Fourah Bay, and Uto. I preached the salvation of the Gospel to them by an interpreter. After I finished, the words were discussed amongst themselves; and those who attend our Bible-classes tried to prove to their friends that Jesus is not only the Prophet and Servant of God, as the Mohammedans style Him, but the Son of God. I have here three Mohammedan candidates for baptism, who are under daily instruction. One of these is an interesting inquirer. He came here from the Yoruba country, about seven days farther than Abeokuta, and the religious instruction was his sole object of coming here. His father was a priest there, and he heard some Missionary there preaching the Word of God, which left a strong impression on his mind. He lately heard of our school for Mohammedans, and made up his mind to come here. He was recommended to the Bishop, and the Bishop forwarded him at once to me. He appears to be a very zealous and earnest searcher after the truth. My instructions to him must be through an interpreter, and I must confess that I find it at times a blessing to my own soul when I see that jet-dark soul yearning after light. May God make him a worthy bearer of the Cross! He is still young, and maintains himself by making and selling country cloths. He labours till 3 p.m., and spends the rest of the time at our school. Also the other two appear to be earnest searchers after truth. Some come to my house in private, to whom the Word of God is read, taught, and explained. I have presented some with Arabic Bibles, and I found them on Fridays engaged in reading the Word of God in the same Bibles; in general, they read the New Testament, for some

of them have some knowledge of the Old Testament, but not the New.

I have visited Port Lokkoh once every month till now, and have cause to be thankful to God for success to a certain extent, and that is, the king has intrusted me with his own child to be brought up by us in the Christian religion. The Word of God has been preached there by me to large numbers of both Mohammedans and heathen. I have of late ventured to move a little further up Port Lokkoh, viz., to a town near it called Old Lokkoh. On my first visit there, I had a blessed opportunity to preach to them the redemption of Christ and the salvation of His Gospel. I commenced the meeting with the Lord's Prayer, and was not a little surprised to hear the head-man joining in it very distinct and loud. He then informed me that he has been the first scholar at the former Mission school at Port Lokkoh, and urged me to send them a man to teach their children and to preach to them the Word of God.

My last visit to Port Lokkoh was particularly blessed. I was engaged, during my stay there, in constant reading and explaining the Word of God to the people at the king's house, apart from my public preaching. A Mohammedan sherif, who was there, came to visit me, and told the king that he must give him large presents, as he is a sherif, a true servant of Mohammed, and everything they have is his according to the law of Fatmah Mohammed's wife. This was a good opportunity for me to point out to them the blasphemy and tyranny of such doctrine. Before I left, Conditu (the king) brought to me a little boy, and addressed me the following words:—"My friend, this is my beloved child, and I entrust him to your care, for I am convinced that he will be brought up in the fear of God, and may in time become a great blessing to our country: but you must promise me to give him in time a good English and Arabic education." He also promised me to send a little slave boy to attend his child, and added, "I am well aware that the slave will become free in your hands."

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, Oct. 17th.*—The Rev. W. S. Price being in attendance, on his return from East Africa, gave interesting particulars in regard to the new settlement at Frere Town, and the progress that had been made since he was commissioned for this work in September, 1874. A warm expression of thankful satisfaction was accorded to Mr. Price for the manner in which he had been enabled to meet the difficulties of the position and to carry out the wishes of the Committee, together with an assurance of their appreciation of the spirit of self-sacrifice that had been manifested by himself and Mrs. Price in the work that had been accomplished.

The Rev. H. D. Buswell, returning to Mauritius, took leave of the Committee, and was commended in prayer to the favour and protection of Almighty God by the Rev. R. C. Billing.

A letter having been read from Archdeacon Williams, dated Napier, June 30, 1876, informing the Committee of the illness and resignation of his father, the Bishop of Waipatu, the following Resolution was passed:—"That the Committee bear with regret of the illness and resignation of their much valued and beloved brother, the Bishop of Waipatu. They desire to record, with gratitude to God, their deep sense of the value of his long labours in the New Zealand Mission, and they express the hope that, although laid aside from active duty, it may please God to grant that during his remaining days he may enjoy a sense of the Saviour's presence and a peaceful trust in Him both for soul and body."

*General Committee, Oct. 24th and 26th.*—The Report of the Ceylon Sub-Committee submitting Resolutions for the adoption of the Committee having been considered, and after full discussion of the same, the Committee resolved that the following be adopted as the Resolutions of the Committee on the matters under their consideration in connexion with the Ceylon Mission:—

- I. That this Committee exceedingly regret the "unhappy differences" between the Bishop of Colombo and the Missionary Clergy of his diocese, which form the subject of his Lordship's letters to them of July 27th and August 14th; and they earnestly pray that these differences may, by the gracious influence of the Holy Spirit, be speedily brought to an amicable and satisfactory termination.
- II. That, in reference to the Bishop of Colombo's letters above mentioned, and to the letter of the Bishop of Bombay, dated August 2nd, 1876, the Committee submit to their Lordships the following observations:—
  1. That the Church Missionary Society has never asserted for itself any independence inconsistent with its character as a Church of England Society, nor ever claimed for its Missionaries any exemption from the rightful jurisdiction of the bishops of the several dioceses in which they are located.
  2. That when a Mission has been established by the Society, and the ordained Missionaries attached to it have been duly licensed by the Bishop of the diocese, the Society is entitled to expect of every succeeding Bishop that he will not withdraw the licence from any such Missionary, except for some sufficient and duly assigned legal cause; nor can it be admitted that the Bishop has authority to assume to himself the management of such Mission, or of any part of it, or to transfer the charge of it, without the consent of the Society, to any Clergyman of his own appointment.
  3. That with regard to the authority of a Bishop over Clergymen, Lay Agents, and Congregations, when claimed as a matter of right, the extent and the manner of its exercise must be determined in conformity with the

laws and established practice of the Church of England, and not by the conception of that authority which an individual Bishop may form.

- III. That in regard to the requirements of the Bishop of Colombo, respecting— (1) the discontinuance of the Society's connexion with the Tamil Cooly Mission Association; (2) the recognition of "the freedom of the Chaplains to minister, open schools, and hold services for the Coolies;" (3) the recall of the Rev. W. Clark; and (4) the claim of the Bishop to "possess a veto on the appointment of Catechists, and to exercise authority over all Congregations as to place, time, and manner of service," the Committee would reply,—

1. That the Tamil Cooly Association has raised and administered a local fund for the support of Lay Catechists, has arranged that the Catechists so supported should be under the superintendence of the Society's Missionaries, and has by special rules carefully guarded against any infraction of Church of England principles in the management of the Mission; that this arrangement has been carried on with no expression of disapproval on the part of successive Bishops of Colombo, during a period of twenty years, and does not violate any law or principle of the Church of England; and that therefore the Committee cannot recognize the right of the Bishop to demand its discontinuance or to take the work of the Mission into his own hands.

2. That the Committee have no power, even if they had the wish, to prevent the Chaplains from ministering, opening schools, or holding services for the Coolies; but if it be meant that the Chaplains have, or should have, the right of interfering with the work of the Church Missionary Society, or of taking any part in it except by permission, the Committee must emphatically decline either to recognize or to grant any such right. The custody of the Society's buildings, and the direction of the Society's Native lay agents, must remain in the hands of its Missionaries.

3. That the Rev. W. Clark having appealed to the Acting Metropolitan against the withdrawal of his licence, the Committee feel that due respect for the Metropolitan requires them to suspend consideration of the Bishop's requisition until the appeal has been decided. At the same time they are bound to say that Mr. Clark has been a faithful and laborious Missionary of the Society for the last twenty-eight years; and they consider that, in declining to surrender the conduct of the Tamil Cooly Mission, he did that which he was bound to do in fidelity to the trust committed to him.

4. That the Committee cannot admit the claim made by the Bishop of a veto on the appointment of Catechists, or of such unlimited authority as he appears to claim over all Congregations as to the place, time, and manner of service, to be in conformity with the laws and practice of the Church of England; and they sincerely regret that, under the present circumstances of the Church in Ceylon, they cannot see their way to comply with the Bishop's request and concede to him authority which, on his own admission, is not "guaranteed to him by law."

- IV. That the Committee respectfully and solemnly protest against the mode avowedly adopted by the Bishop of enforcing his claims by the use of the ecclesiastical penalty of withdrawing the licences of Clergymen against whom no fault is alleged, "not for punishment, but for coercion," in order to compel submission to an exercise of authority beyond that which the law confers.
- V. That copies of the first two Resolutions be sent, with an accompanying letter, to the Bishop of Bombay; and that copies of all the foregoing Resolutions be sent, with an accompanying letter, to the Bishop of Colombo.
- VI. That the Committee thank the Tamil Cooly Mission Association for the confidence hitherto shown them, and assure the Association of their purpose, under God, to adhere faithfully to an arrangement which has subsisted so long, and with so manifest a blessing.
- VII. That the Committee thankfully appreciate the love for the truth manifested by the Jaffna Christians, as well as by those connected with the Tamil Cooly Mission, in their petition addressed to the Committee, and would

assure their brethren of their hearty sympathy with them in their present distress and anxiety, of their intention to do all in their power to preserve among them the purity of the Gospel and the simplicity of public worship, and of their prayerful hope that the efforts made for this purpose will be successful.

- VIII. That copies of the petitions of the Jaffna and Tamil Cooly Christians be forwarded to the Bishop of Colombo, and that his attention be earnestly directed to the distress and anxiety occasioned to the Native Christians by the practices recently introduced into his diocese.
- IX. That the Committee heartily approve of the course pursued by the Ceylon Missionaries throughout this difficult crisis, and warmly thank them for having with such energy, fidelity, and wisdom, defended the position and principles of the Society.
- X. That a Memorandum be drawn up for the information of friends of the Society, stating the nature and circumstances of the differences that have arisen between the Bishop of Colombo and the Missionaries, and describing and explaining the action of the Committee.

Mr. E. A. Praeger, House Surgeon at the Hitchin Infirmary, having offered himself for the post of Medical Missionary at Mombasa, and letters having been read from friends of the Society bearing satisfactory testimony to Mr. Praeger's Christian character and professional qualifications, the Committee resolved that he be engaged to go out to Mombasa for eighteen months, and that arrangements should be made for his return home at that time for the purpose of his obtaining his diploma at the College of Surgeons.

*Committee of Correspondence, Oct 31st.*—The location of Mr. H. Williams and Mr. H. Schaffter having been considered by the Committee, Mr. H. Williams was appointed to the Krishnagar Mission, and Mr. H. Schaffter to the English Institution at Palamcottah.

*Committee of Correspondence, Nov. 7th.*—The Secretaries reported that they had had an interview with a Deputation from the London Missionary Society on the plans of the two Societies in reference to their Missions to Central Africa; that it was likely, from the favourable report of the Rev. Roger Price, on the possibility of getting to Mpwapwa with bullock waggons, that that mode of travelling would be adopted by their Mission party proceeding to Tanganyika; and that there was every prospect of the two Societies being helpful to one another, both in respect of improving the road into the interior and in the establishment of intermediate stations.

## NOTES OF THE MONTH.

### RETURN HOME OF MISSIONARIES.

*N. W. America.*—The Rev. A. J. and Mrs. Shaw left Fort Chipewyan on June 4, and arrived at Liverpool on Oct. 7.

### DEPARTURE OF MISSIONARIES.

*Mauritius.*—The Rev. H. D. and Mrs. Buswell left London on Oct. 18 for Mauritius.

*North India.*—The Rev. H. U. and Mrs. Weitbrecht left Gravesend on Nov. 9 for Calcutta.

*Mediterranean.*—The Rev. F. Bellamy left Southampton on Nov. 16 for Port Said *en route* for Jaffa.

*Western India.*—The Rev. J. and Mrs. Sheldon left Southampton on Nov. 16 for Karachi.



## DECEASE OF A MISSIONARY.

*N. India.*—The Rev. J. Kadshu, Native Pastor, died at Simla in October last.

## ORDINATION.

*W. Africa.*—Mr. A. Schapira was admitted to Deacon's Orders on Sept. 21 by the Bishop of Sierra Leone.

## Contribution List.

*From October 11th to November 10th, 1876.*

In this List are acknowledged all sums paid or remitted to the Parent Society in London, as follows:—

*From Associations—all sums.*

*Collections of 10s. and upwards. Benefactions and Legacies of 5l. and upwards.*

Smaller sums, Annual Subscriptions, and Payments made to Local Associations, on account of the General Fund, are acknowledged in the Annual Report.

Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

\* \* All Post-Office Orders should be drawn on the General Post-Office, London, and made payable to "Edward Hutchinson, Esq.," the Lay Secretary.

## ENGLISH ASSOCIATIONS.

Berkshire: Buscot.....	2	0	0
Cookham.....	5	10	6
Letcombe Regis.....	28	1	1
Buckinghamshire: Bierton.....	2	17	1
Chesham, &c.: Cheneys.....	26	3	10
Hazlemere.....	15	6	0
Iver.....	66	15	4
Lacey Green.....	6	12	8
Stone.....	2	0	0
Wingrave.....	9	4	10
High Wycombe.....	14	8	5
Cambridgeshire: Coates.....	3	3	0
Cheshire: Little Budworth.....	8	10	6
Congleton: St. Stephen's.....	3	1	6
Macclesfield.....	80	0	0
Mobberley.....	21	8	8
Wrenbury.....	11	7	6
Cornwall: Altonon.....	1	5	0
St. Cleather.....	17	0	0
Cumberland:			
Keswick: St. John's.....	24	6	1
Penrith.....	50	0	0
Workington: St. John's.....	9	12	0
Derbyshire: Ashford.....	2	9	1
Ilkeston.....	6	2	9
Winhill.....	22	6	3
Devonshire: Devon and Exeter.....	50	0	0
Halberton.....	2	16	6
Morebath.....	3	3	10
Silverton.....	2	7	6
Dorsetshire: Blandford: Rushton.....	6	4	0
Durham: Darlington: St. Paul's.....	54	6	6
Sunderland: Whitburn.....	10	0	0
Essex: Chelmsford, &c.: Rochford District.....	6	5	6
Fobbing.....	1	8	3
Halstead District.....	10	7	6
Great Leighs.....	3	2	9
Ongar District.....	30	0	0
Gloucestershire: Campden.....	12	0	0
Fairford, &c.....	10	17	8
Longborough.....	4	14	0
Hampshire: Southampton, &c.....	60	0	0
Corhampton.....	4	10	3
Cruz Easton.....	12	19	0
Fareham.....	40	0	0
Hanington.....	11	8	9
Sheet.....	2	18	6

## Isle of Wight:

West Cowes: Holy Trinity.....	18	7	2
Channel Islands: Jersey.....	70	0	0
Kent: Bexley.....	8	16	2
Bickley.....	7	6	0
Blackheath.....	8	1	2
Sidcup.....	17	6	11
Sittingbourne: Tong.....	8	10	0
Woolwich, &c.: Plumstead Parish Ch.....	5	18	0
Lancashire: Colne.....	12	17	8
Christ Church.....	5	5	0
Latham.....	7	14	5
Leyland: St. Andrew's.....	8	13	10
St. James'.....	9	0	0
Marton.....	6	1	0
Southport.....	200	0	0
Thornton-in-Lonsdale with Chapel-le-Dale.....	15	0	0
Leicestershire: Bitteswell.....	6	11	0
Lincolnshire: Gainsborough.....	18	15	10
Keddington.....	3	3	6
Marcham-on-the-Hill.....	4	3	6
Stewton.....	1	13	8
Long Sutton, &c.: St. Mary's.....	7	13	7
High Toynton.....	5	9	9
Middlesex: Acton: St. Mary's.....	17	2	8
Fulham: St. Mary's.....	34	16	4
Harwell.....	3	10	0
Harrow.....	100	0	0
Isleworth.....	2	12	0
Islington.....	150	0	0
Kentish Town: St. Luke's.....	10	0	0
Kilburn: Holy Trinity.....	48	12	0
St. Andrew's, Holborn.....	18	1	10
St. Giles', Holy Trinity.....	3	17	6
St. Jude's, Gray's Inn Road.....	5	0	0
Westminster: Christ Church.....	35	11	6
Monmouthshire: Llangilly.....	9	12	10
Raglan.....	10	0	0
Trevelin.....	5	7	5
Norfolk: Northwold.....	43	17	4
Northamptonshire: Aldwinkle & Pilton.....	29	2	7
Fotheringay.....	6	17	1
Higham Ferrers.....	6	4	11
Nottinghamshire: Worksoep.....	16	0	0
Oxfordshire: Warborough.....	4	11	4
Shropshire: Shropshire, &c.....	200	0	0
Coalbrookdale.....	6	2	0

Pauls .....	3 5 0	P. G. D. ....	5 0 0
Loughton .....	1 3 0	Prince, Mrs., The Study, near Cromford, Derby .....	25 0 0
Prees .....	10 0	Sandos, Mrs., Magdalen Terrace, St. Leonard's .....	20 0 0
Somersetshire: North Somerset .....	38 0 0	Whidborne, G. F., Esq., Chester House, Weston-super-Mare .....	10 0 0
Compton Bishop, &c.: Biddisham .....	4 14 2	Witherby, Mrs. S., Cleveland House, The Glebe, Lee .....	100 0 0
Horsington .....	11 0 0		
Lympeham .....	17 4 6		
Queen Camel and Vicinity .....	15 0 0		
Weston-super-Mare .....	100 0 0		
Staffordshire: Burton-on-Trent: Holy Trinity Juvenile Association .....	6 13 10		
Stretton .....	12 4 7		
Upper Tear .....	3 6 6		
Suffolk: Clare .....	8 9 4		
Woodbridge .....	125 3 2		
Surrey: Balham and Upper Tooting .....	36 18 2		
Bermondsey: St. Paul's .....	2 15 0		
Camberwell: St. Philip's .....	1 7 10		
Kingston-on-Thames: All Saints' .....	25 0 0		
Nutfield .....	7 10 0		
Southwark: St. Jude's .....	10 14 2		
St. Andrew's, Stamford Street .....	12 2 10		
Tulse Hill: Holy Trinity .....	17 2 9		
Sussex: Catsfield .....	5 15 6		
West Hoathly .....	6 8 4		
Horsham .....	7 17 2		
Stonegate .....	28 2 4		
Warwickshire: Attleborough .....	10 19 7		
Chilvers Cooton .....	50 2 9		
Colehill: Shostoke .....	7 13 5		
Rugby .....	24 0 0		
Westmoreland: Soulby .....	13 0 3		
Wiltshire: Warminster Ladies' Assoc. ....	30 0 0		
Worcestershire: The Quinton .....	45 18 0		
Yorkshire: Arthington .....	5 13 1		
Askrigg .....	9 9 4		
Batley .....	1 10 6		
St. Thomas' .....	2 11 2		
Birstall .....	18 14 3		
Cononley .....	1 9 3		
Farsley .....	7 3 6		
Hampsthwaite .....	10 0 0		
Hockmondwike .....	29 11 0		
Upper Helmsley .....	6 10 0		
Masham .....	6 0 0		
Roecliffe .....	61 16 4		
Staincliffe .....	17 9		
Tickhill .....	13 6 0		
Wensley .....	6 10 4		

## ASSOCIATIONS IN WALES.

Brecon: Llyawen .....	2 3 3
Cardiganshire: Llanvairnantgwyn .....	1 9 7
Carmarvonshire: Edern .....	2 13 6
Denbighshire: Builth, Cwmbach .....	2 6 0
Llanfaglan .....	1 5 9
Merionethshire: Maentwrog .....	1 13 0

## BENEFACTIONS.

Anonymous, Lydney .....	10 0 0
Bassett, Rev. Freb., Watermouth, Ilfracombe .....	100 0 0
Bazett, Lt. Col. C. Y., Springfield, Reading ..	5 0 0
Bevan, R. C. L., Esq. ....	500 0 0
E. S. N. ....	50 0 0
Gibson, H., Esq., Ongar, "A Thank-offering for mercies received" ..	20 0 0
Hubbard, W. E., Esq., Leonardslee, Horsham .....	500 0 0
H. S. B., by the Archbishop of York ..	5 0 0
In Memory of the late W. N. Wortley, Esq. ....	52 10 0
In Mem. F. B. S. ....	15 11 6
Kemble, W., Esq. ....	10 10 0
Lloyd, C. O., Esq., Oaklands, Maindee, near Newport .....	10 10 0
Non Nobis Domine .....	8 5 11

P. G. D. ....	5 0 0
Prince, Mrs., The Study, near Cromford, Derby .....	25 0 0
Sandos, Mrs., Magdalen Terrace, St. Leonard's .....	20 0 0
Whidborne, G. F., Esq., Chester House, Weston-super-Mare .....	10 0 0
Witherby, Mrs. S., Cleveland House, The Glebe, Lee .....	100 0 0

## COLLECTIONS.

Clerkenwell: Martyrs' Memorial Sunday-school .....	4 11 10
From Girls attending Dowding Sansom's Room, Leyton Road, Stratford .....	16 6
From the Pupils at Hartford House, Winchfield, Hants, by E. W. M. Lloyd, Esq., by Miss Parsons .....	1 2 0
Proceeds of Missionary Basket at Tas- burgh .....	2 3 2
St. Mary's Sunday-schools, Bryanston Square, by S. B. Godbold, Esq. ....	2 15 0
St. Peter's, Stepney, Sunday-schools, by Rev. E. P. Cachemaille .....	2 14 0

## LEGACIES.

Adams, late Rev. R. L., of Shere, Surrey (300l. less duty) .....	270 0 0
Alcock, late Miss Mary, by Messrs. Senior, Attree, and Johnson .....	90 0 0
Buckmaster, late Miss Maria, Kingston- on-Thames, by Miss C. Buckmaster ..	10 0 0
Gibbon, late Mrs. Clarissa, of Church Stretton: Exor., Edward Gibbon, Esq. (50l. less duty and expenses) .....	44 13 11
Hall Hall, late A. Esq., by Messrs. Walters, Young and Co. ....	1000 0 0
Park, late Rev. Jno. of Walney (Residue 3582l. 11s. 5d. less duty and expenses), by John Jackson, Esq. ....	3240 12 3
Usborne, late Miss E., of Bitterne: Exor., Rev. Henry Usborne (1000l. less duty) ..	900 0 0
Wilkinson, late Miss S., by Messrs. Wilkinson and Hewlett .....	270 0 0
Worthington, late W., Esq., by J. H. Johnson, Esq. ....	180 0 0

## EAST AFRICA FUND.

Wolverton, Lady, The Park, Great Stanmore .....	10 0 0
--	--------

## PERSIA FUND.

Stokes, Miss J. R., Tyndale House, Cheltenham .....	5 0 0
--	-------

## PUNJAB GIRLS' SCHOOL.

"An Irishwoman" .....	50 0 0
Newton, Rev. Horace, Heworth, York ..	10 0 0
Smith, Abel, Esq., M.F., Woodhall, Hertford .....	25 0 0
Sundries, by Colonel Urnston .....	13 17 6
Ditto, by Rev. R. Clark .....	325 18 0
Ditto, by Colonel Martin .....	21 10 0
Tucker, W. O., Esq., 16, Queen's Gardens, Hyde Park .....	5 0 0
Whichcote, Rev. C. ....	20 0 0

## TAUPO INDUSTRIAL SCHOOL.

Moore, George, Esq., Whitehall, Meals- gate .....	10 0 0
Pratt, Rev. J., 13, Finsbury Circus, E.C. ....	10 10 0

## VICTORIA NYANZA FUND.

"A First Fruits" .....	17 10 0
"An Old Friend" .....	5 0 0
Kemble, W., Esq. ....	5 5 0

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.